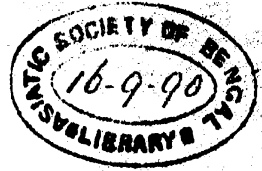




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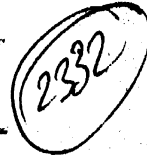




# INSCRIPTIONS AT ŚRAVANA BELGOLA,

*a chief seat of the Jains.*

Published for Government.



BY



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## PREFACE.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttama, Arhad-dâsa and Manga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at S'ravana Belgôla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Ganga kings, the death of the last of the Râshtrakûtas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Hale Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *nimna* for *ninna*, *Ganga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, August 1889.



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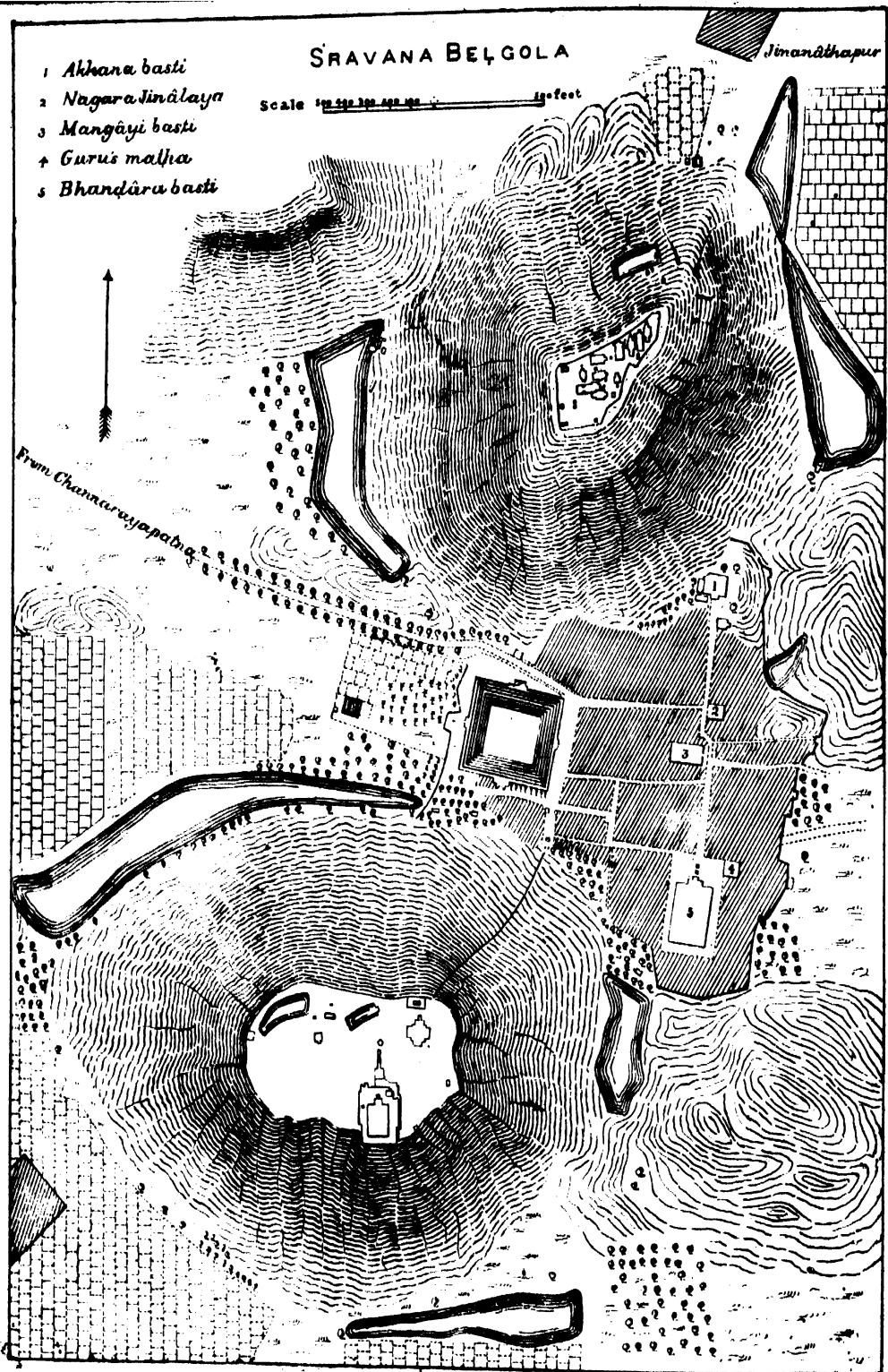
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*Jinanthapur*

- Scale 100 200 300 400 500 feet



## INTRODUCTION.

\*The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd ghât, is arrested on approaching Channarayapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśoka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'ravapa Belgoḷa, or Belgoḷa of the Jains<sup>1</sup>, the place in question, derives its name from *Haḷe* Kannaḍa *beḷ*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Belgoḷa, Belagūḷa and Belugūḷa, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarōvara (as in No. 108), Dhavaḷa-sarāsa and Svēta-sarōvara (as in No. 54). The tank is also said (in No. 141) to be called Bhū-dēvi-maṅgalādarsa-kalyāṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the gods, (No. 105)<sup>2</sup>; and Gommatapura, the city of Gommatā (No. 137). It is also called a *tīrtha*, or holy place (No. 136).

It is a large village situated in 12°51' north latitude and 76°33' east longitude<sup>3</sup>, in the Channarayapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommatāśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beḷḷa*, or big hill, and the *chikka beḷḷa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Indru-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Belgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the rishis who lived and performed penance there<sup>4</sup>. The name Vindhya given to the larger hill is said to be derived from *vim*, spirit, and *dhyā*, meditation, as being the spot consecrated by rishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabâhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

<sup>1</sup> *S'ravapaṭṇa* *raṁapa*, a Buddha or Jain ascetic. Probably the same as the *Sarvapaṭṇa* of the Greek writers. This name prefixed to Belgoḷa distinguishes it from two other Belgoḷas in the same neighbourhood, namely Hale Belgoḷa and Kâṣṭha Belgoḷa.

<sup>2</sup> And Coorg Inscriptions, No. 10.

<sup>3</sup> Entered as *Sravan Belagull* in Indian Atlas sheet No. 90.

<sup>4</sup> Chandragupta, in the play named *Mudrâ-Râkshasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 131.



Chandra Gupta. As Bhadrabāhu is alleged to have been the last of the *Śiṣya* and Chandra Gupta no other than the celebrated Maurya emperor—the Sandrokottos of the Greek historians—who reigned from 315 to 291 B. C., these events must be assigned to a date somewhere about 290 B. C.

The earliest record of occurrences so interesting from their connection with that most important period when India first came into contact with Europe is found in inscription No. 1<sup>5</sup>, and is supported by the statements in Nos. 17, 40, 54 and 108, as well as by tradition and by inscriptions elsewhere.<sup>6</sup> A cave on the same hill, called Bhadrabāhu's cave, is also pointed out as the place in which he died, and his footprints therein are an object of reverence (see No. 71). It is further evident that the small and centrally situated Chandra Gupta basti, which fronts straight to the Bhadrabāhu inscription (No. 1), is the most ancient of the various temples and buildings on the hill, and that towards it as to the sole object of attraction there at that time were directed the eyes of those holy men and women the memorials of whose penance form the series of early rock inscriptions Nos. 2 to 21, 23 and 26 to 35, all of which require to be read with the face directed towards it. They are in short the links connecting the remote antiquity of Bhadrabāhu and Chandragupta with the 10th century A. D. when Sravasa Belgola under the Gaṅga kings emerged into that greater publicity and distinction it thereafter enjoyed under the Hoysala and succeeding dynasties.

In proceeding to give an account of the history and antiquities of the place as derived from its monuments and epigraphical records the most convenient plan will be to follow the inscriptions, taking them as nearly as possible in their chronological order.

The oldest, as already stated, are the rock inscriptions which have been grouped together as Nos. 1 to 35.<sup>7</sup> All these are in Pūrvada Haḷe Kannaḍa characters from a few inches to a foot or more long. Nos. 1, 15 and 29 are in the Sanskrit language, the remainder in Haḷe Kannaḍa. They are scored about in all directions on the surface of the rock, but chiefly in a rough semi-circle at various distances from the south-west to the north-east of the Chandra Gupta basti, facing which they must be read. From their contents it is evident that with two or three exceptions they mark the spots where Jaina devotees procured death by fasting, in performance of a vow for that purpose called by the singular name of *sallekhana*.

Before these inscriptions were deciphered by me no one had succeeded in reading them nor was even the object with which they were engraved known, so completely had all knowledge of the ancient alphabets been lost, although the Jains to this day write in what would be called an old form of character. The first I managed to decipher was No. 26, and this gave the key from which some of the shorter ones among Nos. 4 to 16 were made out<sup>8</sup>. Of No. 1 no copy had been attempted<sup>9</sup> and several of the others were so jumbled up into one another that a visit to the place was necessary in order to inspect the originals. Then it was that I discovered No. 1 and no little excitement, I remember, was occasioned as the contents began to slowly unfold themselves.

<sup>5</sup> Originally published by me in 1874, in the *Indian Antiquary*.

<sup>6</sup> Especially by two inscriptions of the 9th century, found near the Gautama kahēra of the river Kāvēri at Seringapatam, which contain the following phrases,—one, *Bhadrabāhu-Chandragupta-munipati-charama-mudidākita-cā-dā-s'i..... māhita-s'i-Kaḷappu-tt-rīta* &c.; and the other, *Bhadrabāhu-Chandragupta-munipati-charama-lakṣita-dā-s'i-ta-s'i-ra-Kaḷappu-iri* &c.—both bearing testimony to the publicity of the facts.

<sup>7</sup> Nos. 22, 24 and 25, which are later.

<sup>8</sup> Published by me in the *Indian Antiquary* in 1875.

<sup>9</sup> The copies I had of others were made in 1872, under the direction of the local authorities. With well-intentioned (but barbar-

ous) zeal the numbers of the groups copied were cut into the rock in English figures. For the benefit of visitors who may be misled or puzzled by these figures the corresponding numbers of the actual inscriptions as now deciphered are here given.

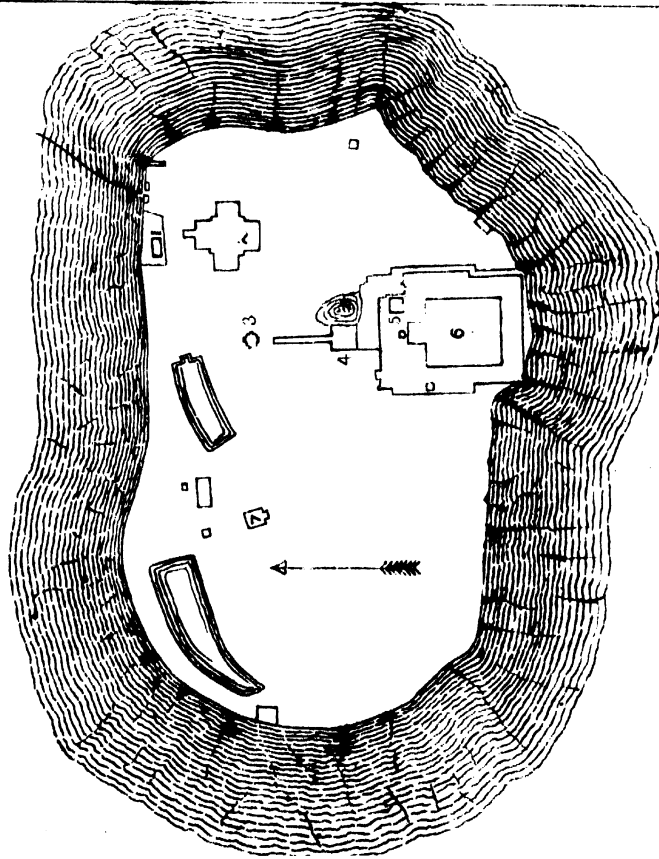
Figure cut in the rock.	Corresponding number of inscription in present work.	Figure cut in the rock.	Corresponding number of inscription in present work.
1	26	7	3
2	2	8	10
3	3	9	11
4	4, 5	10	12
5	6	11	13
6	7, 8		

It is to be hoped that the inscriptions will not be subjected to further disfigurement.

- 1 Chauriśatīrthankara basti
- 2 Wodegal basti, or Trīśūta basti
- 3 Tyāguda brahmadēva kumbhā
- 4 Akhanda bāgilu
- 5 Siddara basti
- 6 Gommaśāvara
- 7 Channanna basti

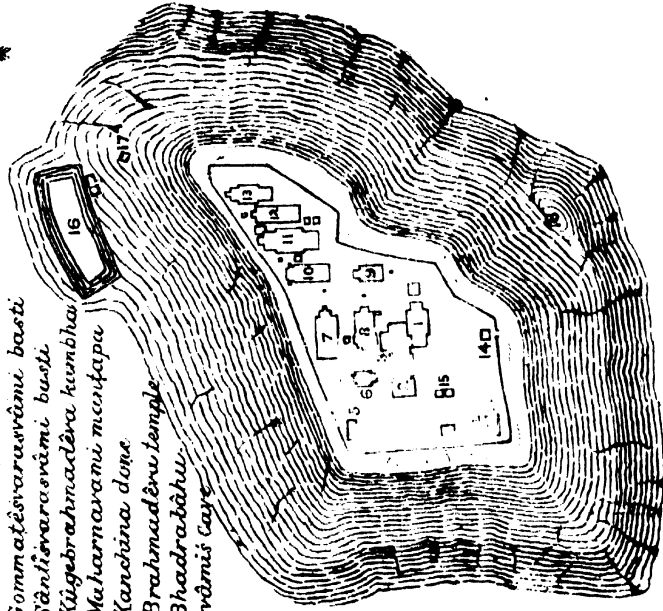
## VINDHYA GIRI

Scale 100 50 100 200 300 feet



## CHANDRA GIRI

- 1 Pārśvanāthasvāmi basti
- 2 Kattale basti
- 3 Chandra-gupta basti
- 4 Śāntināthasvāmi basti
- 5 Sūgarśvanāthasvāmi basti
- 6 Chāndraprabhasvāmi basti
- 7 Chānundarāya basti
- 8 Śaśana basti
- 9 Mājigūṇa basti
- 10 Eradīkhaṭṭe basti
- 11 Śarvatiṣandhāvāra basti
- 12 Tērua basti, Bāhubali basti or Gommatēśvarasvāmi basti
- 13 Śāntīśvarasvāmi basti
- 14 Kūṭyabrahmadēva kumbhā
- 15 Mūrtanarasī mēṣṭapa
- 16 Kanchina dōṇa
- 17 Brahmadēv temple
- 18 Bhadrabāhu-svāmi cave







Through the svāmi's instruction he acquired a knowledge of the four great branches of learning—*yōgini*, *saṅgini*, *prajñāni* and *prajñapti*—of the veda of the four *anuyōga*,<sup>3</sup> of grammar and the fourteen *pūrvas*. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dīkṣhe*, on which the svāmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it<sup>4</sup>, thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dīkṣhe* and by the practice of *jñāna*, *dhyaṇa*, *tapas* and *samyama* became an *āchārya*. And Gōvarddhana S'ruta-Kēvali went to the world of gods.

The next appearance of Bhadrabāhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pātaliputra, on the night of full moon in the month Kārttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vriksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pāyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshatriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabāhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabāhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dīkṣhe*. 3. The heavenly beings will not henceforth visit the Bharata kshētra. 4. The Jainas will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Āryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

<sup>3</sup> The literature of the Digambara is divided into four Vēdas, viz. :—

(1.) The *Prathamānuyōga*, which comprises all works on their *Itihāsa*, their legends and history; to this division belong the twenty four *Purāṇas*, which give the lives of the twenty four Tirthankaras, the *Uttara-purāṇa*, *Harivamśa-purāṇa*, &c.

(2.) The *Karāṇanuyōga*, which includes the works describing the origin and the order of the universe, e. g. *Trilōkaśāstra*, *Trilōka-bhāṣa*, *Jōtisha-sāra*, *Bija-gaṇita*, *Chandraprajñapti*, *Sūrya-prajñapti*, &c.

(3.) The *Darsyanuyōga*, which treat of their doctrine or philo-

sophy. Some of the chief works belonging to it are the *Gōṇaśāstra*, *Pravachanasāra*, *Aśīśasahasri*, *Pratīyakamala-Mārtanḍa*, *Rājavarttika*, &c.

(4.) The *Charaṇanuyōga*, which treats of the *āchāra*, customs, worship, &c. To this subdivision belong the *Trivargāchāra*, *Māla-chāra*, *Jagamāla*, *Aśīśapāṇḍa*, *Padmānanda-parichisi*, &c. (DR. BULLER, *Ind. Ant.* VII, 28.)

<sup>4</sup> *Rāja-bhavanado'u patrālambanamam māfidud aṭan ārggaṃ bhēdisil nereyadd iral aṭam Bhadrabāhu nō'e tijid usurādoḍe*

One day soon after, when Bhadrabāhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Simha Sēna and taking *dīkṣa*, joined himself to Bhadrabāhu.

Simha Sēna's ministers advised him to send for Nammālva Bhaṇṭika and to perform a great yajña. But the Māla (Jaina) Brahmins were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabāhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upaśānta* to Viśākha muni, and committing all the disciples to his care, sent them on under his guidance to the Chōla and Pāṇḍya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśākhaśāri, taking with him all the people, worshipping the Jaina *bimba* (or images) of the various Jinālayas in the villages and towns on the way, and milking the nectar of *dharma* to the Jainas in those places, dwelt in *vihāras* in the Chōla maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthūlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśākhaśāri, with the twelve thousand disciples, turned northwards, and entering the Karmātaka country, journeyed to the cave in which his guru Bhadrabāhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśākha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabāhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the Śravakas there. But on their way back to the cave a Brahmāchāri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśākhaśāri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prāyaścitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.<sup>5</sup>

And after a time a king named Bhāskara, the son of Simha Sēna, came with all his forces for the purpose of worshipping at the place of Bhadrabāhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityālayas* and, remaining for many days, built near the hill a city, which was named Belgola.

<sup>5</sup> A similar narrative of all the events relating to Bhadrabāhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabāhu Charitam*, by Ratnanandi, whose guru was Lalita-

kirti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kārkala (see further on), this book would belong to about 1450 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabāhu and his connection with Belgola. It appears therefore that he was the last of the S'ruta-Kēvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahāvira, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvāmi, the last of the Kēvalis, or possessors of true wisdom: six teachers follow, termed *S'ruta-Kēvalis*, or hearers of the first masters, and then seven others, *Dasapūrvīs*, from having been taught the works so named. These are common to all the lists when correct."<sup>6</sup> In a note to the above extract is given a list of the six S'ruta-Kēvalis, the last two being Bhadrabāhu and Sthūlabhadra. It is evident that the S'ruta-Kēvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Viṣṇu-kaṭhe* that Gōvarddhana, Viṣṇu, Nandi-mitra and Aparājita were the names of four of them who visited in company the tomb of Jambusvāmi. Also that Sthūlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabāhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthūlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.<sup>7</sup>

Professor Jacobi says—"According to the Thērāvalis, Bhadrabāhu was the sixth *thēra* (or *sthācira* in Sanskrit) after Mahāvira. . . . In the Rishimanḍala-sūtra only one verse is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:—

ḍasa-kappa-vvavahārā  
 vijjūdhā jēna navama-puvvāo |  
 vandāmi Bhaddabāhuṃ  
 tam apacchima-sayala-suya-nāṇi ||

'I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahāra from the ninth pūrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the S'ruta-Kēvalis, Sthūlabhadra being the last who knew all the fourteen pūrvās. . . . But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabāhu the last S'ruta-Kēvalin, and that in later times Sthūlabhadra, of whom so many stories are told, was included in the number of those privileged sages."<sup>8</sup>

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabāhu was the leader of the pilgrims

<sup>6</sup> *Works*, Vol. I, p. 336.

<sup>7</sup> From No. 105 it would appear that only five S'ruta-Kēvalis are admitted by the Jainas here, Sthūlabhadra being omitted altogether. Bhadrabāhu would therefore in any case be the last.

Retanandi states that the disciples of Sthūlabhadra were so incensed at the strictness of his doctrines that they put him to death

by burying him alive, and formed themselves into the Arihapāla or Arihapālaka sect, from whom eventually the Svāmīnams arose.

<sup>8</sup> Introduction to *Kalpa-sūtra*, p. 11.

In the verse devoted to Bhadrabāhu in inscription No. 108 there is a play upon these very words *pacchima* and *apacchima*.

and that he died at Śravaṇa Belgola there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kṣhētra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kallhappu-giri, marked with the foot-prints of the great munis Bhadrabāhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabāhu) that (i.e. the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhāchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.<sup>9</sup> But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

✓ We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pātali-putra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."<sup>10</sup> Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samanians* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."<sup>11</sup>

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion . . . . . The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Sramanas* as opposed to the doctrines of the Brahmanus."<sup>12</sup>

The same writer goes on to prove that the successors of Chandra Gupta were also Jains. That the celebrated Aśoka was a Jaina at first and afterwards became a Banddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari* that Aśoka introduced Jainism into Kashmir. This is confirmed by the *Rāja-taraṅgiṇī* or Brahmanical history of Kashmir, which states that Aśoka 'brought in the Jina dāsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dēvānampiya Piṇḍarasi*, 'king Piṇḍarasi beloved of the gods', but in the Bhābra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet *Dēvānampiya* is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Aśoka, also makes the following admission :—"At fitting time and place (Aśoka) makes mention, in a modest and becoming manner, of the doctrine he had embraced ; but nothing of a Buddhist spirit can be discovered in his State policy.

<sup>9</sup> An instance of this occurs in No. 41, where Bṛhām Rāja's name was changed to Śubhachandra yati. On the other hand, the Gollā Rāja, mentioned in No. 40 and several other inscriptions, retained his designation, as Gollāchārya.

<sup>10</sup> *Works*, Vol. I, p. 374.

<sup>11</sup> *Essays*, Vol. II, p. 203. Conf. Lassen, *Indische Alterthumskunde*, Vol. II, pp. 706, 710.

<sup>12</sup> *Jainism, or the Early Faith of Aśoka*, p. 23. See *Journ. R. A. S.*, Vol. IX.



From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jains than those of the Buddhists."<sup>3</sup>

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahāvira were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahāvira is mentioned in Buddhist and Jaina writings as Nigantha-nātha or Nigantha Nātaputta or Nāyaputta, that is, the Nirgrantha (a common name for the Jains) Jñāti-putra, a name given to him, as stated in Jaina works, because his father was a Jñāti Kshatriya or belonged to the Rajput tribe called Jñāti or Jñāti. He further inclines to the opinion, mooted by Colebrooke,<sup>4</sup> that Mahāvira was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pārśvanātha, the tīrthānkara who preceded him,<sup>5</sup> if not farther.<sup>6</sup>

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common . . . is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth ; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."<sup>7</sup>

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamāna Mahāvira Nātaputta and Gautama Buddha were contemporaries, and that the Jains were an independent sceptical sect, probably a little antecedent to the Buddhas. At any rate it seems certain that Niganthas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripiṭaka (besides the inscriptions) alludes to them."<sup>8</sup>

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Madra-Rāksasa* by Viśākha-datta,<sup>9</sup> which has been translated by Professor Wilson.<sup>10</sup> In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhāgavata* and *Vishṇu Purāṇas*, and by Vararuchi in the *Vijñāna-kathā*<sup>1</sup>, as well as of the accounts of Sandrocottus<sup>2</sup> (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Rājivāli-kathā*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pāṭaliputra who had four ministers—Bandhu, Subandhu, Kubera and Sakaṭāla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Māchēhas had invaded the country, Sakaṭāla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

<sup>3</sup> *Ind. Ant.* V, 275.

<sup>4</sup> *Essays*, II, 212.

<sup>5</sup> He was 250 years before (ib. 213), which would bring us to the 8th century B.C.

<sup>6</sup> Conf. Jacobi, Introduction to *Kulpa-sūtra*, pp. 5, 6 ; Bühler, *Indian Antiquary*, VII, 143 ; Colebrooke, *Essays* (Cowell's edition) II, 278 ; Weber, *Hist. Ind. Lit.* 293 ; Barth, *Religions of India*, 150.

<sup>7</sup> *Ind. Ant.* VIII, 31.

<sup>8</sup> R. A. S. J. XX, 277.

<sup>9</sup> According to some Jain accounts identical with Viśākha-datta above named (p. 5), who accompanied Bhaṭṭa-lālu and Chandra-Gupta to the south and succeeded the former in the sacred office.

<sup>10</sup> *Theatre of the Hindus*, II, 125.

<sup>1</sup> This work appears to be known here as *Bepit-kathā-māṅjari*.

<sup>2</sup> Athenæus, as first noticed by Wilford (*As. Res.* vol. V, p. 282), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandrocottus, and its other form, though more common, is very possibly a mere error of the transcriber. ib. 132.

empowered Śakataḥ to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

• Some time after, the king, on visiting the treasury, discovered that it had been emptied by Śakataḥ in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, Śakataḥ put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But Śakataḥ declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Chāṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Chāṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vyidha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusāgara as his successor, and retired to the forest with Chāṇakya to do penance. Bindusāgara, after a short reign, made over the throne to his son Aśoka and went to do penance.

Aśoka had a son Kunāla, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upādhyāya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows :—*upādhyāyā kīṛṇi datvā kunāra mandam adhyagatām*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kunāram andham adhyagatām*, 'let the prince be blinded', and accordingly had his eyes put out.<sup>3</sup> On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunāla was subsequently married to a princess named Chandānane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, Aśoka and Kunāla receiving dikṣhe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabāhu and the prediction of the twelve years' famine.

<sup>3</sup> The Buddhist accounts of Aśoka (see Burnouf's *Int. à l'Hist. Buddhisme Ind.*, p. 407) also contain the story of the blinding of Kunāla, but assign a different reason for it, namely, revenge for the alighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Beal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 86) has pointed out that it was

probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,  
I bit the whyt wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśoka.

Having examined the accounts of Bhadrabāhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rājavalī-kathā* supplies the following chronology:—Vira Vardhamāna, after a ministry of 30 years, obtained *Nirvāṇa* in the pleasure garden of Pāvapura, on the 30th of the month Āśvija, in the year Kālayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamāna, Gautama and the other Kēvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other Śruta-Kēvalis for 100 years.

Then Viśākha and the other Daśapūrvis for 133 years.

Then Nakshatra and the other Ekadaśāṅgadhuras for 223 years.

Then was born Vikramāditya in Ujjayinī; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirōdgāri, the 605th year after the death of Vardhamāna.

All Jaina chronology turns upon the disputed period of the death of Vardhamāna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last Śruta-Kēvali 499 B.C.

Jacobi says, "The traditional date of Mahāvira's nirvāṇa is 470 years before Vikrama according to the Svētāmbaras and 605 according to the Digambaras.<sup>4</sup> The interval of 135 years between the dates of the nirvāṇa as recorded by the two sects, being equal to that between the Samvat and Śāka eras, makes it probable that the Vikrama of the Digambaras is intended for Śālivāhana, who is always con-

<sup>4</sup>The Svētāmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jains, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—The Jains, like in any other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of cloth was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dik*) as his sole covering. In the *Kalpasūtra* of the Jains we read that Mahāvira himself began his career by wearing clothes for one year and one month, and after that he walked about naked.....

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svētāmbaras, that is, 'clothed in white garments'.....It appears probable that the strict Digambaras preceded the more lax Svētāmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (R. A. S. I, XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the name Digambara, 'sky-clad'; Nirgrantha, 'without a knot'; Nagnātas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirgrantha*, free from all possessions and all desiring to possess, and that hence clothes ought not to be worn by a true ascetic. But the pundits (or common ascetics) wear the usual dress of the country, and even the Bhāṭṭārakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (DR. BULLER, *Ind. Ant.* VII, 28.)

Butanandi, in the work already referred to (p. 5), written, as he says, 'pecially to explain the origin of the Svētāmbaras,' gives the date 836 after Vikrama for the rise of the sect, in the following verse:—  
 mṛtē Vikrama-bhāṭṭāś chaṭ-triṃśad-adhikē s'ntē |  
 guṭē śhṛṅgām abhūt lōkē m-tap Svētāmbarābhīdham |

According to him, Lōkyaśa, king of Vallabhi-pura in Saurāṣṭra, at the request of his wife Prajāvatī, who was a daughter of the king of Ujjayinī, sent for her gurus from Kānyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the Svētāmbara sect, at the date above given, being composed of the Ardhakāśas or Ardhapāśabas, (regarding whom see p. 646 *et seq.*)

founded with the older Vikrama . . . That the Svêtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramāditya's era is embodied in many books of the Svêtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichitrakrêṇi*, and specify the interval between Vikramāditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jam rayanin kâlagao  
 arihâ titthāṅkaro Mahāvira ।  
 tam rayanin Avāṇṭi-vai  
 ahiṣitto Pālagō rāyā ॥ 1 ॥  
 Saṭṭhi Pālagā-raṇṇo  
 paṇavaṇṇa-sayanī tu hoi Naṃdāṇa ।  
 aṭṭha-sayam Muriyāṇam  
 tisam chia Pāsamittasa ॥ 2 ॥  
 Balamitta-Bhānumittā  
 saṭṭhi varisāṇi chatta Nahavahape ।  
 tuha Gaddabhillaṛajjam  
 terasa varisā Sṅassa chau ॥ 3 ॥

(1.) Pālaka, the lord of Avantī, was anointed in that night in which the Arhat and Tirthaṅkara Mahāvira entered nirvāṇa. (2.) Sixty are (the years) of king Pālaka, but one hundred and fifty-five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pūsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhānumitra, forty Nabhōvāhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Ś'aka.

'These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.'

“The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is  $255 = 4 + 13 + 40 + 60 + 30 + 108$ . By adding 57, the number of years expired between the commencement of the Saurvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishēka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Saurvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishēka would date 177 B.C. The reigns of Pālaka (66) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvāna; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahāvīra's nirvāna.

"There is also a different statement of the interval between the Nirvâṇa and Chândragupta's coronation. For Hémachandra says in the *Parīśiṣṭa-parvan*,—

évaṃ cha śrī Mahāvīrē muktē varsha-śatē gatō |  
 pañcha-pañchāśad-adhikē Chandraguptō 'bhavan nṛpali ||

And thus, 165 years after the liberation of Mahāvira, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvira would fall 467 B.C."<sup>5</sup>

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvāṇa to which the śruta-kēvalis continued<sup>6</sup>, we obtain 305 B.C. as the date of the death of Bhadrabāhu, the last of them.

Introduction to *Kalpa-sûtra*, pp. 6 ff.

<sup>4</sup> The same period is given in a supplementary note by Jacobis from a Gurravalli obtained by Dr. Bühler in Jepur. *l.*, p. 20.

On the other hand, Jacobi says "The date of Bhadrabāhu's death is placed identically by all Jaina authors, from Hémachandra down to the most modern scholiast, in the year 170 A.V." Hémachandra is quoted as follows :—

Vira-môkshād varsha-śatê saptaty-agrê gatê sati |

Bhadrabāhur api svāmi yayau svargam samādhinā ||

'After a hundred and seventy years from the liberation of Mahāvira had elapsed, Bhadrabāhu svāmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabāhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316<sup>7</sup> or in 318 B.C.<sup>8</sup> He reigned 24 years, and thus might have joined Bhadrabāhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabāhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabāhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pâtali-putra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.<sup>9</sup> His historical introduction is based on the researches of Mr. Fleet<sup>10</sup>, who has determined, a question so long in dispute, that the Gupta kâla or era, in which their coins and inscriptions are dated, began in 319 A.D.<sup>1</sup> as stated by Albîrûni.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pâtali-putra.

Gupta	..	Dates A.D.
Ghatôtkacha	..	
Chandra Gupta I	..	
Samudra Gupta	..	
Chandra Gupta II	..	401—413
Kumâra Gupta	..	414—451
Skanda Gupta	..	452—480 ?

The first two, styled Mahârājās, probably ruled in Magadha (or Bihâr) under Indo-Scythian suzerainty. Chandra Gupta I married Kumâra Dêvi of the Licchavi family ruling in Nepâl, and assumed the title of Mahârājādhirājâ, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśôka in the Fort at Allâhâbâd. His queen was Datta Dêvi. Chandra Gupta II ex-

<sup>7</sup>Hunter's *Indian Empire*, p. 167.

<sup>8</sup>*Report Arch. Surv. W. Ind.* 1883, p. 43.

<sup>9</sup>*The Coinage of the Early or Imperial Gupta Dynasty of Northern India.*—(*Journ. R. A. S.*, XXI, 1.)

<sup>1</sup>To appear in his forthcoming volume on the Guptas.

<sup>10</sup>*Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (see *Rep. A. S. Surv. W. Ind.* for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

tended his empire westward to Gujarat and Kathiawād and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurāshṭra in imitation of Græco-Bactrian hemidrachms. It is with his reign that the dated records begin. His queen was Dhruva Dēvi.

Kumāra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepāl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hūnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sāgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hūna chiefs Toramāṇa and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Krishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jivita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharī or Mukhara kings, whose names generally ended in Varmā. Traces of other minor Gupta dynasties are met with in Orissa, in Mahā Kōsala and Western Gauda of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kirttivarmma<sup>2</sup>, who was the father of Pulikēśi II and whose reign terminated in Śaka 489 (A.D. 567). They were a reigning family in the Koṅkana. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silāhāras of the Koṅkana.<sup>3</sup> These Mauryas were perhaps descendants of the Maurya dynasty of Pātāliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahā-maṇḍalēśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chaudādāmpur in the Dharwad district, and at Halēbid in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vamśa, Chandraguptānvaya, or Chandragupta-mahārājādhirāja-kula; and it is deduced from, or through, the great Vikramāditya, king of Ujjayini in Mālava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sōma-vamśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarādhiśvara*, or *Ujjeni-puravarādhiśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pātālipuravarādhiśvara*, or 'supreme lord of Pātāli, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbha-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalēśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was Śiva under the name of Mahākāla of Ujjayini."<sup>4</sup>

<sup>2</sup> The references are—in inscriptions at Yēvār and Miraj, *Mauryya-nirjit*, conqueror of the Mauryas; *Mauryya-nirvyāṇa-hētuh*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 13. There may be a punning allusion to nirvāṇa in the last.

<sup>3</sup> I would point out that Puri = pōṇi, tōṇi or vōḍi. See Gutta-voḷa farther on.

<sup>4</sup> *Feet, Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.

The following are the inscriptions referred to :—

- |                                |   |
|--------------------------------|---|
| At Chaudādāmpur <sup>5</sup> , | Gōvinda of the Gutta family, governing the Banavase Twelve-thousand under the Chālukya king Vikramāditya.                             |
| At Balagānve <sup>6</sup> ,    | in S'aka 1101, ? Sampakara of the Gupta family, under the Kalachurya king Saṅkama.  |
| At Haḷēbid <sup>6</sup> ,      | in S'aka 1103, Vikramāditya of the Gutta family, governing the city of Guttavolal <sup>7</sup> under the Kalachurya king Āhava-malla. |
| At Haḷēbid,                    | in S'aka 1109 } the same Vikramāditya, governing the Banavase Twelve-   |
| „ Chaudādāmpur                 | „ 1113 } thousand at his capital of Guttavolal.   |
| „ Haḷēbid                      | „ 1135 }  |
| At ? Guttal,                   | in S'aka 1159, Joyi Dēva of the Gutta family, under the Yādava king Siṅghana.   |
| At Chaudādāmpur,               | in S'aka 1184, Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yādava king Mahādēva.                  |

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabāhu died at S'ravana Belgola. We have also found that he was one of the S'ruta-kēvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dīkṣha and that no more distinguished professor of the religion at that time existed than Bhadrabāhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśōka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabāhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityālayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśōka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'ri-Ballabha, that is, S'ri-Vallabha. Now this was the name of the Gaṅga king Bhū-Vikrama, whose reign would fall in about 650 A.D.<sup>8</sup> There was also a S'ri-Vallabha, son of Kṛishṇa, probably of the Raṭṭa family, ruling the South in S'aka 705 (A.D. 783).<sup>9</sup> But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lōka. Now the Nāgamaṅgala plates give us Nava-Kāma for this king's successor, more correctly known as S'ivamāra, while the Suradhēnupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

<sup>5</sup> In Dharwad.

<sup>6</sup> In Mysore.

<sup>7</sup> Mr. Fleet says, "This place may be either the modern Guttal near Chaudāmpur in the Kanjgi taluka of the Dharwad district, or the

modern Hōld in the Ballāri district, about six miles to the east of Guttal, and on the opposite bank of the Tuṅgabhadra river."

<sup>8</sup> See *Coorg Inscriptions*, Intro. p. 3.

<sup>9</sup> *Āthak* on the Jain *Harivamśa*, *Ind. Ant.* XV, 142.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.<sup>10</sup> Again in No. 13 we have a reference to Talekūḷ spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmā who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Chālukya stone inscription on a pillar at Bādāmi dated S'aka 500 (A.D. 578); in Vol. VIII, p. 241, is a Chālukya stone inscription dated S'aka 556 (A.D. 634); in the same volume, p. 44, is a Chālukya copper plate grant from Nērūr, of the 6th century A.D.; in Vol. IX, p. 304, is a Chālukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palaeography, plate 24; and to plate V in Vol. IV of the Report of the Archaeological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛishṇa-varmā<sup>1</sup>, son of Siṃha-varmā, son of Viṣṇu-varmā, which corresponds pretty nearly in several of the letters. Now we know that Kṛishṇa-varmā's sister was married to the Gaṅga king Mādhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pūjyapāda, which upholds the accuracy of these dates<sup>2</sup>. We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pārvada Haḷe Kannāḍa or the Primitive Old Canarese, the earliest form of the language, and that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos. 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallékhaṇa* (see No. 54 and other places) and the following is the description given of it in the *Ratna Kuraṇḍaka*, a work by Āyita-varmā:—

upasargē durbhikshē jarasi ruḷāyāṃ cha nishpratīkārē |  
dharmāya tanu-vimōchanam āhuḥ sallékhaṇāny āryāḥ ||  
antaḥkriyādbhikaraṇaṃ tapaḥ-phalaṃ sakala-darśinaś tu gatē |  
tasmād yāvad-vibhavaṃ samādhi-maraṇē prayatitavyaṃ ||

<sup>10</sup> Burgess, *So. Ind. Pal.*, 36; Fleet, *Kan. Dyn.* 18.

<sup>1</sup> The date is expressed as follows:—*varḥamāna-vijaya-rājya-svavarṇarē saptaṃśatē Kārtika-māsē āpāryamāna-akṣaṇē pañcā-*

*myāṇ Jyēṣṭha-akṣaṇarē*. It is doubtful whether these elements would suffice to identify the year.

<sup>2</sup> See Dr. Bühler in *J. d. Ant.* XIV, 355; and *Coorg Ins. Int.* 3.



snēnam yairam saṅgam parigraham chāpahya suddha-manāḥ |  
 sva-janam pari-janam apicha kṣāntvā kṣamayēt priyair vachanaiḥ ||  
 ālōc'ya sarvam (naḥ-kṛta-kāritam anumataṃ cha nirvyājam |  
 ārōpayēn mahā-vratam ā-marapa-athāyi niḥśēṣam ||

'When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Āryās call *sallēkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions; having forgiven his relations and dependants, and with kind words sought forgiveness from them: Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires; should a man enter upon the performance of the great vow, not to be completed save by his death.'

The mode of performance is further thus described:—

āhāram parihāpya kramasāḥ snigdham nivartayitvānnaṃ |  
 snigdham cha varjayitvā karapānam pārayēt kramasāḥ ||  
 karapānahāpanam api kṛtvā kṛtvōpavāsam api śaktyā |  
 pañcha-namaskāra-manāḥ tanuṃ tyajēt sarva-yatnēna ||  
 jivita-maraṇāsamsā-bhaya-mitra-smṛiti-vidhāna-nāmānaḥ |  
 sallēkhanāticārāḥ pañcha-Jinēndraiḥ samuddiṣṭāḥ ||

'He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting; and thus, with his mind intent upon the five kinds of reverence<sup>3</sup>, should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of *sallēkhana*—thus say the five Jinēndras.'<sup>4</sup>

All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallēkhana* or religious suicide. The derivation of the term *sallēkhana*, evidently *sat + lēkhana* or *saṃ + lēkhana*, is difficult to account for, but is said to be equivalent to *samyak-lēkhana*. It is not found in the dictionaries and is a term peculiar to the Jains. It seems necessary here to take for *lēkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, 'shuffling off this mortal coil.'

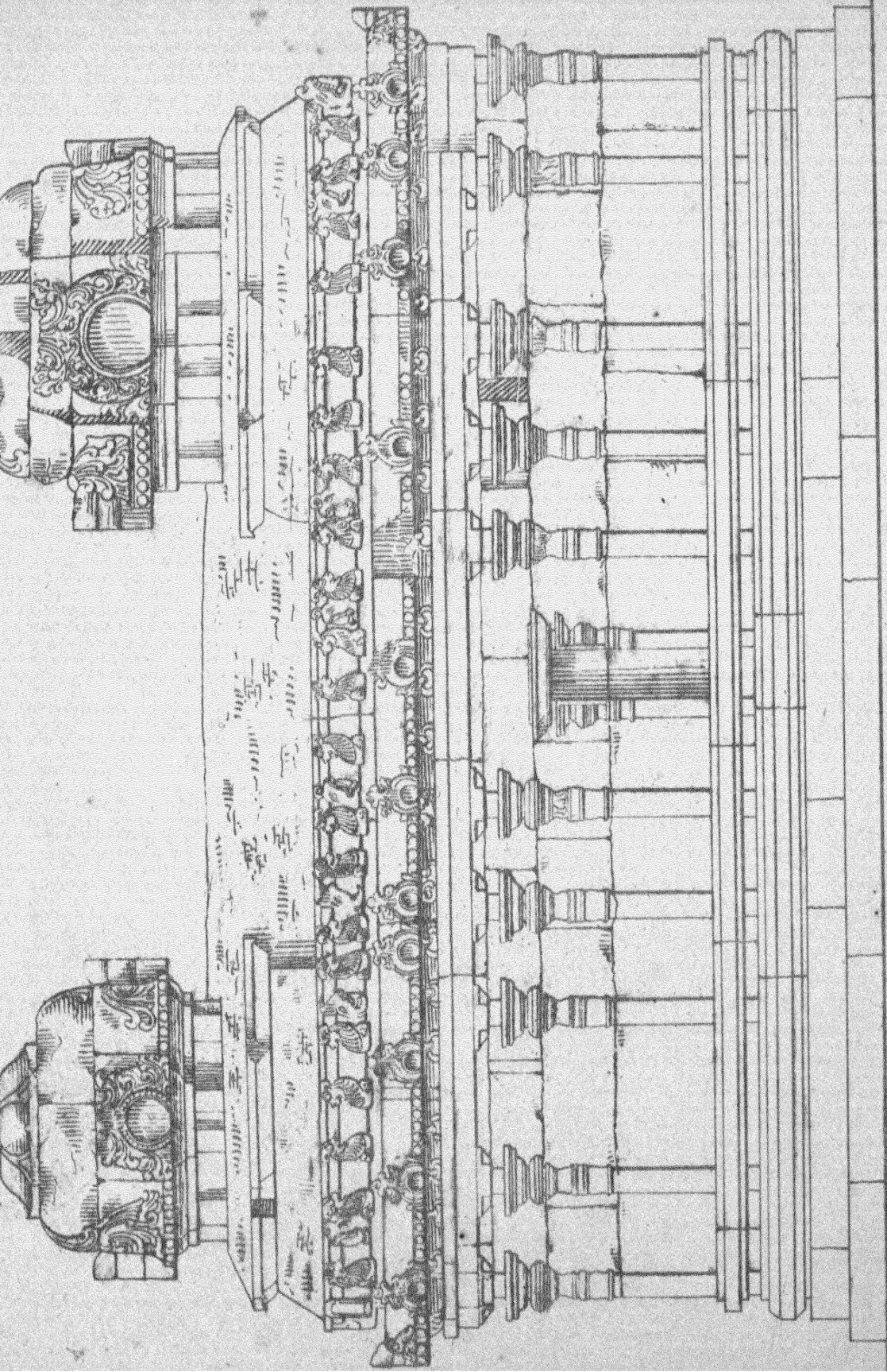
The term *muḍippidar* is also peculiar to the Jains. In the *Dhātuprakaraṇam* of the *S'abdamāṇḍarpana*, the root *muḍi* is explained as *kēṣa-bandhanē*, to tie the hair; *nirvahanē*, to end. On the analogy of *maḍi*, *maranē*, to die: *maḍipu*, *marana-karanē*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean 'to bring to an end, or cause to end' (in this case one's life). *Nirvahaṇa* is derived from *nirvāḥ* to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The *Amarakōśa* explains the latter thus:—*nirvāṇo muni caṇny dānu*, which means 'blown out or gone out, applied either to a sage or to fire'; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as 'expired'.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

<sup>3</sup>For these see the Translations, p. 125, note 4.

<sup>4</sup>Perhaps the S'rutakṛmika-gaṇa-samāh.

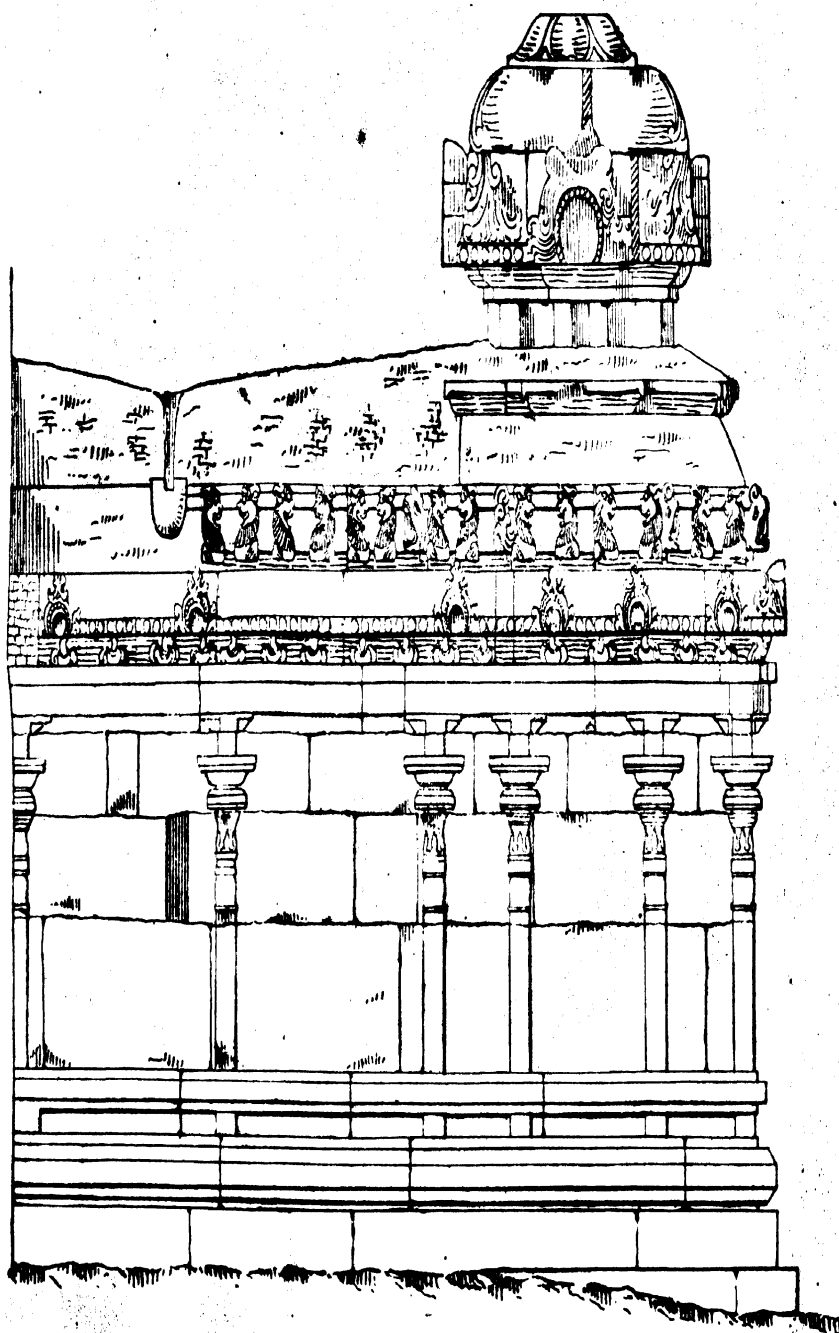




CHANDRAGUPTA BASTI NORTH SIDE

Scale  $\frac{1}{2}$  inch = 1 foot





CHANDRAGUPTA BASTI EAST SIDE

Scale  $\frac{1}{2}$  6 1 2 3 feet

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says<sup>5</sup> —“The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice.” “The act was committed under the most various motives . . . Most frequently however death was regarded as ‘the last physician of disease’ (Sophocles), and suicide as the legitimate relief from intolerable suffering.”

Referring to a later time he says—“We find among the Albigenes a practice, known by the name of *Endura*, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding.”

The instances recorded in the later inscriptions of the performance of the vow of *sallikham* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jāinas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pārśvanātha, the one on the west side Padmāvatī and the one on the east side Kūshmāṇḍinī. A verandah about 4 feet wide runs along the front, with the figure of a Kṣhētrapāla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabāhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dāsōja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kūge Brahma Dēva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

<sup>5</sup> *History of Morals in Europe*, I, 231, 232, 233; II, 52.

probably in rebuilding, been misplaced. For by putting the present topmost stone at the bottom the rows will correspond regularly with those of the western half, and moreover the name of Dāsōja will fall into its natural place at the bottom. On these grounds there seems no reason to question that he was the sculptor and perhaps he may be identical with the Dāsōja who engraved inscription No. 50, the date of which is 1146 A.D.

The temple now opens into the pillared hall which also forms the entrance to the Kattale basti (the temple of darkness) and which is shut in on the south side by the large Pârśvanâtha basti. When or by whom this last was built there is nothing to show. But the lofty elegant mâna-stambha stands in front of it and inscription No. 54, dated A.D. 1128, is within the entrance. Owing to these various erections, and the hall above mentioned being shut in with a stone wall, the entrance to the Chandragupta basti is in pitch darkness and it is doubtful if the screen has ever been seen by a European before.

The character of the sculptures can best be judged from illustrations, but many parts have been mutilated. The explanation of the scenes, if possible at all, would require a separate study.

We may now pass on to inscription No. 38, engraved on the base of the Kûge Brahma Dêva pillar at the entrance to the temple area on the smaller hill. Unfortunately much of this important inscription is worn away and illegible, but what has been deciphered is sufficient to show its period and the nature of its contents. The pillar itself has a small seated figure of Brahma on the top, facing east. The name Kûge or "calling" pillar was given to it apparently from the practice of formerly exhibiting a light on the top when it was desired to summon the Jains for purposes connected with their religion.

The date of the inscription, if it was given, has gone, but reasons will be stated for fixing it with certainty as S'aka 895 (A.D. 973). Three sides are in Sanskrit and the fourth side in Hale Kannada. The inscription is filled with the exploits and praises of a Gaṅga king, whose principal style and title was Satya-Vākya Koṅṇi-Varmma dharinma-mahārājādhirāja, but whose distinctive name was Noḷambakulāntaka-Dēva (Yama to the Noḷamba family). This identifies him with the king called Mārasinpha, the second of that name, and the other allusions as well as the actual occurrence of this name make the identity certain. Of his time we have several inscriptions. Of these, one at Kārya, dated in S'aka 890, says it was the 5th year of his reign<sup>6</sup>; and another at Mēlāgani, dated in S'aka 896, states that he died then.<sup>7</sup> He therefore reigned from S'aka 885 to 896 (A.D. 963 to 974). And as at the end of the present inscription is a later addition to the effect that he lived for one year after it was inscribed, it follows that its date, as above mentioned, is S'aka 895 (A.D. 973).

From the epithets in the inscription we learn regarding this king that from the time of Kṛishṇa Rāja's victorious expedition to the north, or expedition undertaken for Kṛishṇa Rāja, he was known as the supreme king of Gūrjara. This Kṛishṇa Rāja must have been the Raṭṭa or Rāshṭra-kūṭa king, having the titles Nirupāna and Akūla-Varsha, of whose time there are inscriptions dated Ś'aka 867 and 878 (A.D. 945 and 956). This expedition is referred to in the Lakshmeśvara inscription<sup>8</sup>, where it says—“At his (Mārasimha's) victorious journeying forth, the lord of the Gūrjaras received information from messengers, (saying), Dēva, at the order of the king who was a Yama to the Chōḷas, the Gaṅga prince

<sup>v</sup>The Kāra inscription begins as follows:—

Syāri Śrī Saka-varṇam oṅcū-niḡa tumbhattaneya Prabhava-samp-  
vākara pvaṁtissuttire Svastī Satya-Vākya Permmānadiḡa  
pattai oṭṭiḡa aydeneyā varṇau Mātha-māsa Peretale-diva-  
nam āra &c.

The Melagani inscription runs thus :—

Śrasti Sakha-bhūṣaṇa-rānta-śaṃvatsara-satanga 896 naya Bha-

va-samvatsara pravarttise <sup>A</sup>Aśhāda-māsa...Svasti samadilaga-  
pancha-mahā-tābda-Pallavānaya Sri-prithuvī-vallabhaṃ Pal-  
lava-kula-tilakaṃ Pallavādityaṃ S'rīman-Nolambādī-Nāgaṃ  
Chōṇṇya Nōlambār ttaad it māvuraṃ Sāyra-Miniyārō ilu  
Māraṅga-Permmadiy atitan ādan embudara kēdu &c.

<sup>8</sup> *Ind. Ant.* VII, 101.









At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Belgoḷa and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasēna-bhaṭṭāraka in Baṅkāpura. A satirical verse, is added bidding Chōḷa and Pāṇḍya dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Viragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Tērina basti or Bāhubali or Gomnatēśvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Tērina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bāyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṇa*, elder brother's warrior. Now in an inscription in Coorg<sup>3</sup>, dated Ś'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṇa*, ruling on the banks of the Bed-dore (here the Lakshmantirtha) under his brother Rācha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bāyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bāyiga, he is stated to have been a scion of the Kakka-line. This was the last of the Raṭṭa or Rāshṭrakūṭa kings, also called Karka, Kakkala, &c., and styled Amōgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Chālukya supremacy.

No. 61 was erected by Bāyika (the Bāyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Guntī, his wife's sister. Their parents were Māluvara of Poḷalu and Dēyilamma, and they had a brother Jābayya. Guntī, also it seems called Sōyibbe, was married to Lōka-Vidyādhara, and had a son Udaya-Vidyādhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lōka-Vidyādhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Hale Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannaḍa scholars in Bangalore, Mysore and other places have

<sup>3</sup> *Coorg Inscriptions*, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandis'vara tulpa-devarasya*, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography, being the eighth of the Jambūdvīpa. A plan of it on stone or brass is kept in many Jaina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the month Āṣāḍha,

Kārttika and Phālguna, till full moon is the time of the Nandis'vara pūjā, or observance of the season when certain deified beings—Saudharanāndia, Is'ānēn'ra, Chamara and Vairābhana—are ble for worship at the island of Nandis'vara, which has 72 Jaina temples on it. These are also the approved times for the commencement of any religious vows. The authorites may be found in *Triś'aka-sūtra* and in *Nandis'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phālguna s'ukla 8, the beginning of the Nandis'vara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in Śaka 901, the year Chitrabhānu, (A.D. 982), of Indra Rāja, and is engraved on four sides of a high pillar erected in a maṇḍapa near the front of the same Tērina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛṣṇa Rāja, the daughter's son of Gaṅgā Gāṅgēya, and the son-in-law of Rāja-Chūdāmaṇi. From other verses we learn that among his titles were those of Rāja-Mārttāṇḍa, Chalad-aṅkakāra, and Kirtti-Nārāyaṇa.

Krishṇa Rāja, his paternal grandfather, was no doubt the Ratta king already noticed in No. 38, and we have here probably the memorial of the last representative of the Ratta or Rāshtrakūṭa dynasty of Mānyakhēṭa. So far as the history of this period is known, Krishṇa Rāja was succeeded by his son Kakka or Amōgha-varsha. The latter was defeated and probably slain by the Chālukya king Taila, which put an end to the Ratta dynasty and restored to power that of the Western Chālukyas. Moreover the one line was absorbed into the other by Taila's marrying Jākabbe or Jākala Dēvi, the daughter of Kakka.<sup>4</sup> From the present inscription however it would appear that she was not the only representative of the Ratta family.

We have next to consider who Gaṅga Gaṅgēya, his maternal grandfather, was. We have to choose between the Gaṅga dynasty of Mysore and the Gaṅgēya vamsa of Kalinga. As regards the former, the title Gaṅga-Gaṅgēya, it will be seen, is expressly given in the Âtakûr inscription already quoted (p. 19), to Satya-Vākya Kōṅṇi-Varmma who was ruling in Śaka 872 (A.D. 950) and was in alliance with Kṛishṇa Rāja called Kannara Dēva, the son of Anōgha-varsha, of the Ratta family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Rācha-Malla, the son of Ereyappa; also, that he defeated a rival named Bātuga, who then proposed to Rājāditya, the Chōla prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dēva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.<sup>5</sup> I think there can be little doubt, considering the intimacy that thus existed between Rācha-Malla and Kṛishṇa Rāja, and also between Rācha-Malla's successor Mārasimha and the same Kṛishṇa Rāja as disclosed in No. 38, that it was the daughter of the Gaṅga king Rācha-Malla (ruling A.D. 921 to 963) who was married to the son of the Ratta king Kṛishṇa Rāja (ruling A.D. 945 and 956), and that the Indra Rāja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gāṅga or Gāṅgōya kings of Kalinga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell<sup>6</sup>, on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛṣṇa Rāja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Râja-Châdâmani was whose daughter was the wife of Indra Râja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

<sup>4</sup>Fleet, Kan. Dyn. 38.

<sup>8</sup> The text is as follows :—*Svasti Śrī Ereyappana māyāṃ Rācha-*  
*Mallāṇaṃ Būṭigaṃ kādikōṇḍa tombattara-śāstramūṇaṃ Aṭṭire*  
*Kannara-Dēva-volāṇaṃ kāḍu erdu Būṭigaṃ Rājādityaṇaṃ leageye*

kal'ān āgi gūti; irilu kādi kondu Itanavase-pannirchūśaramam  
 ik'vō'a-ma-nōgum Ki'ukāḍ-erpattum It'gind-erpattuvam It'ugadi  
 Kannara-Dēvam medichu gottam.

<sup>6</sup> *So. Ind. Pal.* 53.

Inscription No. 58 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhānu. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Tērina basti. It is in Haḷe Kannāḍa and commemorates the death of Pilla, who, besides that of Rāja-Chūḍāmaṇi, had the title *māvana gaṇḍha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.<sup>7</sup>

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommatēśvara and are immediately below its right and left hands. The upper line on one side, in Nāgarī characters, and the two upper lines on the other side, the first in Pūrvada Haḷe Kannāḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Chāmūṇḍa Rāya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nāgarī and the other in Haḷe Kannāḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Rāja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Chāmūṇḍa Rāya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Rācha Malla (or Rāja Malla). It will be shown that this was the successor of Mārasimha (of No. 38): he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Chāmūṇḍa Rāya composed a work called *Chāmūṇḍa Rāya Purāṇa*, containing an epitome of the history of the 24 Tīrthaṅkaras, and at the end its date is given as Saka 900, the year Īśvara (A.D. 978). Now in the account with which it opens and closes of Chāmūṇḍa Rāya's achievements no mention is made of the statue of Gommatēśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Rācha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Chāmūṇḍa Rāya's as Saka 905 or A.D. 983.<sup>8</sup>

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Chāmūṇḍa Rāya to the shrine of Gōmatīśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamāna. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."<sup>9</sup> No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

<sup>7</sup> Compare Śāntala Pēḷi's title of *Savati-gaṇḍha-vīra* in No. 56.

<sup>8</sup> It will be seen from what follows that tradition gives the year Vibhava as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka

950 (A.D. 1028) neither of which will suit the facts of the case, as above given.

<sup>9</sup> Works, I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

Kaly-abdē shach-chhatākhyē vinuta-Vibhava-sainvatsarē māsi Chaitrē |  
 paficbamyām śukla-pakshē Dinamani-divasē Tvashtṛi-yōgē su-lagnē |  
 saubhāgyē Hasta-nāmnī-prakāṭata-bhagaṇē su-prasasthām chakāra |  
 śṛimach-Chāmunḍa-Rājō Beḷuṅḷa-nagarē Gōmaṭēsa-pratisṭhām ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Chāmunḍa Rāja we shall have more to say later on in connection with No. 109. Of Gaṅga Rāja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysala king Vishṇu-varddhana, and from an inscription at Halebid we know that his death occurred in Ś'aka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the suttālayaṃ, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nāgarī character. They should be in either the sacred language of the Jains called Arddha-Māgadhi or in Jaina Mahārāshṭrī. The following account of these is taken from Jacobi<sup>10</sup>:—"The language which Mahāvīra and his immediate disciples, the Gupadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvīra used Sanskrit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Aśoka's inscriptions or of the Prākṛit grammarians. Nevertheless it is called Māgadhi by the Jains themselves. In a half stanza quoted by Hēmachandra (Prākṛit Grammar, IV, 287) it is said that "the old sūtra was exclusively composed in the language called Arddha-Māgadhi."

porāṇam arddha-māgaha-  
 bhāṣā-niayam havai suttam ||

Hēmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi. . . . . It must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hēmachandra gives in the first part of his Prākṛit Grammar for the Mahārāshṭrī. But the Mahārāshṭrī of Hēmachandra is not identical with the Mahārāshṭrī of Hāla, of the Sētubandha, and of the dramas. The Jaina Mahārāshṭrī it may be appropriately called . . . . . The language of the older Sūtras I shall call Jaina Prākṛit . . . . . I believe that the Jaina Mahārāshṭrī nearest approached the language of Surāshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhi. It might therefore more appropriately be called Jaina Saurāshṭrī. But as it shares the general character of the Prākṛit commonly called Mahārāshṭrī, and it is thus called by Hēmachandra, I dare not introduce a new name. The Jaina Prākṛit . . . is on the whole the same language as the Jaina Mahārāshṭrī, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Mahārāshṭrī. Hēmachandra calls it *drāṇam*, the language of the Rishis, and treats it together with the Jaina Mahārāshṭrī. . . . . The only Māgadhiem which he discovered in Jaina Prākṛit is the nominative singular in *a* formed from masculine bases in *ā* . . . . . I therefore do not hesitate to declare the Jaina Prākṛit to be Mahārāshṭrī, as has already been done by Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prākṛit differs from the Mahārāshṭrī, it has usually retained the older forms."

Before proceeding further it is necessary to enter upon the inquiry as to who Gômatā or Gommata was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômatā is said, according to one statement, to be derived from *gô*, the earth, and *at*, to wander, or *mat*, to go. According to another account, it is derived from *gô*, speech, and *mat* (for *ma*!)<sup>1</sup>, to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommata and Gummata, said to be *tulbharas*. The Jains, to whom everywhere the images of their Tirthankaras are the only objects of worship, can give no explanation of the worship of Gômatā, who is not one of them, further than that he is worshipped out of respect for the first Tirthankara as being his son.<sup>2</sup>

So far as I am aware the name does not occur throughout Hindu literature<sup>3</sup> except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saṅghārāma, which was called Gômati (Ku-ma-ti)."<sup>4</sup> The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan<sup>5</sup> it will be seen that Gomates (in the original Persian, Gaumata) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonía, or Slaughter of the Magi.<sup>6</sup> I merely point out the seeming coincidence with the singular name Gômatā, and there are it appears Jaina traditions connecting the Tirthankara Pārisnāth or Pārśvanātha with Persia.<sup>7</sup>

<sup>1</sup> Compare *mayatapa* used for *mayatapa*.

<sup>2</sup> Ferguson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthankaras, and even the Ulwar colossus, Nan Gōngi, can hardly be identified with these southern images. *Ind. and East. Arch.* 287.

<sup>3</sup> There is the Gômati or Gaumti river in Oudh; also a Gômatu mountain in the Western Ghats, where Kṛishṇa is said to have defeated Jarā-sandha.

<sup>4</sup> *Beal's Records of Buddhist Countries*, p. 9.

<sup>5</sup> Rawlinson's *Herodotus*, Vol. II, pp. 484 ff.; Vaux's *Ancient History of Persia from the Monuments*, p. 28.

<sup>6</sup> The following is the passage referred to, according to the translations by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Persia; and, the mountain named Armodere, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces. He seized the empire. On the 9th day of the month Gaumayala, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did as ordering to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason

he slew them, "lest they should recognize me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayalish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sietales in the district of Media called Nisaea, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king; Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reinstated for the state both the religious chants and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had reestablished our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 584 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to counter-order these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Punjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bāhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.<sup>8</sup> There was a struggle for empire between the two, which resulted in Bāhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭôśvara. In course of time the image became invisible to all except the initiated. But Chāmuṇḍa Rāya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nābhī. At a city in the north, called Pôdanapuri, the rājārshi Bharatēśvara, son of Ādi Brahma, set up a *binda* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Rāja Malla gave such a description of this image that Chāvuṇḍa his minister resolved to go and see it. He set out, with his mother Kālikāmba and their guru Siṃha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinālaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Rāvaṇa, was on that very hill, 10 palmyra (*tāle*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra sūddha 5, Sunday, under the Mṛigaśira nakshatra, Saubhāgya yōga and Kumbha lagna, Chāvuṇḍa consecrated this Gummaṭôśvara, who thus appeared to him in Beḷagūḷa in the Kūshmāṇḍāranya, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Malla, on hearing of his munificence, gave him the title of Rāya.

The *Rājāvaḥī Kathē* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśītala (see No. 54)<sup>9</sup>, it goes on to say—"And after that, in the Yulu kula, there was Rāja Malla, who was in Dakshina Madhura (the southern Madura). He, having subdued Karṇāṭa, Drāviḍa, Mahārāshṭra, Taurushka and other countries, was celebrated as Vira Mārttāṇḍa Dēva.<sup>10</sup> While his great feudatory (*mahā sāmanta*) Chāmuṇḍa Rāya, a Yama to the Noṇamba family (*Noṇamba-kulāntaka*), ornament of the Gaṅga race (*Gaṅga-vaṇṣa-lalāma*), was ruling in peace and wisdom,—his mother hearing it read in the Ādi Purāṇa (or an early purāṇa) that in Pôdanapura there was an image of Bāhubali Dēva, 500 bows in height; he, with his mother Kālikā Dēvi, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinālaya. Thus they arrived at the hill where Bhadrabāhu, svāmi's tomb (*nis'iddhi*) was. On the night before they left it, Padmāvatī Dēvi appeared in a dream to both mother and son and said,

<sup>8</sup> More properly the half-brother, as they were sons by different wives: Bharata's mother was Yas'asvatī, and Bāhubali's mother was Sumande.

<sup>9</sup> Wilson places this event in A.D. 788.—*McK. Coll.* I, lxxv.

<sup>10</sup> This would seem to imply that Rāja Malla was a king of the Pāṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mārttāṇḍa in the list of Pāṇḍya kings.—No. 28 in the Madura Shihā-Purāṇa list and No. 13 in Mr. Nelson's list (27a

Madura Country, pp. 38, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vira Pāṇḍya (as will be seen further on) erected the image at Kārkala, and this, in ignorance of any other origin, has been transferred to the one at S'mra, a Beḷgoḷa.

But it should be stated that in inscriptions the Jain town of Humḍa (Paṭṭi Pumbuchapura) in Shimoga District, where Jinadatta Rāya set up a dynasty with which these Pāṇḍyas were connected, is called Dakshina Madhura.



\*You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gamaṣa Jina, which was worshipped by Râma and Râvaṇa and seen by Maṇḍodari. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmunḍa Râya, having collected coconut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.<sup>1</sup> Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûsh-māṇḍinî Dêvi presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷḷa kâyi*<sup>2</sup> and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Belgula.<sup>3</sup>

After this, Châmunḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmunḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmanas and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmunḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvaṇa, &c.<sup>4</sup> But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmunḍa Râya to have this colossus at S'ravaṇa Belgula made. We also learn from the inscription that the image at Pôdanapura was known as Kukkutâśvara<sup>5</sup>, from the thick forest which grew up around it being infested with cocks (*kukku(a)* and serpents (*sarpa*), or *kukku(ā)sarpa*, cockatrices.<sup>6</sup> - ]

<sup>1</sup> Owing to his feeling pride in what he had done.

<sup>2</sup> The fruit of the egg plant, *solanum ferax*, Linn.

<sup>3</sup> The story as given by Colonel MacKenzie is as follows:—

Châmunḍa Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *pake'aurita anāna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots; but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmunḍa Râya, not knowing the cause, was filled with rage, for that his attempt was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmavati, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *auri'as* in a *beliya gola* (or small silver pot), for washing the statue; and signified her intention to Châmunḍa Râya, who laughed at the absurdity of this

proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmunḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquors; and washed completely the body of the image. From that time this place is named after the silver vase (or *beliya gola*) which was held in Padmavati's hand. (*As. Res.* IX, 268.)

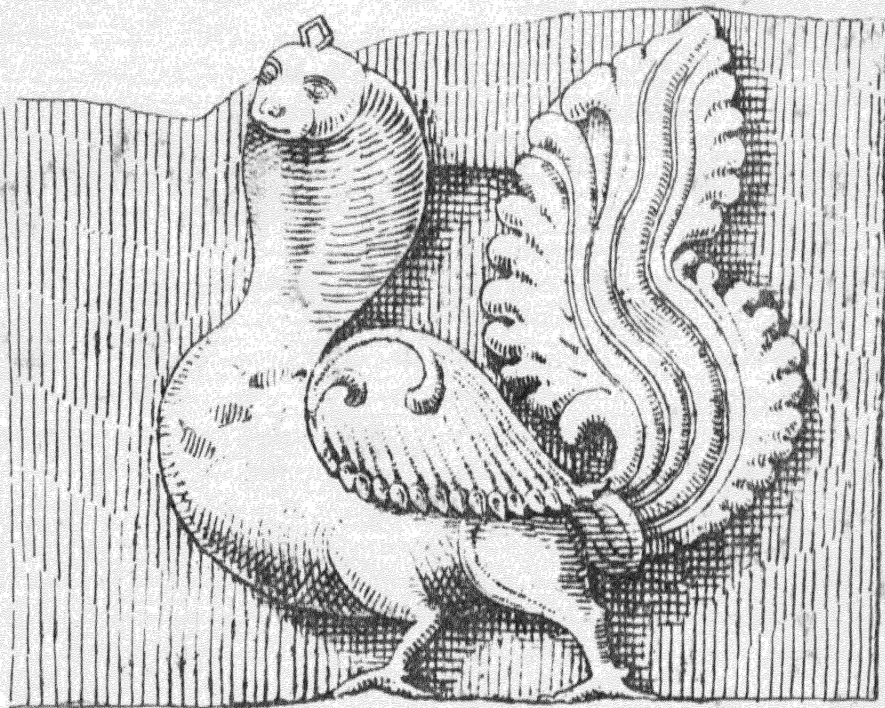
<sup>4</sup> But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châmunḍa" was "Râvaṇa," and this was referred to in support of the story that Râvaṇa had made the image.

<sup>5</sup> In Nos. 85 and 138 the image of Gommatâśvara at S'ravaṇa Belgula is called the southern Kukkutâśvara.

<sup>6</sup> The *kukku'asarpa* is the emblem of Padmavati, and is represented in sculptures at Belgula as a cock or fowl with a serpent's head and neck.







KUKKUṬA SARPA

Scale  $\frac{1}{2}$  1 2 3 4 feet



The latter reference at once directs our attention to the Kukkuṭa-pāda-giri or Cock's-foot mountain near Gayā in Bihār. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.<sup>7</sup>, and Hiuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kāśyapa, as well as the scene of his death. On this account it was also called Guru-pāda-parvata, or mountain of the master's foot. There was also a monastery, called the Kākkūṭārāma or Kukkuṭa-pāda-vihāra, near Pāṭaliputra or Patna.

Fah-Hian's account is as follows:—"From this place (Gayā), going south three *li*, we arrive at a mountain called Kukkuṭa-pāda-giri. The great Kāśyapa is at present within this mountain, (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kāśyapa is now preserved. Outside this chasm is the place where Kāśyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats<sup>8</sup> [i. e. Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kāśyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."<sup>9</sup>

General Cunningham identifies Kurkihār, near this spot, with a Kukkuṭa-pāda-vihāra, which in Hindi would form Kurak-vihār (*kurak* meaning cock) and so Kurkihār. "The remains at Kurkihār" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stūpa."<sup>10</sup>

This Kukkuṭa-pāda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭēśvara image. Pōdanapura or Pādanapuri may perhaps refer to the name Guru-pāda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li<sup>11</sup>, in which, likewise, there is a congregation

<sup>7</sup> Beal, *Travels of Fah-Hian*, ch. xxviii: Julien, *Hiouen Tsiang*, III, 6.

<sup>8</sup> According to the Chinese Forty-two section Sūtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

<sup>9</sup> Beal, *loc. cit.*

<sup>10</sup> *Archæological Reports*, I, 14: *Ancient Geography of India*, 480.

<sup>11</sup> Mr. Beal's foot-note is,—"Rémusat identifies this with Dardū, the capital of the Dard country, situated among the mountains where the Indus takes its rise." (*Widdowson*). But I would suggest the little town still known as Tāli, near the river Tal.

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens<sup>2</sup>, to observe size, colour, and general appearance of Maitrêya<sup>3</sup> Bôddhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."<sup>4</sup>

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân<sup>5</sup>, which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghiz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows :—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sâkya Buddha, made of metallic stone<sup>6</sup>, in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen *li* there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâna. The figure is in length about 1,000 feet or so".<sup>7</sup>

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height . . . The cliffs are everywhere pierced with numerous caves . . . and here are also the famous idols, the Bût-i-Bâmiân. . . . They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches . . . . The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man . . . The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

<sup>2</sup>The Tushita heaven (from the [Sanskrit] root *tus*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumeru.

<sup>3</sup>Maitrêya, possessed of love (root, *maîtra*, love or charity), is to succeed the Buddha Sâkya muni (the present Buddha), after a lapse of time equal to 5,670,000,000 of years. *Remusat*—The Bôddhisatwa destined to become Buddha, is always supposed to reside in the Tushita

heavens from the time of his predecessor's incarnation till his own advent

<sup>4</sup>Hen's *Bât-Hian*, ch. vi.

<sup>5</sup>See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1886.

<sup>6</sup>Julien translates "brass."

<sup>7</sup>Hen's *Si-yu-ki*, i, 50.

and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."<sup>8</sup>

Gigantic statues therefore were not unknown in the north of India, and of some such Chāmūṇa Rāya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.<sup>9</sup> The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jains were Svêtāmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tirthankaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamāna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomatêsvara known to exist, namely, this one at S'ravaṇa Belgola, and two in the South Kanara district at Karkala and Yêûr.<sup>10</sup> They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a clustre of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.<sup>1</sup> The general aspect and proportions of the figure will be seen from the published illustrations<sup>2</sup>, but, owing to the great height of the image and the want

<sup>8</sup>Journal R. A. S. xviii, 347.

<sup>9</sup>Weber says (*über das Çaturvâjya Mûhûrtiyam*) "It is Kishabhin's image erected by Bâhulik that imparts its peculiar sanctity to S'atruvâjya" (near Palitâna in Kâśīâwad or Surâshtra) but this is not of colossal proportions.

<sup>10</sup>At S'ravaṇa-gutta, about 4 miles north-west of the Yelwâl (Hivâla) Residency near Mysore, is an abandoned Jaina statue of Gommatâ, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half-smile like that of the Yêûr image. The creeper as at S'ravaṇa Belgola twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The buildings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatapûra of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'ravaṇa gutta, of about 200 feet in elevation, on the borders of the Chinnarâṇa and Malavâjî taluqs, near

Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuligere in Malavâjî taluq there is an inscription, dated Saka 838 (A.D. 916), of the time of the Guṇḡga king Niti-mâṅga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysala King Vishṇu Varddhana.

<sup>1</sup>There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. It is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 25 it was built by Nêûi who made it *siddham* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 980 and Anantâ Nêûi may have been the sculptor of the great colossal.

<sup>2</sup>Ind. Ant. II, 129; Mon's Hindu Travellers, 350; The Hindu Travels in Mysore &c, II, 488; As. Res. IX, 163.



of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.<sup>3</sup>

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the *Indian Antiquary* for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)<sup>4</sup> to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis ..	13	0
From the bottom of the ear to the crown			"    at the waist ..	10	0
of the head (not measured) about ..	6	6	From the waist and elbow to the ear ..	17	0
Length of the foot ..	9	0	"    armpit to the ear ..	7	0
Breadth across the front of the foot ..	4	6	Breadth across the shoulders ..	26	0
Length of the great toe ..	2	9	From the base of the neck to the ear ..	2	6
Half girth at the instep ..	6	4	Length of the forefinger ..	3	6
"    of the thigh ..	10	0	"    middle finger..	5	3
From the hip to the ear ..	24	6	"    third finger ..	4	7
"    coccyx to the ear ..	20	0	"    fourth finger ..	2	8

<sup>3</sup> The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhisheka, when high scaffoldings were erected level with the top of the image.

<sup>4</sup> The ceremony was performed in 1887, at the expense of the Kolhápúr Svāmi, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkatasūchlam Aiyar, B. A., in the *Ha vest Field* (for May) :—"The 14th March last was the day of anointing for the statue of Gomatēśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujuratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with

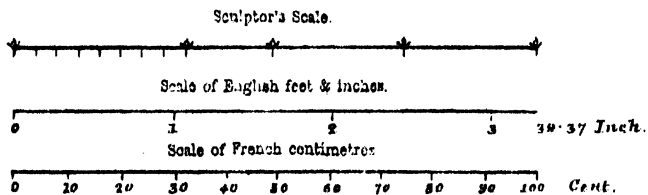
sacred water, covered with coconuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhápúr Svāmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahārāja,' and 'Abaha, abaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

- |                  |                   |                     |
|------------------|-------------------|---------------------|
| 1. Water.        | 6. Sugar.         | 11. Curds.          |
| 2. Coconut meal. | 7. Almonds.       | 12. Sandal.         |
| 3. Plantains.    | 8. Dates.         | 13. Gold flowers.   |
| 4. Jagzoy.       | 9. Peppery seeds. | 14. Silver flowers. |
| 5. Ghee.         | 10. Milk.         | 15. Silver coin.    |

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."



UPPER PART OF COLOSSAL STATUE OF GOMATESWARA





The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."<sup>5</sup>

Of the two other colossal images of Gomatēśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height: the other one at Yēnūr was erected in A.D. 1603 and is about 37 feet high.<sup>6</sup>

Of the former an account has been given by Dr. Burnell<sup>7</sup>, who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill<sup>8</sup>, and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Hale Kannada character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs<sup>9</sup> :—

S'ri . . . . . vikhyātē . . . . . (maṇḍ)alēśvarah |  
yō 'bhūl Lalitakirtty-ākhyas tan-munindrōpadēśatah ||

Svasti śri-S'aka-bhūpate(s) tri-śara-vahnindōr Vvirōdhyādikṛit |  
varshē Phālguṇa-Saumyavāra-dhavalā-śri-dvādaśi-sat-tithau ||

<sup>5</sup>Hist. Ind. & East. Arch. 267.

<sup>6</sup>There is a drawing of the Karkala image in Ind. Ant. II, 353; and of the Yēnūr image in Ind. Ant. V, 36.

<sup>7</sup>Ind. Ant. II, 353.

<sup>8</sup>Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east].....The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench, overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit

of the hill; this is said to have been filled with earth, and the colossus, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory coconuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." Ind. Ant. V, 36.

<sup>9</sup>I have made some additions and corrections from a copy supplied to me, taken by Brahma Śāri Ś'āstri.

śrī-Sōmānaya-Bhairavēndra-śaṅga-śrī-Vīra-Pāṇḍyaśilā  
nirmāṇya pratimātra Bāhubalinō jyāt pratishṭhāpitā ||

S'aka varsha 1353 na Virōdhikṛita-samvatsarada Phālguna-śuddha 12 Budhavāra-dīnasa Pratishṭhāpitā ||

"May the worship-worthy status of Bāhubalin, consecrated here by śrī Vīra-Pāṇḍya, son of Bhairavēndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phālguna of the (cycle) year Virōdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the ślōka which commenced the inscription show that this status was probably consecrated by advice of Vīra-Pāṇḍya's guru, by name Lalitakṛiti.<sup>10</sup> Its date—1482 A.D. Vīra-Pāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikṛeri above the ghāts, but his successors seem to have been bigoted Līngāits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bāhubalin, as a son of Vṛishabhanātha, the first Tīrthankara, is thus assumed to be of enormous height."

The statue at Yēnūr has been described as follows by Mr. Walhouse<sup>1</sup> :—"This statue is not, like the other, placed on a hill, but on an elevated terrace on the south bank of the Gūṛpūr river . . . The terrace rises about fifty feet above the river's bed . . . [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this . . . Like its brother at Karkala, the Yēnūr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghāts, which rises abruptly more than 6,000 feet, about twelve miles in front . . . The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the other side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

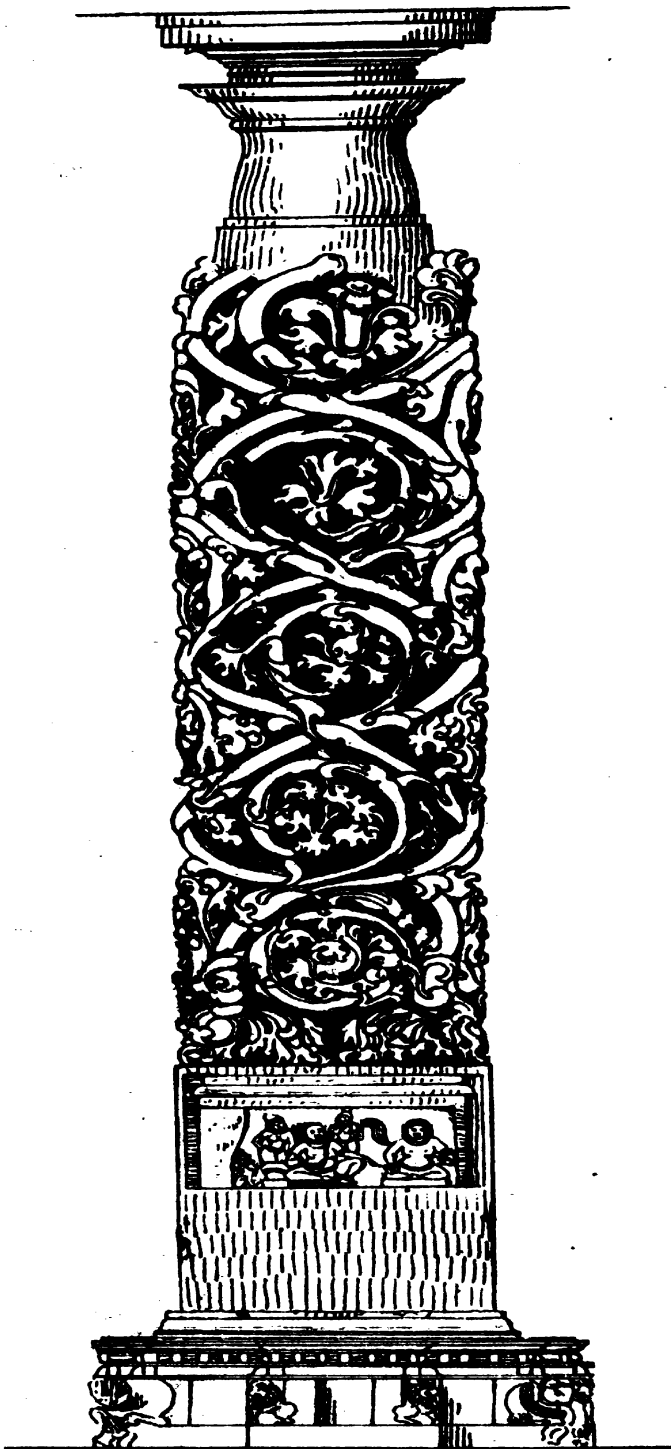
The following inscription to the south of the image gives its date &c :—

S'aka-varshēśhv atitēshu viśayākṣhi-śarēndushu |  
varttamānē S'ōbhakṛiti vatsarē Phālgunākhyakē ||  
māsē 'tha sukla-pakṣe'śōddha-dāśamyām Indu-Puśhyakē |  
su-lagnē Mithunē Dēśi-gaṇābhara-dīrśaituḥ ||  
Belguḷākhyā-purī-paṭṭa-kṣhīrāmbudlī-nīśāpatēḥ |  
Chāruḷkīrtti-munēr divya-vākyād Eṇūra-pattanē ||  
śrī-Rāya-kuvarasyaṭha jāmātā tat-sahōdari |  
Pāṇḍyakākhyā-mahā-dēvyāḥ su-putrah Pāṇḍya-bhūpatēḥ ||  
anujēndra-su-rājākhyāḥ Chāmupānaya-bhūśhakah |  
sathāpayat pratishṭhāpya Bhujabaly ākhyakam Jinam ||

From this we learn that it was an image of Bhujabali, erected in S'aka 1325, the year Sōbhakṛiti (1403), on the advice of Chāruḷkīrtti-muni, the guru of Belguḷa, by Indra Rāja, a descendant of the line of Chāmupḍa. Indra Rāja it is stated was the son-in-law of Rāya-kuvāra, and the son of Pāṇḍyaka mahādēvi, sister of Rāya-kuvāra. Also he was the younger brother of Pāṇḍya mahādēvi.

<sup>10</sup> This may be confirmed from another inscription. (See Ind. Ant. V. 431.)





TYĀGADA BRAHMA DĒVA PILLAR

Scale 1' — 2' — 3' — 4' foot







Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bāhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nāga or serpent and offered his head as a standing-place on which he would support Bāhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says<sup>2</sup>:—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . . In that at Yēnūr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belgaḷa they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravaṇa Belgaḷa statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mūdhart* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kāḍa gulagūḷi*.

We may now revert to Chāmunda Rāja, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyāgada Brahma Dēva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggade Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Chāmunda Rāja's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Chāmunda Rāja was born in the Brahma-Kshatra varṇa: that by order of a king Indra he conquered Vajvala Dēva, the younger brother of Pātāla Malla, putting his forces to flight before the face of king Jagadēkavira, his own lord: that the latter, in the war with Nolamba Rāja and in the war with king Rana Siṅga applauded him as equal to any conquest however

<sup>2</sup> Hist. Ind. and East. Arch. 268.

arduous : and that he overthrew an attempt by Chaladañka Gaṅga to seize by force the Gaṅga empire.<sup>3</sup>

These statements accord with those given in the *Chāmunda Rāya Purāṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chūḍāmaṇi, Jagadēkavira, Nopamba-kulāntaka-dēva<sup>4</sup> ; and that he was born in the Brahma-Kshatra vaṃśa. In the concluding chapter it is said that he was the disciple of Ajita-sēna : also that in the Kṛita yuga he was Shanmukha, in the Trēta yuga Rāma, in the Dvāpara yuga Gāṇḍivi, and in the Kali yuga Vira-mārttāṇḍa.<sup>5</sup> The origin of his various titles is then related. From his defeat of Vajraḍa Dēva in the Khedaga war he obtained the title *Samara-dhuranadhara* ; from the valour he displayed in the plain of Gōnūr in the Nopamba war, the title *Vira-mārttāṇḍa* ; from his fight in the fort of Uchelaṅgi, the title *Raṇa-raiga-siṅga* ; from his killing Tribhuvana-Vira and others in the fort of Bāgalār and enabling Gōvinda to enter it, the title of *Vīri-kula-Kāladāṇḍa* ; from his defeat of Rāja and others in the fort of king Kāma, the title of *Bhaja-vikrama* ; from his killing his younger brother Nāga-varmma on account of his hatred, the title of *Chaladañka-Gaṅgi* ; from his killing the Gaṅga warrior (*bhaṭa*) Mudu Rāchayya, the titles of *Samara-Paraśurāma* and *pratipakṣa-rākṣasa* ; from his destroying the fort of the warrior (*bhaṭa*) Vira, the title of *bhaṭa-Māri* ; from upholding the brave qualities of himself and others, the title of *gajavāṇa kāva* ; from his virtue, liberality &c., the title of *saṃyaktra-ratnākara* ; from his not coveting the wealth or wives of others, the title of *sanchābharaya* ; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira* ; from his being the head of the bravest, the title of *Su-bhaṭa-chūḍāmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-sēkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Chāmunda Rāya is mentioned simply by his title of Rāya (which is also used in other reference), along with Gaṅga Rāja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse :—

sṭhira-Jina-sāsanōddharanar ādiyoḷ ār ene Rācha-Malla-bhū- |  
vara-varamantri-Rāyane balikke budha-stutan appa Vishṇu-bhū- |  
vara-varamantri-Gaṅgawane matte balikke Nṛsiṃha-Dēva-bhū- |  
vara-varamantri-Hullane paravāṅ mit ulloḍe pēḷal āgaḍe ||

‘If it be asked who in the beginning were firm promoters of the Jina doctrine (i. e. in Śrāvana Bāḍola) :—(they were) Rāya, the minister of king Rācha-Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him Hulla, the minister of king Nṛsiṃha-Dēva : if any others could claim as much would they not be mentioned ?’

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Chāmunda Rāya basti. It is in Hale Kaunaḍa, and states that the temple was erected by the son, no name given, of the mantri Chāmunda, and that he was a lay-disciple of Ajitasēna muni. It would appear that it must have been originally built in

<sup>3</sup> It is not improbable that the battle referred to in No. 80 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladañka-Gaṅga.

<sup>4</sup> A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

<sup>5</sup> See above, p. 25 and note 10.

memory of Chāvunḍa Rāja's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Rāja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a mantapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nāgari characters. It is the only one dated in the Saṃvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kāshṭha saṅgha. Th's saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabāhu's cave, on the rock at one of the sides. It is in Nāgari characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabāhu. As this may be the Jinachandra mentioned in No. 55 as a *saṭṭharmma* or colleague of Māghanandi who was the father of Mēghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).<sup>6</sup> It records the erection of a pillar, *śilā stambham*, (also called at the end *nīśidige*, tomb or monument), by Lakshmi, the wife of Gaṅga Rāja, in memory of Būchana or Būchi Rāja, who was the son of the dāṇḍanāyakīti Lakkaka-dēmati and a lay-disciple (*gṛhḍa*) of S'ubhachandra-siddhānta-dēva, and who ended his life in the orthodox Jaina manner (*śrīrva-saṅga-parityāga-pūrvvakam mulipīḍaṇ*). The inscription is principally in verse, in the Kannada language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkaka and Lakshmi were the same, and that Būchi Rāja was therefore the son of Gaṅga Rāja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nīśidige*) by Lakshminimati dāṇḍanāyakīti, wife of Gaṅga Rāja, minister to the Hoysala king Vishṇu-varādhana, in memory of Mēghachandra-traividya-dēva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannada, and was composed by Perggaḷe Bhāva Rāja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gaṇa, descended in the line of Gautama, the disciple of Mahāvira. First we have mention

<sup>6</sup> S'aka 1037, Manmatha, as given in No. 47, is correct according to

the tables: Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1085.

of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundāchārya : then come Umāsvāti, also called Griddhira-piñchha—described as the most learned Jaina of his time,—his disciple Balāka-piñchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dēvēndra, whose disciple was Kaladhautanandi, whose son was Madana-śaṅkara, whose disciple was Viranandi.

A king named Golla Dēva, described as of the line of king Nātta-chandira (new moon), for some reason (*kin api kāraṇēna*) took dikṣhe under Viranandi, and became Gollāchārya. His disciple was Traikālyā yōgi, whose disciple was Abhayanandi, who overcame in argument Parī Shah (?) and others. His disciple was the lord Sōma Dēva, who became Sakalēndu or Sakalachandra ; and his disciple was Mēghachandra, whose disciple was Prabhāchandra.

Then follow praises of Mēghachandra, an account of his death, and of the erection of the monument by the wife of Gaṅga Rāja, at the instance of Prabhāchandra, who was her guru.

At the end is a verse extolling Gaṅga Rāja for repairing the Jaina temples throughout the Gaṅgavāḍī 96,000 : and a verse in praise of the liberality of Lakṣmīmātī.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bālachandra. As he was a colleague or fellow-student of Mēghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syād vāda*, which subsequently appears at the beginning of almost every Jaina śāsana. The following is Wilson's account of this system, to which so much importance is attached :—"The Jains are known in controversial writings by the title *sapta-vādis*, or *sapta-bhauḡis*, the disputers or refuters of seven positions : more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syād-vādis*, or assertors of possibilities. The seven positions are the following :

1. A thing is ; 2. it is not ; 3. it is and it is not ; 4. it is not definable ; 5. it *is*, but is not definable ; 6. it is not, neither is it definable ; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sāṅkhya, Vēdānta, and others—with regard to the world, to life, and to spirit ; and are met in every case by the Jains with the reply *syād vā*, it may be so sometimes ; that is, whatever of these dogmas is advanced will be true in some respects, and not in others ; correct under some circumstances and not under others ; and they are therefore not entitled to implicit trust, nor are they irreconcilable."

After praise of Varddhamāna and Koṇḍakunda (see No. 40 and note), Dēvēndra is mentioned as born in the Māla-śaṅgha and Dēsika-gaṇa. His disciple was Chaturmukha-dēva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gōpanandi gained destination in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Gaṅga kings.

His colleague or fellow-student was Prabhāchandra, whose feet were revered by Bhōja Rāja, the king of Dhāra. This famous patron of literature reigned from about 1004 to 1059 A.D.\* Prabhā-

\* He adds—"As this reasoning has been opposed by Rāmānuja it dates earlier than the 12th century." *Works*, I, 316.

\* See *Ind. Ant.* VI, 51 ; Weber's *Hist. Ind. Lit.* 201, 319.

chandra's colleague was Dāmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Vishṇu Bhaṭṭa: who he was does not appear. Dāmanandi's colleague was Maladhāri, also called Guṇachandra, who apparently belonged to the temple of Śāntiśa at Balipura (perhaps Belagāni in the Shimoga District).

His colleague was Māghanandi, proficient in the *syūl vāda*; whose colleague was Jinachandra, compared to Pūjyapāda in knowledge of the Jainendra grammar, to Akalaṅka in logic and to Dhāravi in poetry. His colleague was Dēvendra, described as the muni of Baṅkāpur (in Dharwar); whose colleague was Vāsava-chandra, who had acquired great practice in the *syūl vāda* logic, and was known in the Chālukya capital or camp (*kaṭaka*) as Bāla-Sarasvatī. His brother and colleague was Yaśakīrtti, who expounded the *syūl vāda* and overcame the Bauddhas, his feet being worshipped by the king of Sīṃhala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurādhapura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chōlas, who took him prisoner to the mainland and appointed a Chōla viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bāhu, who in twelve years succeeded with great difficulty in driving out the Chōla usurpers.<sup>9</sup>

The colleague of the last, and a disciple of Gōpanandi, was Trimusṭi, so called because he subsisted on three handfuls (*tri mushṭi*) of food. His colleague Gauḷa, had also three other names—Makadhāri, Hēmachandra, and Gaṇḍa-vimukta. His colleague, again, was Subhākīrtti, whose colleague was Mēghachandra, the son (or disciple) of Māghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikā, but nothing more is said about her. His colleague was Kalyāṇakīrtti, who had power to exorcise the demon Sākini. His colleague was Bālachandra, who was descended apparently from the Sāgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Rāja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahārāshṭri and Hale Kannada respectively, that Gaṅga Rāja had the enclosure or cloisters round (*gullālayaṃ*) made for the colossal statue of Gomatēśvara. The inscriptions are on either side the image, immediately below those of Chāmuṇḍa Rāja, and in characters to correspond. Their date, for the reasons already given (p. 25), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around his certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jains were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaiṣṇava faith of the Hoysaḷa king Bīṭṭi Dēva (subsequently called Viṣṇu-varddhana), in probably this very year, by the reformer Rāmānujāchāri, great animosity was excited against the Jains, albeit they were too powerful to be altogether set aside. There are even stories of Rāmānujāchāri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

<sup>9</sup> Sewall's *Malay Antiquities*, II, 221.

Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Âdîśvara basti, now known as the Sâsana basti, was erected by Gaṅga Râja; the second, that another Âdîśvara basti, now known as the Kattala basti, was erected by him for his mother; and the third, that yet another Âdîśvara basti, now known as the Eraḍu-katte basti, was erected by his wife. They are not dated, but they unquestionably belong to about A. D. 1116, as No. 59, whose date is 1117, is set up at the door of the Sâsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Râja for the bastis erected by his mother and wife. Of course it might be argued from this that the Sâsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Râja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pôchambikâ. As regards the former, No. 45 and other inscriptions give his name as Êcha or Êchi Râja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Êcha the name taken by him on embracing the Jaina faith. The Sâsana basti, so called, as above stated, from the sâsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannaḍa, and merely states that Gaṅga Râja, the lay-disciple of S'ubhachandra, had the temple made for his mother Pôchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattala basti or temple of darkness by which the structure is called. It is also called Padmâvatî basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Châmunḍa Râja basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

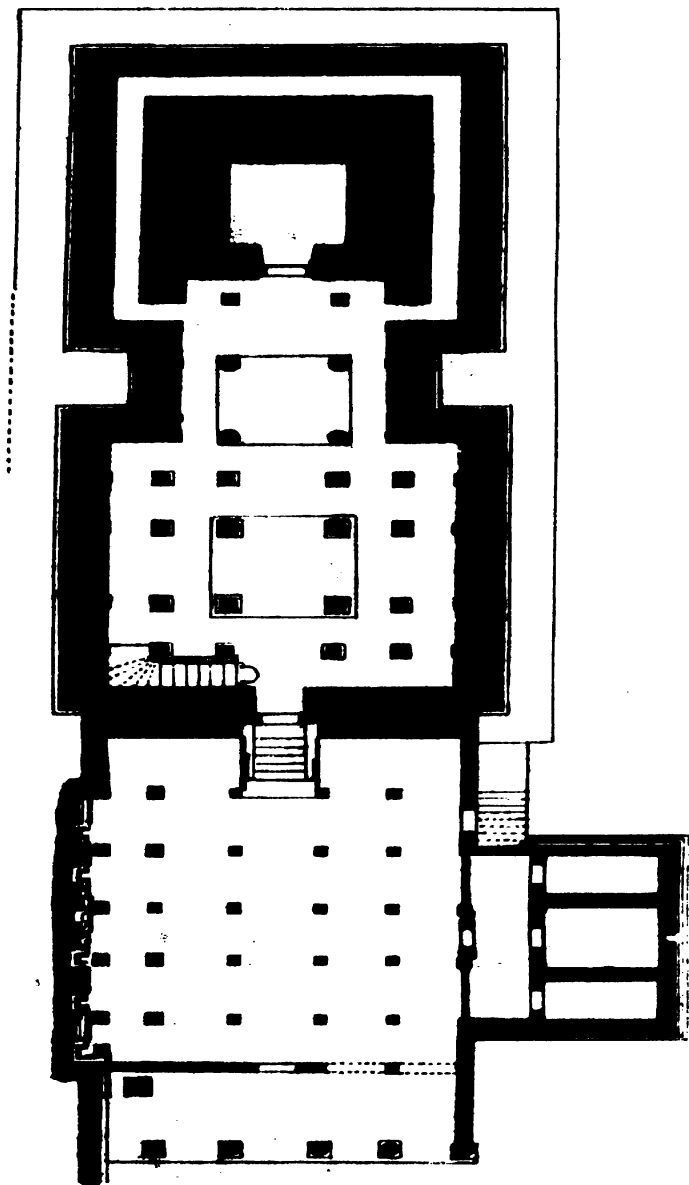
No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Râja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away







# KATTALE-BASTI



CHANDRA-  
GUPTA  
BASTI

Scale  feet



both were built by her husband, and faces to the north. It is also a plain building, and called *Brāhṇa kṛtṭe basti* from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Rāja, minister to Viṣṇu-varḍdhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Rāja's genealogy is traced from Māra, whose wife was Mākanāmbé, through their son Echa, who was a Brahman (*dvija*) of the Kaṇḍīya gōtra.<sup>10</sup> He became a devoted Jaina, and his wife was Pōclukabbe. They were the parents of Gaṅga Rāja.

A spirited account is given of how the latter made a night attack at Kaṇṇegāla on the army of the Chālukya emperor Tribhuvana-malla Permmādi Dēva (i. e. Vikramāditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama<sup>1</sup>, in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Rāja, recounting how he repaired all the ruined bastis throughout Gaṅgavāḍi, and had the enclosure or cloisters made round Gommaṭa dēva; also how he drove the Tigulas (or Tamil people) out of Gaṅgavāḍi and caused Vira Gaṅga (i. e. Viṣṇu-varḍdhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Rāja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Rāja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chōlas and the Gaṅga sovereignty brought to an end. The present Gaṅga Rāja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chōlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as S'aka 1039, the year Hēvajāmbi (A.D. 1117). Gaṅga Rāja it is stated built towns and Jaina temples in every direction. It also introduces a paucyric of his fame, saying that it eclipsed that of Mabbarisi for whom (formerly) the Gōḍāvari stood still, for now the Kāvēri, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Rāja's gift of Parama to the basti erected by his mother was confirmed by his father Rchi Rāja, and the boundaries of the village are given. The inscription was engraved by Varidha-mānāchāri.

The next inscription is No. 139, dated S'aka 1041, the year Vīlāmbi (A.D. 1119). It records the death, in the manner of a samyāsi, of Mānāmbé Ganti, who had received diksha from Divākara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divākara-nandi is said to be from Kōṇḍakunda, "who moved about leaving a space of four inches between himself and the ground" (showing his perfection in yōga, see No. 105).

<sup>10</sup> The Kaṇḍīya gōtra is a branch of the Kāśyapa gōtra, and is one of the most numerous of the Jaina gōtras. It is said to have been founded by Kaṇḍīya, a disciple of Mahāvīra. The Kaṇḍīya gōtra is one of the most numerous of the Jaina gōtras. It is said to have been founded by Kaṇḍīya, a disciple of Mahāvīra.

through Dêvendra. Divākara-nandī's disciple was Maladhâri dēva, whose disciple was S'ubhachandra-dēva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the year Vikāri, (A.D. 1120). It records the death of Dēmiyakka, who was the sister of Būchi Rāja, (see above, on No. 46), and wife of the merchant Chāṁṁṇa Seṭṭi. A pillar (*śilā stambham*) was erected in memory of her, by Lakshmi, no doubt the wife of Gaṅga Rāja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dēmiyakka must have been the daughter of Gaṅga Rāja and his wife Lakkala, Lakkavve, or Lakshmi.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ārvarī (A.D. 1121), of Pōchikabbe, the mother of Gaṅga Rāja, and his erection of a tomb (*nīṣṭhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Ēcha, as given above in No. 45, and goes on to describe the virtues and benefactions of Pōchāmbike. She had erected many chaityālayas in Beḷuḡa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a saṁnyāsi and, with the performance of the vow of saḷlēkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Rāja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysaḷa king Viṣṇu-varādhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Rāja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Rāja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ōbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Rāja, who was also his lay-disciple (*guḷḍa*) or adherent. Gaṅga Rāja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkāṇambe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahāvira and Gautama, it mentions Padmanandi, whose second name was Koṇḍakundāchārya; Umāsvāti, whose other name was Griddhira-piṣchha; his disciple Bālāka-piṣchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvendra. His disciple was Kaladhautā-nandi, whose disciple was Sāmpūrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dāmanandi, whose eldest son was S'āḷhara.

Then is introduced Chandrakirtti, and his disciple Divākaranandi. His disciple was Gaṇḍa-vimukta Maladhāri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dēva departed to svarga.'

The inscription is well written and was the composition of Heggade Marddimayya, a lay-disciple of Prabhāchandra. It was engraved by Varddhamānāchāri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ōbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṇḍa Rāja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'āntala Dēvi, the queen of Viṣṇu-varddhana ; but incidentally it gives certain information regarding the Hoysala kings.

After praise of Prabhāchandra, the disciple of Mēghachandra, the descent of the Yadu line is traced from Brāhma. We then have the story of Sala and the tiger, whence he took the name Poysala or Hoysala which was borne by all the kings of the dynasty descended from him. Next came Vinayāditya, who is said to have subdued the Malapas or hill chiefs. His son was Eṇḍayāga, whose son was Viṣṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakāḍu, Nilagiri, Kōngu, Naṅgali, Kōlāla, Tereyāru, Koyatāru, Kōṅgali, Uchchāṅgi, Taleyāru, Pombuchcha, Vandhāsara-chauka, and Baleya paṭṇa.<sup>2</sup> He thus brought the whole of the Gaṅgavāḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vira Gaṅga.

His queen was S'āntala Dēvi, the elder daughter of Mārasīṅga and Māchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vārana*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,<sup>3</sup> is the one that she selected for the name of the basti she caused to be erected at Belgola, a name which it still retains, dedicated though it is to S'āntiśvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Viṣṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhāchandra. And Sahasrakirtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'āntala Dēvi, a lay-disciple of Prabhāchandra and the consort of king Viṣṇu, erected the temple and set up therein the image of S'ānti Jina. This tirthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivoques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishēya muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chūṛṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamāna and his disciple Gautama, it passes on to the S'ruta kēvalis, especially naming Bhadrabāhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

<sup>2</sup> Talakāḍu is on the Kāvēri, in the south of Mysore ; Nilagiri must mean the Nilagiri hills ; Kōṅga is the northern part of Coimbatore and Salem districts ; Naṅgali is in the extreme east of Mysore ; Kōlāla is Kolar ; Koyatāru is Coimbatore ; Uchchāṅgi is in the

south of Bellary district ; Pombuchcha is Huncha in Shimoga district ; the other places I am unable to identify.

<sup>3</sup> See remarks farther on in connection with No. 53.

spell of his own word, summoned Chandraprabhā, an allusion which is explained by the following statement in the Rājāvalī-kathe:—*modaku Padmanandigaḷuṃ Pūjyapādaruṃ tatvārthadoḷ sandēhaṃ bare prayatnadim Pūruva-Vidēhaman eydi samavasaraṇa-dārsana-tīrthhaṅkarāvalōkanadiṃ nihsandēham āge bandu virachisila kramadoḷ Samantabhadrāchāryya-svāmigaḷu Kauṣambi-nagaraḍoḷu S'āsana-dēvi pratyakṣham āge suvarṇamaya-Chandraprabha-svāmi-pratibimbama lōkās'charyyam āge tōrisi vividha-siddhāntu shaṭ-khaṇḍāgama mridu-Saṃskṛita-bhāṣhā-ṭikaṃ virachisiral.* 'As formerly Padmanandi (i. e. Koṇḍakunda, see No. 47) and Pūjyapāda (see No. 108), having doubts as to the tatvārthā, with great effort reached Eastern Vidēha (Tirhut in Bihar), and by beholding the tīrthhaṅkaras, their manifestation and passing, came back with all doubt removed; even so Samantabhadra-svāmi, the S'āsana-dēvi having appeared to him in the city of Kauṣambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svāmi, wrote commentaries in soft (or easy) Sanskrit on the various siddhānta and the six branches of āgama.'

Here comes in the first *chūṛṇi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,<sup>4</sup> inviting to discussion, in Pāṭaliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta; now Patna, on the Ganges). He then went to Mājava (Malwa), Sindhu (Sindh) and the Thakka country (the Panjāb); and even to the out-of-the-way Kāñchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahāṭaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Rājāvalī-kathe, in quoting the same statements, introduces Karmāta before Karahāṭaka, and adds some lines referring to his being successively in Kāñchi, ? Lāmbusa, Daṣapura (mentioned in the Pampa Rāmāyaṇa, vii, 35, as near Ujjayinī) and Vānārasi (Benares).<sup>5</sup>

As I have pointed out elsewhere,<sup>6</sup> Samantabhadra, with Kaviparimēṣṭi and Pūjyapāda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷe Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.<sup>7</sup> Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Simha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghāti mala*);<sup>8</sup> and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅṇi-varma, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.<sup>9</sup> Now, singularly enough, this

<sup>4</sup> It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

<sup>5</sup> These additional lines run thus; there are obviously errors, but it is difficult to say what the correct version should be.

Kāñchiyān nagnāṭakō 'ham mala-malina-tanur Lāmbusē paṇḍu-paṇḍah |  
paṇḍrēnduh s'āka-bāḷakhu Daṣapura-nagareṇ mīṣhaṇa-bhōḷi-parivrat' ||  
Vānāryān abhūtaṃ s'asidhara-dhavalah paṇḍu-rāga-tapaṇi |  
rājān yayasati s'aktih pravadata puratō Jaina-nirgrantha-vādī ||

<sup>6</sup> Introduction to *Karṇāṭaka-Bhāṣa-Bhūṣaṇam*.

<sup>7</sup> See Pūṭṭāvalī in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1883—4, p. 320.

The Jains it appears recognize two classes of *karma*, namely, *ghāti* and *aghāti*. The *ghāti* karma are jñānavarapi, dam'anavarapi, mahāvarapi, and antaravarapi; the *aghāti* karma are vēdiniya, āyashya, nāma, and gōra. The removal of both confers mukti; the removal of only the former kaivalya. Thus in Nāgachandra or Abhinava Pampa's *Rāmachandra Charita Purāṇa* (the Pampa Rāmāyaṇa) we have the following verse (II, 56):—

ghātiṃ man aghātiyamam |  
ghātiṃ Kīrtikīrti-yōgi muktige sandam |  
ghāti-kheyaḍim kaiva- |  
iyāṭṭa'ayam bettaṃ & Sukama'a-maṇḍam ||

<sup>9</sup> *S'va-khaḍgalika-prahara-khaḍḍita-mahā-s'ūlā-stambha-khḍa-khḍa-pāṭkramah.*

feet, which in the present inscription is associated with Simha-nandi, is, in a Bāṇa inscription published by the Revd. T. Foulkes<sup>10</sup>, described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Koṅṅuṇi-varmā, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyābhavat pravara-Kaśyapa-varṇasajō 'grō .  
 Kaṇvō mahā-munir analpa-tapaḥ-prābhāvaḥ |  
 yas Simha-nandi-mahipa-pratilabdha-vṛiddhir  
 Gaṅgānvaṇyō vijayatāñ jayatāṃ varas saḥ ||  
 S'rī-vāsadhāmi Kuvalāla-purē viśālē  
 Kāpāyanas sakala-Gaṅga-kulādibhūtaḥ |  
 rājā babhūva bhuvi Koṅṅuṇi-nāmadhēyō  
 yō Bāṇa-maṇḍala-jayāya kṛitābhishēkaḥ ||  
 śilā-stambhō 'nalpaḥ kara-taḷa-grihitāsi-latayā  
 dvidhā chakrō yēna prabala-śiśu-lilēna śiśunā |  
 prahārēṇaikēna.....

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa ; having obtained increase from the king Simha-nandi ; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvalāla ; of the line of Kaṇva ; the first of all the Gaṅga race ; Koṅṅuṇi by name ; who was consecrated for the conquest of the Bāṇa territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand' ; .....

Now it seems to me that, in the light of the statements in the S'ravaṇa Belgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.<sup>1</sup> If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (i.e. Koṅṅuṇi-varmā) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilā-stambha or stone pillar was. I have elsewhere<sup>2</sup> thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śilā-stambha* (virtue-pillar) which it appears was given by Aśōka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśōka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavāsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi ? Evidently the same as that of Koṅṅuṇi-varmā, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅga-dēba-rājakkal*,<sup>3</sup> which, according to Dowson, states that he was installed

<sup>10</sup> *Manual of the Salem District*, II, 299.

<sup>1</sup> That this is a clerical and not a royal name may be seen from No. 19 and the analogy of numerous names compounded with Nandi, doubtless indicating members of the Nandi gopa.

<sup>2</sup> *Mysore Inscriptions*, Intro. xlii.

<sup>3</sup> See Dowson's version, *J. R. A. S.* VIII, 2, and version by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.* XIV.



in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.<sup>4</sup> The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Krishṇa-varmā who is assigned to about the same period, and by the fact that his son Durvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pūjyapāda, who is assigned to the 5th century.<sup>5</sup> Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188, we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Viṣṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinita reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Simha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bāṇa (or Mahāvali) kings we have an inscription<sup>6</sup> dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-grīva, who, apparently by the help of the śāsana dēvatā, composed in six months a work called *Nava-sūbha-rāchya*, which was such as to put to shame the professors of other faiths. Each tirthāṅkara has a śāsana dēvi? but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stōtra*, in which was embodied the whole of the Jaina doctrines, and then Pātra-kōsarī, who by the aid of Padmāvatī,—the śāsana dēvi of Pārśvanātha, the 23rd tirthāṅkara,—rendered useless the ?tri-lakṣhaṇa. Nothing is known of any of these allusions. So also with Sumati dēva, next mentioned, who wrote the *Sumati-saptakam*.

Then comes Kumāra-sēna who migrated, presumably from the north, and died in the south of India. He is followed by Chintāmaṇi muni, who apparently was the author of a work called *Chintāmaṇi*. There is a commentary of this name on S'ukāṭāyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of Śrīvarddha Dēva, stated to be the author of a great poem called *Chūdāmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that Śrīvarddha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the *Chūdāmaṇi*, it is mentioned by Bhaṭṭākaṇka in his *Karṇāṭaka-S'abdānuśāsanam*<sup>7</sup> as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the *Tatvārtha-mahāśāstra*, and containing 96,000 verses, but does not name its author. The work is referred to in the *Rājavalīkātke*, and there attributed to the Tumbulūr āchārya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulūr-āchāryyar embhatta-nālku-sāsira-grantha-karṭṭigalāgi Karṇāṭaka-bhāṣheyim Chūdāmaṇi-vyākhyānam māḍidur*. I have been unable to trace the position of Tumbulūr but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

<sup>4</sup> Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111". *ib.* 49.

<sup>5</sup> For the various references see Intro. to *Coorg Inscriptions*, 2, 3; and Appendix to this Introduction.

<sup>6</sup> See *Ind. Ant.* XV, 172.

<sup>7</sup> See list in *Ind. Ant.* II, 134 ff.

<sup>8</sup> See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahēśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalaṅka. He is celebrated for his victory at Kāñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sāhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 136 of the Translations. The occurrence took place at the court of a king named Himasītala and is assigned by Wilson to the 8th century, i. e. of the Christian era. But the Jains have for the date the memorial sentence *sapta-sāikābdi*, which gives 777 Śaka = 855 A.D. Himasītala was no doubt a king of the Pallava line, who were Buddhists and had Kāñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanquishing of Tārā, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Rājāvalī-kathe, the Akalaṅka-charita, Akalaṅka-stōtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kāñchi, when Jinadāsa, a Jaina Brahman (*Arhat deija*) there, had by his wife Jinamati two sons, Akalaṅka and Nihkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dāsa, who had 500 disciples in his maṭha (Wilson says it was at Ponataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñāna* was the *mōksha-mārga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Nihkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dīkṣa, became the head of the Dēśi-gaṇa and was in Sudhāpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vira Śaiva sect came to Akalaṅka enthroned at Sudhāpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a Śaiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kāñchi induced their king Himasītala to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Tārā (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kūśhmāṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This



Next is mentioned Pushpasēna, a colleague or fellow-student of Akalanka's. And then Vimala-chandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pāsupatas, the followers of Tathāgata (or Bauddhas), Kāpālikas, and Kāpilas. After this comes Indranandi, and then Paravādi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Kṛishṇa Rāja, doubtless a Rāshtrakūṭa or Raṭṭa king. There was one of this name, also called Akāla-varsha, who was ruling in S'aka 797 and 833<sup>1</sup> (A.D. 875—911), and may probably be the one.

Next follows Āryya Dēva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakirtti, Karmma-prakṛiti and S'ripāla: followed by Matisāgara.

Then comes Hēmasēna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayāpāla, a disciple of Matisāgara's and a fellow-student of Vādi-rāja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Chālukya emperor (probably either Taila or Satyāśraya).

Next are mentioned S'rīvijaya, Kamalabhadra and Dayāpāla. And then follows S'ānti Dēva, who was guru to the Poysaḷa king Vinayāditya and therefore belongs to about A.D. 1010. He received the title of Svāmi from the learned king of the Pāṇḍya country (perhaps Kubja or Sundara Pāṇḍya, known in Tamil as Kūna Pāṇḍiyan, who at one time became a Jaina), and the title of S'abda-chaturmmukha in the court of king Āhava-malla, probably the Chālukya king Sōmēśvara or Trailokyamalla, who reigned A.D. 1040 to 1069.

We then have Guṇasēna, who was an ornament to the country around Mullūru (not identified); and Ajitasēna, from whom a quotation is given exhorting to a religious life. His disciples were S'āntinātha, called Kavita-kānta, and Padmanābha, called Vādi-kōlāhala. Then follows Kumāra-sēna, and lastly Mallishēṇa Maladhāri, a disciple of Ajitasēna. After several verses devoted to his praise, his death at Dhavaḷa-sarōvara (i. e. Belgoḷa) is described.

Here comes in No. 68, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysaḷa Seṭṭi, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoysaḷa Seṭṭi seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladanka-rāva*. The latter title, with the name of Hoysaḷa Seṭṭi, he procured for the son of a merchant who was in charge of the customs at Ayyāvole, whence it appears likely that he adopted the boy. Ayyāvole, now called Aihole, on the river Malprabhā in the Kalādgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Chālukya inscription in the Meguti temple there, dated as far back as S'aka 556.<sup>2</sup> At a later period it is a prominent place in Liṅgāyt works. The serene and devout manner of Hoysaḷa Seṭṭi's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vamśa, seems to have had a son named Būhana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Gaṅga Poysaḷa, that is, Viṣṇu-varddhana, and of the senior daṇḍanāyaka, probably Gaṅga Rāja, by Chala-danka rāva and other merchants for the service of Gommatēśvara.

<sup>1</sup> Inst. Kan. Dyn. 35.

<sup>2</sup> Ind. Ant. VIII, 237.

The next inscription, No. 53, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivaganga of S'antala Dêvi, queen of the Hoysala king Vishnu-varddhana, in S'aka 1053, the year Virôdhikrit, (A.D. 1131), and of her mother Mâchikabbe's performing sallêkhana in consequence and dying at Belagûla. It was the composition of Bôkimayya, a lay-disciple of Chârukirtti-dêva.

The opening verses give an account of the Poysala or Hoysala kings. Vinayâditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nâgls and towas. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Halebid, the ancient Hoysala capital, namely the Kêdârêśvara<sup>3</sup> and Hoysalêśvara. But till Vishnu-varddhana changed the religion of the State the Hoysalas were so completely Jains that no ground exists for attributing the commencement of those Saiva temples to so early a reign as Vinayâditya's, except that the Hoysalêśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Halebid, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyanga, and then 'greater than him' his son Bitti Dêva or Vishnu-varddhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekâdu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumâla's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Tonḍa-maṇḍala chief; the capturer of Nôlambavâdi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Beṅgi Râya; uprooter of Narasiṅga-varmma (see No. 90); capturer of Hânunḡal; upholder of Nilagiri; a Mûri to the Kôṅgas; terrifier of Teṛeyûru; trampler on Koyatûru; displacer of Heṅjaru; pursuer of Pândya; capturer of Uchchaṅgi; taker up of Pombuchcha; roller over of Sâvi-male; layer waste of the Ghats; dragger along of the Tuḷuvas; a terror to Gôyindavâdi; plunderer of Râyarâjapura<sup>4</sup>. Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgavâdi Ninety-six Thousand as far as Lokkigunḡi (Lakkundi in Dharwar) to subjection to his orders.

His queen S'antala Dêvi is singularly introduced with the phrase 'the dweller (i. e. like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rattling elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perḡgaḡe Mârasinga, a Saiva, while her mother was Mâchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishnava monarch Vishnu-varddhana is reconciled by the statement that

<sup>3</sup> This is the temple which by some strange mistake came to be referred to as the Kêdârêśvara, a name which Ferguson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kaṭṭabêśvara, which at least has a meaning.

<sup>4</sup> Tonḍamaṇḍala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chôḷas; Nôlambavâdi is the Chitaldroog district and adjacent parts; Hânunḡal is in Dharwar; Nilagiri the mountains so called; the Kôṅga country

was in Salem and Coimbatore; Teṛeyûr near Trichinopoly; Koyatûr is Coimbatore; Uchchaṅgi in the south-west of Bellary district; it was the capital of Nôlambavâdi; its capture is always attributed to Vîra Ballâla; Pombuchcha is Humpcha in Shimoga District; Sâvi-male appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Vishnu-varddhana's territory; Tuḷuva was in South Canara; Râyarâjapura, was Bâllâgi, on the Kâveri, opposite to Talekâdu.

Jinanātha was her favourite and Vishnu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of S'ivagaṅga. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by S'aiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quid non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Māchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Belgoḷa and, taking the vow of a sannyāsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Māchikabbe and S'āntala Dēvi and an account of a donation the latter had made eight years before her death, in S'aka 1045, the year S'ōbhakṛit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vāraṇa basti she had erected at Belgoḷa, presenting them through her guru Prabhāchandra, the disciple of Mēghachandra.

Vishnu-varddhana, so far as we know, must have survived his queen S'āntala Dēvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which S'āntala Dēvi gave prominence to the title she had assumed of Savati-gandha-vāraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishnu-varddhana and Lakuma Dēvi,<sup>5</sup> and this event would seem, from an inscription at Halēbbīḍ, to have occurred in A.D. 1136,<sup>6</sup> or five years after the death of S'āntala Dēvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dēva daṇḍanāyaka, the son of Gaṅga Rāja, erected a monument to his brother (properly cousin) Ēchi Rāja daṇḍanāyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanāthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Belgoḷa and so highly sculptured, to be the Chāmuṇḍa Rāja basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysaḷas to the Chāḷukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Ēchana, son of Gaṅga Rāja, of, presumably, the Chāmuṇḍa Rāja basti in which it is inscribed. The statement is repeated in the second verse, adding that Ēchana had another name Boppa. But from No. 144 it appears that Ēcha or Ēchi Rāja was Gaṅga Rāja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Rāja's eldest son. Moreover, from an inscription at Halēbbīḍ, it is ascertained that Boppa was the son of Gaṅga Rāja and Nāgala Dēvi. Gaṅga Rāja must therefore have married again after the death of his wife Lakṣmī in 1122 as recorded in No. 48. We also learn that Gaṅga Rāja died in S'aka 1055 (A.D. 1133) and that Boppa erected

<sup>5</sup> Mysore Inscriptions, p. 32.

<sup>6</sup> Id. Intro. lxviii.

a temple to his memory in Dorasamundra, that is Halébid. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Chāmunḍa Rāya basti which had been originally erected by the son of Chāmunḍa Rāya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Echi Rāja, he represented himself as being also called Êchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-griham at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at S'ravana Belgola, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear sikra or spire which is universal with the northern Jains, except in the instance of Ellora. . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vināna over the cell which contains the principal image of the Tirthaṅkar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bāhubali or Gummāṭa which are one on each side at the foot of the steps, and of the erection of the grand stupa, by the general Bharata, the younger brother of Mariyāna daṇḍanāyaka. From an inscription at Sindigere<sup>8</sup> we know that there was a very long-standing intimate relation between this family and the Hoysaḷas. Vinayāditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyāna, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Ballāḷa, the elder brother of Viṣṇu-varddhana, married in one day the three accomplished daughters of Mariyāna. And he and his brother Bharata held high office under Viṣṇu-varddhana, being described in 1138 as judges, treasurers and chief advisers. Some of the names given to his erections at Belgola

mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gangavadi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhārthi, (A.D. 1139), of Singimayya, the son of Bala Dēva and Bāchikabba. From No. 53 we know that he was uncle to S'āntala Dēvi, Vishnu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhāchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dēva, son of Nāga Dēva and grandson of Bala Dēva, expired in the manner of a saunyasī at the Moringere tīrtha. His mother and his sister erected a paddi-sāle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhāchandra. This Bala Dēva must have been S'āntala Dēvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gaṅgappa. It records the death in S'aka 1068, the year Krōdhana, (A.D. 1146), of Prabhāchandra, who was guru to the queen S'āntala Dēvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mēghachandra. His colleague was S'ubhakirtti, the son of Bālachandra. Mēghachandra's disciple was Prabhāchandra, whose colleague was Viranandi, the son of Mēghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramādi, (A.D. 1160). It contains an account of the erection at Belgoḷa of the Bhaṇḍāri basti (now generally called Bhaṇḍāra basti) by Hulla, the treasurer (*bhaṇḍāri*) and chief minister (*sarvādhipātri*) of the Hoysala king Narasimha.

The opening account of the Hoysala kings gives us information regarding Ereyatga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhārā, the city of the ruler of Mālava; to have struck fear into the camp or city of Chōḷa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishnu-varddhana; and to have broken the king of Kāṇḍa. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysala power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishnu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatūr, burnt Koṅga Rāyapūra, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virāṭa, i. e. Hānugal, desolated Vanavāsī, shook Vallūr and, with the dust raised by his army, covered up the river Mahāpahāriṇi, i. e. the Malapahāri or Malprabhā, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalādgi districts. He also cut down Narasimha-varmma, brought to an end the bravery of Adiyama, smote through Veṅgiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dēva, king of Mālava, and others, by the Emperor, no doubt Vikrama of the Chāḷukya line, to whom the Hoysalas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-vēṅi, and reduced the Vindhya mountains to powder. He also subdued the king Irugōḷa (see No. 42) and the Kadamba kings.



His wife is called Lakshmi Dēvi and the mother of Narasiṃha; she is therefore identical with his second wife called Lakumā Dēvi in the Harihar inscription previously referred to.

Narasiṃha, on coming to the throne, defies the Barbbara, Chōḷa, Chēra and Gauḍa rulers. His minister and treasurer Hullapa, the son of Jakki Rāya and Lōkāmbike, of the Vāji-vamśa, lay-disciple of Maladhāri, erected this basti as an abode for the twenty-four tirthankaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chūdāmani, and calls by that name the basti he had erected, for which the king Narasiṃha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to Ś'aka 1200, the year Bahudhānya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Hulla, the minister of Nārasiṃha Dēva, of a Jina temple in Belguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysala kings, in which the statements specially deserving notice are the following. Ereyāṅga is described as a right hand to the Chāḷukya king (*Chāḷukya-bhūpālana baladu bhujā-danḍam*). The reference must be either to Sōmēśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyāṅga was a feudatory and probably a principal commander in the Chāḷukya army. After mentioning his three sons, it says that the middle one, Viṣṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatūr (Coimbatore), Talavanapura (Talakūḍ) and Rāyarāyapura (Māliṅgi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmi Dēvi, the mother of Nārasiṃha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of Śāntala Dēvi, Viṣṇu-varddhana's first queen; and that he plundered the Chōḷa camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Hulla, also called Pullappa, and Hullana, who is described as having served under his father Viṣṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine:—Rāya, the minister of king Rācha Malla; after him, Gaṅga, the minister of king Viṣṇu; and after him, Hulla, the minister of king Nṛsiṃha Dēva.'

The various meritorious works performed by Hulla, whose guru was Kukkuṭāsana Maladhāri, are then recounted. He rebuilt two great Jina temples at Baṅkāpura which were completely in ruins, one built by the Uppattayya and the other by Kaliviṭṭa<sup>9</sup>; made grants of land in the great tirtha of Kopana<sup>10</sup>; restored the celebrated original tirtha of Kellaṅgere, formerly erected by the Gaṅgas, of which only the name remained; and built there five large bastis and five tanks.<sup>1</sup> He also built a temple at Belguḷa for the twenty-four tirthankaras (which it is the special object of the inscription

<sup>9</sup> Baṅkāpur has two temples, a Jaina basti of Raṅgasvāmi Nagaś'vara and a Śaiva temple of Śiddhēśvara. The Jain shrine, which is usually called Arattu-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gas. of Dharmar.*, 653.

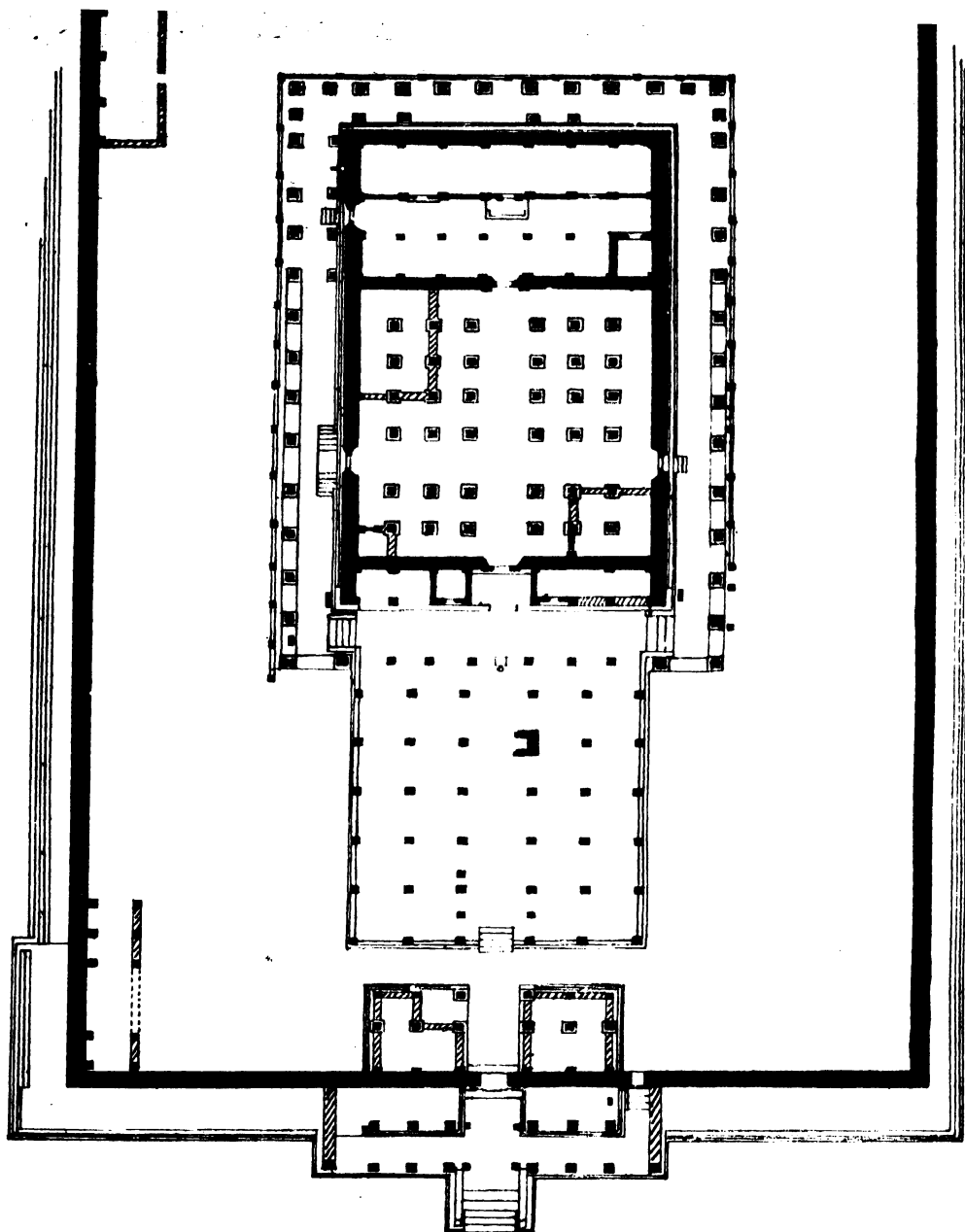
Kali-Vitta is the name of a feudatory of the Raṭṭa king Kṛṣṇa mentioned in a grant dated Ś'aka 868 (A.D. 946) at Kyāṇḍur in Dharwar. He was of the Chellaketta family and had the government of the Benavāli province. *Fleet, Kan. Dyn.* 37.

<sup>10</sup> This place is mentioned by Nripataṅga or Amāgha-varaha (reigned 814 to 869 A.D.) in his *Kavirājamārgalaṅkāra* as mahā-Kopana-nagura and one of the four cities in which the very pith (*tīrtu*) of Kannada was spoken. It seems likely that it was situated at a hill near Mulgunda in Dharwar.

<sup>1</sup> According to No. 40, Kellaṅgere belonged to the Rāṭṭa Nārasiṃha, based at Kollāpura and was therefore probably in that neighbourhood.







...

BHANPÂRA BASTI



to record), and another large temple which, like Gommatā, was an ornament to Gommatapura, perhaps the Bhaṇḍāri basti mentioned above in No. 138.

For this temple of the twenty-four tirthankaras, as well as for Gommatā and Pārśvanātha, the king Narasiṃha assigned the village of Savanēra and appointed Nayakīrtti as the āchāri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommatēśvara. It briefly repeats that Huḷlamayya, the minister of the Hoysala king Narasiṃha, made a donation of lands to provide for the worship of Gommatēśvara, Pārśvanātha and the twenty-four tirthankaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in Ś'aka 1085, the year Svabhānu, (A.D. 1163), of Dēvakīrtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷla Rāja for Dēvakīrtti, and its consecration by his three disciples Lēkhanandi, Mādhava and Tribhuvana-dēva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahāvira and Gautama, the Ś'ruta-Kēvali Bhadrabāhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umāsvāti, also called Gṛiddhra-piñchha, the most learned Jaina of his time, and his disciple Balāka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dēvanandi, no other than the famous Pūjyapāda,<sup>2</sup> so called because his feet were worshipped by the deities, and on account of his learning also known as Jinēndra-buddhi. He is stated to be the author of the *Jainēndra* grammar, the *Sarvārtha-siddhi*, and the *Samādhi-sataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akālanka (for particulars regarding whom see above under No. 54) and passes on to Gollāchārya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kēna cha hētunā*) formerly took dīkṣa". His disciple was Traikālya yōgi, whose disciple was Aviddha-karṇa Padmanandi, also called Kaumāra dēva. The epithet *aviddha-karṇa*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that *aviddha-karṇa*, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this *saidhāntika* had not conformed to the universal custom does not appear.

His disciple was Kulabhūṣaṇa, whose colleague or fellow student (*sudharmma*) was Prabhā-chandra, described as a celebrated author on logic (*prathita-tarka-granthakāraḥ*). Kulabhūṣaṇa's disciple was Kulachandra, whose disciple was Māghanandi, who had a tirtha made in Kollāpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dēva and Kāma Dēva, were lay-disciples.

Then is mentioned Gaṇḍavimukta, to whom Māghanandi was the guru, who had been preceptor to the general Bhārata (see No. 55), and whose disciples were Bhānukīrtti and Dēvakīrtti. His colleague was Ś'rutakīrtti, who was the author of a *Rāghava-Pāṇḍaviya*, a work which read one way (*gata*) would give the story of Rāma, and read backwards (*pratyagata*) give the story of the

<sup>2</sup> The period of this distinguished Jain teacher may be deduced from the statement in the Habbār plates, that he (there mentioned as the author of the *S'āhidhāntika*) was the preceptor of the Gaṇḍa king Daravivāta, who came to the throne in A.D. 678. (See *Coeur Inscriptions*, Indre, p. 5). This corresponds with Dr. Bühler's

conjecture (*Ind. Ant.* XIV, 855) that Pūjyapāda belonged to the 6th century A.D. That his name was Dēvanandi is confirmed by the *Karṇāṭaka-S'āhidhāntika* in which, under entry 2, Bhadrabāhu says—"Jainēndra 'pi ..... tathāchārāṇa pratyakṣa Bhagava Dēvanandi!"

Pāṇḍavas.<sup>3</sup> And his elder brothers were Kanakanaudi and Dēvachandra, whose colleagues were Māghanandi, S'ubhachandra, the disciple of Dēvakirtti, and Gaṇḍavimukta Vādi-śaṅkara Rāmachandra. Also Akajaṅka, whose lay-disciples were the treasurer Mariyāne, the minister Bharata-māyya, and the chiefs Bhāchimayya and Kōrayya.

Huḷḷa Rāja's family is then mentioned. His father was Yaksha Rāja (Jakki Rāja in No. 138, Jakki being a tadbhava of Yaksha), of the Vāji vaṃśa; his mother Lōkāmbike. He was minister, sarvādhikāri and senior treasurer to the king Nārasiṅga, and is styled a new Gāṅga Rāja, that is, as a minister and in promoting Jain works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rūpa-Nārāyaṇa of Kollāpura; erected a dāna-sālā of stone in Jinanātha-pura; and set up this tomb for Dēvakirtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysala king Nārasiṅha Dēva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭēśvara and the 24 Tirthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakirtti and the erection of a tomb in his memory by Nāga Dēva his lay-disciple.

The first part is taken up with a succession of gurus from Mahāvira, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhānta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakirtti, who was the disciple and son of Guṇachandra, and guru to Irūṅḡḷa. The name of this king occurs in the inscriptions relating to Viṣṇu-varddhana as subdued by him. Nayakirtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷḷa and the head accountant Nāga Dēva. The latter was son of Bamma Dēva and Jōgāmbā; his wife was Chaṇḍāmbikā; and he had a son Mallinātha, who was chief of Kāmalatā-sutā-pura, evidently a translation of some local name combined with Magaḷūr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hēbaṇandi, that is Hēviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dēva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanōttamsam, whose real name was Boppa, and who, as he states, had the title *Kannaḍa-gavi-bappa*, 'a polish to the Kannaḍa poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kēsi Rāja, at the beginning of the S'abdamani-darpana, along with Ponna, Pampa and other celebrated Kannaḍa poets.

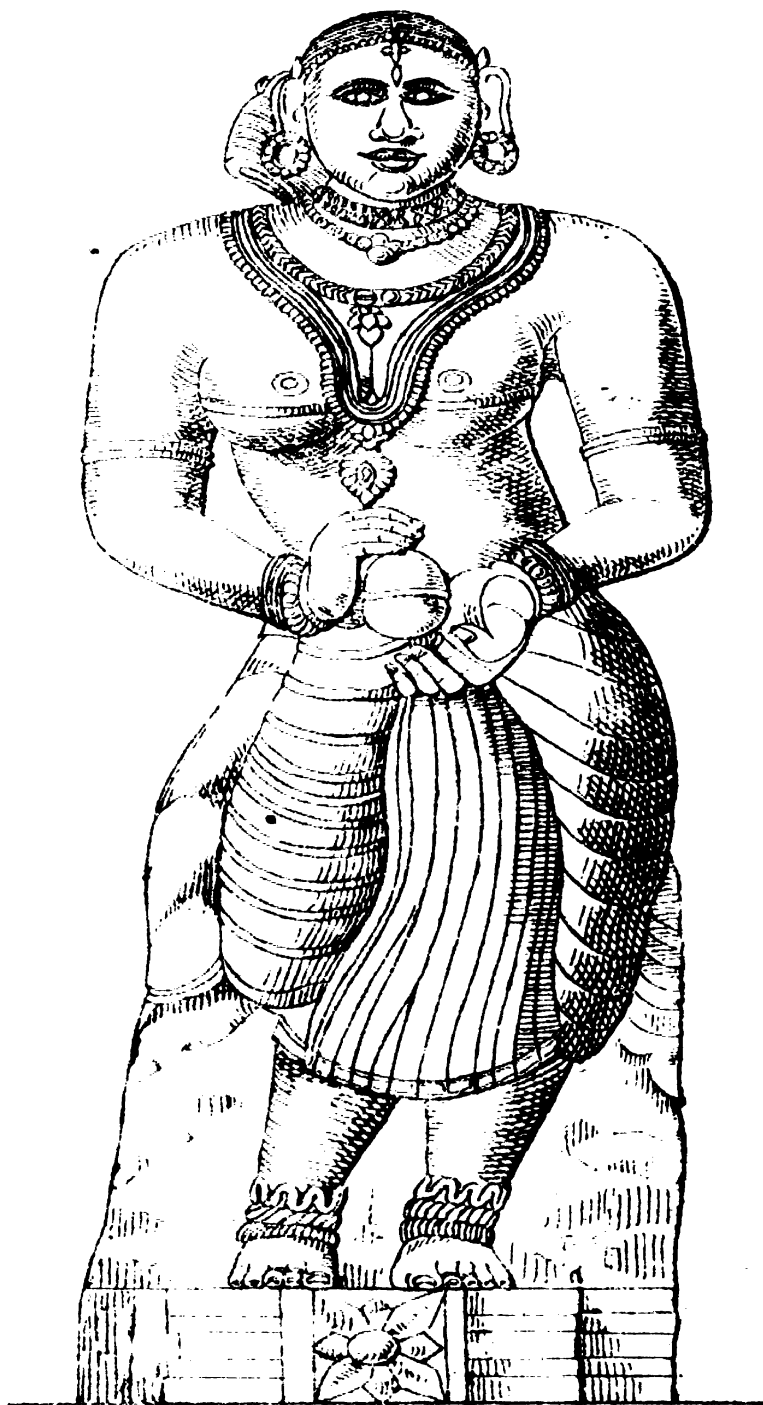
The inscription is entirely in Kannaḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgoḷa. As men-

<sup>3</sup> There is a work of this name in Sanskrit by Kavi Rāja; also one in Telugu by Tenali Rāma Kriṣṇa, buffoon at the court of Kṛṣṇa Rāja of Vijayanagar. In these all the verses can be interpret-

ed in two ways, so that one meaning yields the *amaraṇa* story and the other the *Mahā Bhārata* story. S'rinivāsa, who is mentioned in the Pampa Rāmāyana in the same manner as is mentioned







YAKSHI DĒVATI

Scale  $\frac{1}{2}$  —  $\frac{1}{4}$  —  $\frac{1}{8}$  —  $\frac{1}{16}$  —  $\frac{1}{32}$

1 foot

of this information has already been quoted and made use of in a previous part of this Introduction to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholder around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommatā Dēva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *gulla-kāyī*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kūshmāṇḍinī, and is said to represent the faithful woman in whose guise the goddess Padmāvatī appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Chāmūṇḍa Rāya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26). The figure is described in the inscription as merely a *Yakshi dēvatī*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Setṭi, a lay-disciple of Bālachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyāgada Brahma Dēva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The *Yaksha* set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyāgada kambha (in Kannada *chhāgada kambha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A *Yaksha* is a demi-god attendant on Kubēra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nāga Dēva, son of Bamma Dēva, constructed a tank called Nāgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bālachandra, for the worship of Gommatā Dēva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballāla, at the instance of the (?former) minister Hullā, of certain grants made by Vishṇu-varddhana and Nārasimha for Gommatā Dēva, Pārva Dēva and the twenty-four tīrthankaras. It also incidentally mentions that Nayakirtti, the guru of Hullā, had died, and that his disciple Bālachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Ganga Rāja, the minister of Vishṇu-varddhana, who was apparently the first to obtain a royal endowment for Gommatā-nātha.

After an account of Ganga Rāja's father and mother, and his ability as a minister, it goes on to say that Ganga Rāja appeared before Talakad, the frontier station of Gangavādī above the Gāṭa, and

summoned Adiyama, the feudatory whom Chôla had placed in camp there, to surrender. The latter refused to give up the country of which Chôla had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tigula or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôla capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasiṅga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôla above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmôḍara hiding there in the disguise of a S'aiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôlas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôla domination on the south, so that he was able to throw off his subordination to the Châlukyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippur.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvinda-vâḍi,<sup>4</sup> and that only for the purpose of presenting it for the worship of Gommaṭa Dêva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi; however many there were; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi; and putting to flight the Tigulas who were in Gaṅgavâḍi, caused Vira Gaṅga, that is, Vishṇu-varddhana to stand erect; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôlas).

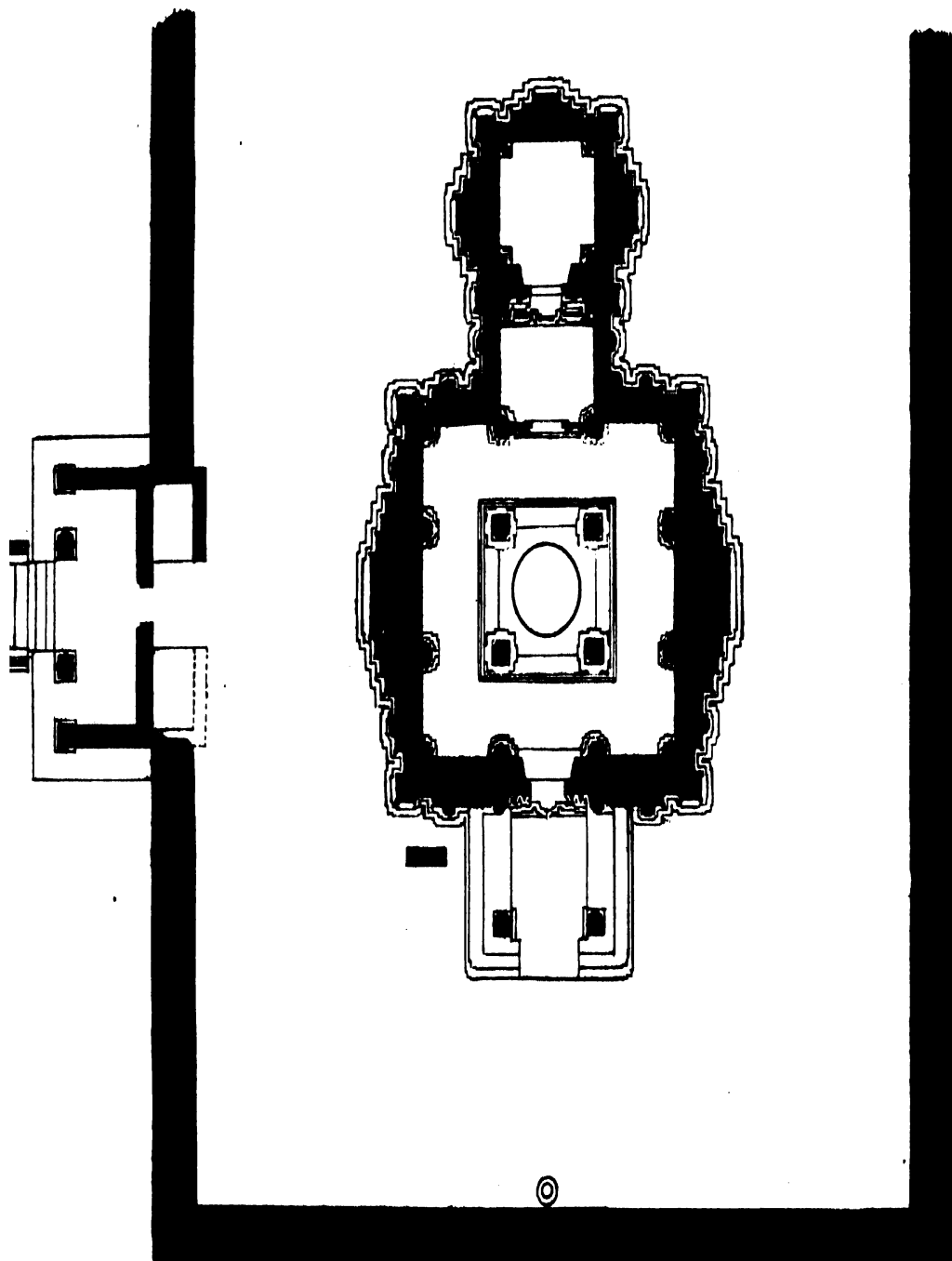
Then follows a brief notice of Nayakirtti, the son of Guṇachandra, and the grant to him by Narasiṃha of certain villages for Gommaṭa-nâtha, Pârâva-nâtha and the twenty-four tirthankaras.

Narasiṃha's son Vira Ballâla is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchangi, as already related in No. 124 above. The old minister Hulla, lay-disciple of Nayakirtti, applied to Vira Ballâla to confirm the gifts formerly made, which he did. Hulla thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlaachandra, the disciple of Nayakirtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great âsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the ? jeweller citizens of Beḷugula assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pârâva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the mâṇaḷa-gâra, probably a manager of the temple affairs, such as is now called an amildar.

<sup>4</sup> There is a village of this name near the Jaina establishment at Maleyur in Channarayana taluq.





AKKANA BASTI

Scale 0 5 10 feet





We next come to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vira Ballāla and introduces us to his minister Chandramauḷi. The object of the inscription is to record the erection at Beḷuḡa of the Pārsvanātha basti (now called Akkana basti) by Āchala Dēvi, (or Āchiyakka, see below) the wife of Chandramauḷi.

The first part contains an account of the Hoysala kings almost the same as that in No. 137 above, but carried on to Vira Ballāla. On his ascending the throne, Lāla, Gurjjara, Gauḷa, Pallava, and Chōḷa were all terrified. The principal exploit related of this king is his capture of Uchchangi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttīya Gaṅga). Its king, called Pāṇḍya and Kāma Dēva, was taken prisoner, together with another king called Oḍeyarasa (or ?Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vira Ballāla are the same as those given to Nārasimha in No. 137, with the addition of S'anivāra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauḷi—described as a learned Brahman, worshipper of Hara (Śiva), whose father was S'ambha Dēva, and his mother Akkavve—became minister to Vira Ballāla.

His wife was Āchiyakka, descended from a Jaina family of Māsavaḷi nāḍ, her genealogy being given in detail: and they had a son Sōma. Her guru was Nayakīrtti's disciple Bālachandra, whose father and disciples are mentioned. She had a temple erected for Pārśva Dēva in Beḷuḡa (the Akkana basti).

Chandramauḷi applied to the king for an endowment of the temple, and Vira Ballāla presented to it the village of Bammeyanahalli; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Āchala Dēvi, wife of Chandramauḷi, begging for a grant for Gommaṭa-nātha of Beḷuḡa, the generous Vira Ballāla gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyātmi-Bālachandra, the disciple of Nayakīrtti. They therefore belong to about this period.

The next inscription is No. 130, dated in S'aka 1118, the year Rākshasa, (A.D. 1196). It records the erection, by Nāga Dēva, of some additions to the Pārsvanātha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakīrtti, and of the Nagara Jinālaya.

It commences with a brief account of the Hoysala kings, down to Vira Ballāla, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchangi.

An account is then given of Nayakīrtti and his disciples, and of the genealogy of Nāga Dēva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Seṭṭi, who had the wall round the cloisters and the twenty-four tirthaṅkaras made, was a disciple of Naya-



kirtti, who from No. 42 we know died in 1177, and now Basavi Setṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Setṭi was a *vaḍḍa byavahāri* of Moṣale. The title *vaḍḍa byavahāri* is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years *Īsvara* and *Paribhava* given for the last two, which would correspond with A.D. 1217 and 1246. In 120 Vira Pallava Rāya's son, . . . . . Singhara Nāyaka is mentioned; in 22 Kottayya, lay-disciple of Abhayanandi; in 73 Malayāla Saṅkara; and in 74 Mariyāla Permmadi Nāyaka.

Next come Nos. 88 and 89, recording grants by merchants for the worship of Gommaṭa, in the years *Nāḷa* and *Kāḷayukti* respectively. As these grants were made over to Chandraprabha, disciple of Nayakīrtti, to whom also the grants in No. 96 were made over, and as the latter is dated *S'aka* 1195, the dates of 88 and 89 are fixed as *S'aka* 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 128, belonging to the year *Akshaya*, which corresponds with A.D. 1266. It brings us to the reign of the Hoysala king *Sōmēśvara*, called here the son (*kumāra*) of Vira Ballāḷa, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of Rāma Dēva Nāyaka (evidently not a Jaina), senior treasurer to the king *Sōmēśvara*, was invoked to settle the matters in dispute, and in his presence Nayakīrtti, a disciple of Nēmichandra, who was the disciple of the former Nayakīrtti, wrote this *śāsana* for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

Inscription No. 96, which comes next, is dated in *S'aka* 1191 (a mistake for 1195), the year *S'rimukha*, (A.D. 1273), and records a grant in the reign of Narasiṃha III by Sabhū Dēva and other merchants, made to Chandraprabha, disciple of (? the second) Nayakīrtti, for the worship of Gommaṭa-nātha and the twenty-four tirthaṅkaras of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of Gommaṭa, engraved on the same stone as the above. All but 95, which mentions no date, are of the year *Bhāva* and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in *S'aka* 1200, the year *Bahudhānya*, (A.D. 1278), in which certain grants are made, among others by a son of Chandraprabha, for the worship of *S'ri-vallabha-dēva*, the god of the Bhaṇḍāri basti.

Next comes No. 131, which contains two grants made at different times, one in *S'aka* 1213, the year *Pramādhī*, (A.D. 1280), and the other in the year *Sarvadhāri*, (A.D. 1286). Both are grants for *Ādi-dēva* the god of the Nagara-Jinālaya. The first is by the citizens of Beḷagūḷa and the second by those of Jinanāthapura, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in *S'aka* 1205, the year *Chitrabhānu*, (A.D. 1283). It is also a grant for the god of the Nagara-Jinālaya by citizens who were lay-disciples of Māghanandi-siddhānta-chakravartī, described as the royal guru of the Hoysala king, who at this time must have been Narasiṃha III.





The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of Śrī-vallabha-dēva and other gods.

Inscription No. 41 comes next, dated in Śaka 1235, the year Pramādi, a mistake for Pramādīcha, (A.D. 1313). It is a memorial of the death of Śubhachandra, a disciple in the fourth descent from Maladhāri Rāmachandra. He was originally a chief called Bôgāra Rāja, or else head of the Bôgāras or braziers.<sup>5</sup> The chief of Belukere, called Gummaṭa Rāya, had a tomb erected for him, and his disciples Padmanandi and Mādhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysaṣas. It is dated in the year Śubhakṛit, (A.D. 1362), in the reign of Bukka Rāya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belguḷa for the worship of Gummaṭeśvara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Rāmānujāchāri's inscription) which was originally published in 1809 by Colonel Mackenzie<sup>6</sup> and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Viṣṇu. It is dated in Śaka 1290, the year Kīlaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Rāya of Vijayanagar between the Vaiṣṇavas and the Jinas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Rāya, who had summoned all the chief representatives of the various Vaiṣṇava sects for the occasion, was—that the Jinas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaiṣṇavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jinas and placing it in the hand of the Vaiṣṇavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jinas agreed to contribute a certain sum for each house, which the Vaiṣṇava tātās of Tirumale (the sacred hill of Tripati) were to apply in providing a body-guard of twenty men for the protection of the god of Belguḷa (the colossal image of Gummaṭeśvara) and in repairing the ruined Jaina buildings.

The Jinas are throughout called the *bhavya-jana* or blessed people, while the Śrī-Vaiṣṇavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Belguḷa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Delhi territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaiṣṇavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Sāraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Sāraogis to have their procession, and he refused to

<sup>5</sup> The Jains are still distinguished for their work, in which there is a thriving trade at Śrāvana Belgoḷa.

<sup>6</sup> As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Śāraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Delhi as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaiṣṇavas were allowed to celebrate their Rām Līlā, the Śāraogis should be permitted to have their Rath-jātra. . . . It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaiṣṇavas towards the Śāraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place; and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaiṣṇavas, everything passed off quietly, and since then the Śāraogis have had their Rath-jātra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Śāraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Śāraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaiṣṇavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."

No. 111, dated Śaka 1295, the year Paridhāvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddhis. The inscription states that it was executed by Varddhamaṇa svāmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hēmachandra-kirtti-dēva.

On a separate stone, erected against the above, is No. 114, dated in Naḷa, no doubt corresponding with A.D. 1376. It records the death of Padmanandi-dēva, disciple of Traividya-dēva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgāyi basti, but in the inscription receives the name of Tribhuvana-chūḍāmaṇi chaityālaya. Maṅgāyi was a woman of Beḷuḡola, a lay-disciple of Abhinava Chārukirṭti paṇḍita, a title borne by the Jain gurus at Śravana Beḷuḡola from the time of the Hoysala kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gaṇḍas, lay-disciples of Paṇḍita dēva, made some grants for the basti erected by Maṅgāyi.

The next inscription, No. 105, is an important one, composed by Arhad-dāsa. It is dated in Śaka 1320, the year Īśvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chārukirtti Paṇḍita, the name borne by all the gurus at Śṛavaga Belgola for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tīrthāṅkaras, the Gaṇadhara, the Kēvalis, the Śruta-kēvalis, the Daśapūrvadhara, the Ēkadaśāṅgadhara, Āchārāṅgas and Sūris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous munīśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yōga. The highest aim of yōga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pūjyapāda in the *Chāmuṇḍa Rīga Purāṇa*, which says that he was able to fly through the air (*gagana-gamana-sāmarthar*). The Yōga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umāsvātī, who published (*prakaśchakāra*) the Tatvārtha-sūtra; followed by Gṛiddhara-piñchha and Balāka-piñchha. Then come Samantabhadra and his disciple Śivakōṭi Sūri, who illustrated (*ulāchchakāra*) the Tatvārtha-sūtra. Regarding these two the following particulars are given in the Rājāvālī-kathe:—Samantabhadra, it is said, was born in Ukalikā grāma and was engaged in penance in Maṇuvakahaḷli when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallēkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dīkṣa again. He accordingly made his way to Kāñchi and presented himself before Śivakōṭi mahārāja, who had set up a crore of līngas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhīma-līnga. The king, being struck with his appearance, did obeisance to him as if Śīva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to Śīva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tīrthāṅkaras. When he came to the praise of the eighth tīrthāṅkara, behold! Chandraprabhā himself appeared in his full glory, of the stature of three men, in the place of the Bhīma-līnga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son Śṛikaṇṭha, the king Śivakōṭi took Jina dīkṣa, and as Śivakōṭy-āchārya wrote the Ratnamālā and other works which converted many to the Jaina faith.



buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Māṇikya Dēva, were Pura Paṇḍita's lay-disciples, and he died in Ś'aka 1320, the year Īśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dēva Sūri and others set up his tomb, and Arhad-dāsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Rāya, that is, the second king of Vijayanagar of that name, died in the year Tārana. This would be equivalent\* to A.D. 1401. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in Ś'aka 1331, the year Virōdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Māyanna, who belonged to Gaṅgavati, a place in Jayatipura (perhaps Jayantipura or Banavasi), in the Karṇāṭaka country.

The next inscription is No. 108, dated in Ś'aka 1355, the year Paridhāvi, (A.D. 1433). Its object is to record the death of Śrutamma and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Rāja. He is known from his work the *Maṅga Rāja Nigahṇa*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Rāja from a Maṅga Rāja who wrote a *Harivamśa* and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jain faith with a ship, and mentions its bilge-water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abul-ur-Razzāk, who also came to Calicut, was not till 1442.

In the account of Pūjapāda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*apratimaushadhdhī*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Vidēka (Tirhut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Arhadbali as in No. 105, but they are said to have been formed by the body of yōgis who arose in the line of Akalaṅka. The cure of king Ballāla by Chārakirtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgoḷa but as being specially attached to the Nagara Jimālaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dēva Rāt, that is Dēva Rāya, the king so named of Vijayanagar, died in the year Kshaya, which would correspond with A.D. 1446. But according to the received accounts Dēva Rāya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated Ś'aka 1432, the year Ś'ukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *bhavya-jana*, the blessed, (i. e. the Jains) in Nanjarāyapaṭṇa,<sup>9</sup> brother of the minister to king Chaṅgāla Dēva,<sup>10</sup> repaired the upper storey (*baḷli-vādava*) of the buildings attached to Gommaṭa svāmi.

<sup>9</sup> In the east of Coorg.

<sup>10</sup> This is the king of whom the story resembling that of Miles is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the

king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 224 under Bettampar.



No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommatanna, disciple of the *hiri-Aryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḷagavāgil (or perhaps at the north gate), and the Maṅgūyi basti.

Nos. 99 to 102 are short inscriptions, dated Ś'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chaṇḍa Setṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikāri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Rājas. They are dated in Ś'aka 1556, the year Bhāva, (A.D. 1634). Chāma Rāja Wodeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in Ś'aka 1565, the year Sobhānu, (A.D. 1643). It records the death there of Chārukīrti-paṇḍita-yati, also called Traividya-chakrēśvara.

No. 118 is in Nāgarī characters, and dated Ś'aka 1570, the year Sarvadhāri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chevise-tirthankara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in Ś'aka 1602, the year Siddhārthi, (A.D. 1680).

Inscription No. 83 is dated in Ś'aka 1645, the year S'obhakṛit, (A.D. 1723), and states how Dodḷa Kṛishṇa Rāja Wodeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommatā Jina, renewed to it the grant of Belgoḷa and presented other villages.

No. 121 records the erection in the year Siddhārthi, (probably A.D. 1739), of a little maṇḍapa called the Brahṇa Dēva maṇḍapa, situated near the beginning of the ascent up the big hill. It was built by a gaṇḍa of Hirisāgi, perhaps the present village of Hiresāve, a few miles to the north-east of Ś'ravaṇa Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabāhu's cave. It is dated in Ś'aka 1731, the year Ś'ukla, (A.D. 1809), and states that Ajitakīrti expired at that spot after fasting for a month. This is the latest recorded instance at Ś'ravaṇa Belgoḷa of the performance of *saṁlēkhana*.

No. 123 relates that Channappa, the son of a merchant, erected the maṇṭapa and a pond named Ādi-tirtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in Śaka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Kṛṣṇa Rāja Wodeyar of Mysore by Puṭṭa Dēvarājai arasa, son of Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommaṭēśvara.<sup>1</sup>

We at length come to No. 141, the latest of these interesting inscriptions, dated in Śaka 1752, the year Vikṛiti, (A.D. 1830). It is also stated to be 2,498 years after the final beatitude (or death) of Varddhamāna and the year 1888 of Vikramārka. The former date would give us B.C. 663 as the date of Varddhamāna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Kṛṣṇa Rāja Wodeyar of Mysore, confirming to the use of Gommaṭēśa and of the various Jain temples and guru's maṭha at Belguḷa four villages which during his minority had been granted by Pūrṇāryya, (the well known Dewan Pūrṇaiya or Poorniah).

In describing the donee, Chārūkirtti paṇḍita, he is called occupant of the throne of the Dilli, Ilē-mādri, Sudhā, Saṅgita, Svētāpura, Kshēmavēṇu and Belguḷa samsthānas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jains (see above under No. 136); Ilē-mādri, also called Kanakādri, is Maleyur in Chāmrājnagar taluq; Sudhā is Sōḍe in North Kanara; Saṅgita-pura is the Sanskrit of Hāḍuvalli, a place in Dharwar; Svētāpura is Bilige in North Kanara; Kshēmavēṇu is Māḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

<sup>1</sup> See above, p. 30.



# APPENDIX A.

## TABLE OF THE GAṅGA KINGS.

*embodying the latest information obtained by me, taken entirely from inscriptions.*

	Date A.D.
1. <b>Koṅḡṇi-Varmma</b> , Dharmma-mahādhirājā <sup>1</sup> of the Kāṇvāyana gôtra .. .. . aided in establishing his kingdom by his guru Simha-Nandi cut through a pillar of stone with a single stroke of his sword was (dwelling) in the great city of Kuvaḷāḷa (Kolar) had the banner of a peacock's tail consecrated to conquer the Bāṇa maṇḍala master of countries born from the rapidity of his own victories adorned with wounds obtained in battle.	
2. <b>Madhava</b> .. .. . a touchstone for (testing) gold the learned and poets skilled among those who expound and practise the science of politics wrote a commentary on the <i>dattaka sūtra</i> or law of adoption.	
3. <b>Hari-Varmma</b> .. .. . used elephants in war of great wealth acquired by the use of the bow.	.. 247--266..
4. <b>Vishṇu-Gopa</b> .. .. . devoted to the worship of gurus, cows and Brahmans his mental energy unimpaired to the end of life.	
5. <b>Madhava</b> .. .. . married the sister of the Kadamba king Kṛishṇa-Varmma his two arms grown stout and hard with athletic exercises eager to raise the ox of merit out of the mire of the Kali yuga reviver of donations for long-ceased festivals of the gods and Brahman endowments.	.. —425..
6. <b>Avinita, Koṅḡṇi</b> .. .. . crowned while an infant in his mother's lap married the daughter of Skanda-Varmma, Rājā of Punnāḍ like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders.	.. 425—478

<sup>1</sup> These names are assumed as titles by all the kings of the dynasty to the end.

The name Koṅḡṇi takes the forms Koḡḡi (used by the

grammarians Nāga-Varmma), Koḡḡi, Koḡḡi, and Koḡḡi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

7. **Durvvinīta**, **Koṅgaṇi-vṛiddha** .. .. . 478—513..  
 taught by the author of *S'abdhātāra*, i. e. Pāṇyapāda  
 wrote a commentary on 15 sargas of the *Kirātārjunīya*  
 fought sanguinary wars for the possession of Andari, Ālattūr, Paurulare,  
 Pennagara, &c.  
 ruled over Pānād and Punnād  
 like Vaivasvata Manu in protecting the castes and religious orders of the  
 South.
8. **Mushkara**, **Mokkara**, **Koṅgaṇi-vṛiddha**  
 married the daughter of the Sindhu Rājā  
 groups of clustering savages did homage at his feet.
9. **S'ri Vikrama**, **Koṅgaṇi-vṛiddha**  
 skilled among those who teach and practise the science of politics in all  
 its branches.
10. **Bhū Vikrama**, **S'ri Vallabha**, **Bhūri Vikrama**  
 defeated the Pallava king in the great battle of Vilanda, carried off his  
 women and took all his country  
 his chest scarred with wounds obtained in battle from the tusks of ele-  
 phants.
11. **Sivamāra**, **Nava Kāma**, **Nava Chōka**, ? **Nava Lōka Kambayya**  
 younger brother of Bhū Vikrama.
12. **Mārasimha**<sup>2</sup> .. .. . —727  
 protested Daplikōj Eriga and Nāga Dapda, one of them a refugee from  
 Anōgha-varsha  
 cut a piece of bone out of his body from a wound received in the battle  
 of Vaimbalguli and sent it to the waters of the Ganges  
 defeated the Pāṇḍya king Varaguna in the great battle of S'ripurambi  
 but lost his life in saving his friend Aparājita.
13. **S'ri Purusha**, **Prithuvī Koṅgaṇi**, **Kēsavi**, **Muttarasa** .. .. . 727—804  
 his queen was S'rijā  
 was living at Mānyapura  
 restored the Bāṇa line of kings in the person of Hasti Malla  
 contemporary with the Chōla king Vira Nārāyaṇa.  
 His sons Sivamāra; Duggamāra, Ereyappa or Mareyappa; and Lōka-  
 ditya were governors under him during his reign.
14. **Sivamāra**, **Koṅgaṇi mahārājādhirāja paramēśvara** .. .. . 804—814  
 the Rāshtrakūṭa king Nirupama or Dhārā-varsha defeats and  
 imprisons Gaṅga, who had never been conquered before .. ? 805  
 Prabhūta-varsha or Gōvinda, son of Nirupama, releases him, but  
 has to confine him again on account of his hostility .. 807

<sup>2</sup>The inscriptions are not clear as to the history at this point. The  
 achievements here put down to Mārasimha may perhaps belong to  
 his predecessor Sivamāra (No. 11).

Also there may have been two kings called Prithivipati, one  
 immediately before and one immediately after Mārasimha. But  
 S'ri Purusha is said to be the grandson of Sivamāra.

- Châki Râja, ? viceroy of the Râshtrakûtas, ruling the Gaṅga  
maṇḍala in (or ? till) .. .. . 813
- Sivamâra, (? having escaped), defeats the combined Râshtrakûta, Châ-  
lukya and Haihaya army, encamped at Mudugundûr under Vallabha,  
i. e. Gôvinda
- the two anointed kings, Gôvinda of the Râshtrakûta line (whose reign  
ended in 814 A.D.) and Nandi-varma of the Pallava line, unite in the  
coronation-anointing of Sivamâra, and with their own hands place a  
diadem on his brow
- a long war took place between the Eastern Châlukyas and the allied  
Gaṅgas and Râkhas, in which 108 battles were fought in 12 years.
15. Vijayaditya .. .. . —869  
the brother of Sivamâra.
16. Râja Malla, Satya Vâkya, Kôṅgaṇi-Varmma, Dharmma-mahârâjâdhirâja, .. 869—? 893  
Permmanna<sup>3</sup>  
lord of the city of Kôvalâla, lord of Nandagiri<sup>3</sup>  
he recovered from the Râshtrakûtas the world which they had stolen  
and kept for a long time  
Bâtarsa was yuva-râja in 870  
a son called Râya-Vikramayya was perhaps the same.
17. Nîti-Mârgga, Satya Vâkya, Râcha-malla, Nanniya Gaṅga .. ? 893—? 916  
Nolambâdhirâja of the Pallava line was a governor under him.
18. Ereyappa, Râja Malla, Râcha Malla .. .. . ? 916—921
19. Satya Vâkya, Râcha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gâṅgêya<sup>4</sup> 921—963  
his daughter was married to the son of the Râshtrakûta king  
Krishna Râja or Kannara Dêva  
the Gaṅga territory extended to the north over Banavase,  
Belvola and other provinces, by the favour of Krishna Râja,  
whose governor Bâtuga rebelled against him and was slain.
20. Marasimha, Satya Vâkya, Nolamba-kulântaka-Dêva. . . . . 963—974  
made an expedition against the Gurjjara Râja, at the request of the  
Chôlântaka king Krishna Râja Râshtrakûta  
was a terror to the Châlukya prince Râjâditya.
21. Râja Malla, Râcha Malla, Satya Vâkya .. .. . 974—984  
his younger brother Rakkasa, annava bap̃a, was governor under him  
his minister Châmunda Râya, erected the colossal statue of Gommatê-  
śvara at Sravaṇa Belgola.
22. Gaṅga, Rakkasa, Râcha Malla .. .. . 984—999
23. Nîti-Mârgga, Jayad-anakâra, Kôṅgaṇi-veḷṇga, Kâvēri-vallabha . . . 999—

. The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahârâjâ from this time becomes in every case Dharmma-mahârâjâdhirâja. But even at an earlier period we find an occasional use of a similar title, for Sivamâra

(No. 14) and somewhat later, Nîti Mârgga (No. 17) are called mahârâjâdhirâja paramêśvara.

<sup>4</sup> These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jagat-uttaraṅga, Jasad-uttaraṅga, &c.

24. Gaṅgarasa, Satya Vākya .. .. . 1022—1064  
the Gaṅga princess Mailala Dēvi was the chief queen of the Chālukya  
monarch Sōmēs'vara, who ruled 1042—1063; and his two sons by  
her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Rājendra Chōla,  
whose army took the capital city of Talakāḍ about 1064.

- Gaṅgarasa a governor under the Hoysaḷas 1065  
Udayāditya, Gaṅga Permmānāḍi, Bhuvanaika-vīra, was a distinguished general and  
governor under the two Chālukya kings whose mother was a Gaṅga  
princess as above mentioned, namely Bhuvanaika Malla and Vikramā-  
ditya Tribhuvana Malla .. .. . 1070—1102..  
Gaṅga Rāja, minister and general under the Hoysaḷa king Viṣṇu-varddhana,  
recovered Talakāḍ by attacking and defeating Adiyama the Chōla  
governor of the place, and handed it over to Viṣṇu-varddhana, who  
thence assumed the title of Vīra Gaṅga.  
He also defeated the army of Chālukya Tribhuvana Malla in a night  
attack at Kannegāla and was instrumental in making the Hoysaḷa  
king independent .. .. . 1113—1133  
Ekkalarasa, a moon in raising the fortunes of the Gaṅga family  
mentioned under the Kalachurya king Bijjala .. .. . —1158  
Tailaha Dēvarasa, his son, with same title  
mentioned under the Kalachurya kings Saṅkama Dēva and Āhava  
Malla .. .. . 1158—1181  
Uttama Chōla-Gaṅga, Kūvēri-Vallabha, Gaṅga Perumāl, Vīra Gaṅga,  
lord of the city of Kuvaḷāla, lord of Nandagiri  
established himself in the east of Mysore .. .. . 1217—1225  
His sons were Vikrama Gaṅga and Mārappa.  
Meanwhile Chōla-Gaṅga founded the line of Gaṅga or Gāṅga kings in Kaḷiṅga  
in 1077 or 1132 and they held the sovereignty of that country down to 1534  
Also a Chōla-Gaṅga<sup>5</sup> from Kaḷiṅga was ruling in Ceylon in 1196.  
Gaṅga Rāja founded the principality of Sivasamudram about .. .. . 1550  
he was succeeded by Nandi Rāja, and he by Gaṅga Rāja,  
with whom the name disappears from history.

<sup>5</sup> He was the nephew of Nissanka Malla, from Kaḷiṅga, who was  
ruling in Ceylon in 1187. The latter was succeeded in Ceylon by  
his brother, Vikrama Bāhu, ruling in 1196, and he by his son Chōla  
Gaṅga, ruling in the same year. After him came Lalāvatī, widow

of a former king Parākrama Bāhu, in 1197, and then Sāhasa-Malla,  
? brother of Nissanka Malla, in 1200, followed by Kalyāṇavati, widow  
of Nissanka Malla, in 1202. (Rhye Davids, *Ancient coins and mea-  
sures of Ceylon*, in *International Numismata Orientalia*).

## APPENDIX B.

### TABLE OF THE RÂSHṬRAKŪṬA OR RATTÀ KINGS.<sup>1</sup>

	Date A.D.
Krishṇa, Akâla-varsha .. .. .	? 450
a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinita, in A.D. 466.	
Indra, son of Kṛishṇa .. .. .	? 460
defeated by the Chaḷukya king Jayasimha.	
 Govinda, Appāyika Gôvinda .. .. .	 ? 610
came from the north and attacked the Chaḷukyas, but was repulsed by Pulikêsi.	
<hr/>	
1. Dantivarṃma. <sup>2</sup>	
2. Indra.	
3. Govinda.	
4. Karka, Kakka.	
5. Indra	
married a Chaḷukya princess.	
6. Dantidurga, Dantivarṃma, Khadgavalôka, Prithivî-vallabha, Vairamêgha ..	—753
his victorious elephants ploughed up the banks of the Rôvâ or Narmadâ became supreme by conquering Vallabha defeated the army of the Karmâtaka (? that of the Chaḷukya king Kîrttivarṃmā), which had dispersed the kings of Kâñchi, the Chôlas, Pândyas, S'ri Harsha and Vajrata.	
7. Krishṇa, <sup>3</sup> Akâla-varsha, Vallabha, S'ubhatuṅga, Kannara ..	753—778?
drove out the Chaḷukyas conquered Râhappa and gained the titles Râjâdhirâja paramêśvara erected a most beautiful S'iva temple at Elâpura (Elura : ? the Kailâsa).	
8. Govinda, Prabhûta-varsha, Vallabha	
dethroned by his younger brother.	
9. Dhruva, <sup>4</sup> Dhora, Dhârâ-varsha, Nirupama, Kali-vallabha, Iddha-têjas	
defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

<sup>1</sup> Compiled in great measure from inscriptions published by Dr. Bühler  
and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Bo. Pres.*)  
Each is the son of his predecessor unless otherwise stated.

<sup>2</sup> It is only from this point that we have a connected account of  
the line.

<sup>3</sup> Younger brother of Indra (No. 5.)

<sup>4</sup> Younger brother of Gôvinda (No. 8.)



10. Govinda, Prabhūta-varsha, Jagattuṅga, Vallabha-narēndra, S'ri-vallabha, Prithivi-vallabha, Atisaya-dhavaḷa, Kirtti-Nārāyaṇa .. .. 803—81  
conquered the Kêralas, Mâlavas, S'auṭas, Gurjaras, and the kings of Clitrakūṭa (in Bandalkhand)  
took away from his enemies (the Chālukyas) the emblems of the Gaṅgā and Yamunā  
released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility  
took tribute from Dantiga, the ruler of Kāñchi  
worshipped by the lords of Vaṅga, Aṅga, Magadha, Mâlava and Veṅgi  
the ruler of Veṅgi, probably Vijayāditya Narēndra-mṛiga-rāja, was compelled to build the walls of a town or fortress for him  
gave the newly acquired province of Lāṭa (in Gujarat) to his younger brother Indra  
in conjunction with the Pallava king Nandi-varmā, placed the Gaṅga king S'ivamāra again on his throne  
was residing at Mayūrakhaṇḍi (Morkhand in Nasik).
11. S'arva<sup>5</sup> (? Karka), Amōgha-varsha, Nripatuṅga .. .. 814—867  
defeated the Chālukyas, who made peace with him at Viṅguvalli  
his capital was at Mānyakhêṭa (Mālkhed in the Nizam's Dominions)  
presented the Konkana to Kapardi of the Silāhāra family  
voluntarily retired from the throne (*vivêkāt tyakta-rājyaḥ*)  
wrote the Kaviṛājamārgūlaṅkāra and other works.
12. Kṛishṇa, Akūla-varsha, Kannara, Kandara-vallabha, Kṛishṇa-vallabha .. 875—911  
married the daughter of Kokkala, king of Chêdi, of the Kalachuri family of Tripura or Tewar  
continued wars with the Eastern Chālukyas.
13. (? Govinda), Jagattuṅga, Prabhūta-varsha .. .. —929  
married first Lakshmi, daughter of Raṇa-vigraha, son of Kokkala  
„ second Gōvindāmbā, daughter of Saṅkaragaṇa (? the same as Raṇa-vigraha).
14. Indra, Nitya-varsha .. .. 916  
married Dvijāmbā, daughter of Ammana, son of Arjuna, son of Kokkala.
15. Govinda, Suvarṇa-varsha, Vallabha-narēndra, Gojjiga, Nripatuṅga, Vira-Nārāyaṇa, Raṭṭa-Kandarppa .. .. 930—933
16. Kṛishṇa.<sup>6</sup>
17. Amogha-varsha<sup>7</sup>  
married Kundaka Dēvi, daughter of Yuva Rāja, probably of the Kalachuri family of Tripura.
18. Khoṭṭiga,<sup>8</sup> Kottiga, Nitya-varsha .. .. —971

<sup>5</sup> On the analogy of all the other Amōgha-varshas this name should be Karka.

<sup>6</sup> Son of Jagattuṅga (No. 13) by his second wife.

<sup>7</sup> Younger brother of Kṛishṇa (No. 16).

<sup>8</sup> There being no probability of Kottiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka. Fleet, *Ind. Ant.* XII, 255.

- |     |  |            |
|-----|--|------------|
|     |  | Date A.D.  |
| 19. | Krishṇa, <sup>9</sup> Kannara, Akāla-varsha, Nirupama .. ..  | .. 945—956 |
|     | sent an expedition against Gurjara under the Gaṅga king Mārasimha<br>defeated the Chōla prince Rājāditya.  |            |
| 20. | Kakka, Karka, Amōgha-varsha, Kakkala, Karkara, Vallabha-Narēndra, Nripatunga .. ..   | —973       |
|     | married the daughter of the Gaṅga king Rācha-malla<br>conquered the Gurjara, Hūṇa, Chōla and Pāṇḍya kings<br>was defeated and probably slain by the Western Chālukya king Taila<br>His daughter Jākabbe or Jākala Dēvi was married to Taila<br>His son Indra, Raṭṭa-Kandarppa, Rāja-mārttāṇḍa, Kirtti-Nārāyaṇa,<br>died at S'ravana Belgōla in .. .. |            |
|     |  | 982        |

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<sup>9</sup> Younger brother of Khotṭiga.



*List of the Inscriptions in chronological order.*

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
B.C.—	Death of Bhadrabâhu .. .. .	1
A.D.—	„ various gurus and others, by vow of <i>sallêkhana</i> ..	2—21
		23, 26—35
c 670	Grant by the son of the ? Gaṅga king S'ri-Ballabha ..	24
973	Achievements of the Gaṅga king Mârasimha ..	38
c 974	Death of Gunti, wife of Loka Vidyâdhara ..	61
„ 975	„ Bâyiga, guardian of the Gaṅga prince Rakkasa ..	60
„ 980	Arittô Nêmi has a statue made ..	25
982	Death of the Raṭṭa or Râshtrakûṭa prince Indra Râja ..	57
982	„ Pilla, Râja-chûḍâmaṇi ..	58
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa ..	75, 76
„ 983	Praise of the Jina dharmma, on pedestal of the image ..	77
„ 983	„ mouth of the water conduit ..	79
„ 983	Achievements of Châmuṇḍa Râya ..	109
„ 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti ..	67
1062	Relates to some member of the Kâshṭa saṅgha ..	119
—	Praise of Garuḍa Kêsari Râja and another ..	16, 37
c 1090	Jinachandra worships in Bhadrabâhu's cave ..	71
1113	Death of Bâchi Râja ..	46
1115	„ Mēghachandra-traividya-dêva ..	47
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni ..	55
1116	Gaṅga Râja builds the enclosure round Gommaṭa ..	75, 76
1116	„ „ S'âsana basti ..	65
1116	„ „ Kattale basti, for his mother ..	64
1116	Gaṅga Râja's wife builds the Eraḍu-katṭe basti ..	63
1117	Gaṅga Râja makes a grant for the above ..	45
1117	do do ..	59
1119	Death of Mânkabbe ganti ..	139
1120	„ Dêmiyakka, sister of Bâchi Râja ..	49
1121	„ Pôchikavve, mother of Gaṅga Râja ..	44
1122	„ Lakshmî, wife do ..	48
1123	„ S'ubhachandra, guru do ..	43
1123	S'ântala Dêvi builds the Gandha-vârâṇa basti ..	56
1123	do do ..	62
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus ..	54
1123	Death of Hoysala Setṭi ..	68
c 1130	Grant by merchants for Gommaṭa ..	143
1131	Death of S'ântala Dêvi, queen of the Hoysala king Vishṇu-varddhana ..	53

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. c 1135	Death of Ēchi Rāja, nephew of Gaṅga Rāja .. ..	144
„ 1135	Gaṅga Rāja's son builds Chāmuṇḍa Rāja basti .. ..	66
„ 1138	Bharatamayya erects entrance and stairs for Gommaṭa .. ..	115
1139	Death of perggade Siṅḡimayya .. ..	52
1139	„ Bala Dēva daṇḍanāyaka, father of the above .. ..	51
1146	„ Prabhāchandra-siddhānta-dēva, guru to S'āntala Dēvi .. ..	50
1160	Huḷḷa Rāja builds the Bhaṇḍāra basti .. ..	138
1160	„ has the grants to Gommaṭa confirmed by the Hoysaḷa king Narasimha .. ..	137a
1160	do do .. ..	80
1163	Death of Dēvakīrtti-paṇḍita-dēva .. ..	39
1163	Huḷḷa Rāja erects a tomb for Dēvakīrtti .. ..	40
1171	Gommaṭa Setṭi makes grants for Gommaṭa .. ..	81
1177	Nāga Dēva erects a tomb for Nayakīrtti-yōgi .. ..	42
c 1177	Visit of company of gurus to Gommaṭa .. ..	113
„ 1180	A punegyric of Gommaṭa, by the poet Sujanōttaṃsa .. ..	85
„ 1180	Bamma Setṭi has the Yakshi dēvatī made .. ..	104
„ 1180	Heggade Kaṇṇa has a yaksha made .. ..	110
„ 1180	Nāga Dēva makes the Nāgasamudra tank .. ..	122
„ 1181	Huḷḷa Rāja has the grants to Gommaṭa confirmed by the Hoysaḷa king Vīra-Ballāḷa .. ..	90
„ 1181	Grants by merchants for Gommaṭa .. ..	91, 92
1182	Grant by the Hoysaḷa king Vīra Ballāḷa, at the request of the wife of Chandramauḷi .. ..	124
1182	do do .. ..	107
c 1185	Praises of Bāḷachandra-dēva .. ..	69, 70
1196	Nāga Dēva builds the Nagara Jinālaya .. ..	130
c 1196	Basava Setṭi sets up the 24 Tirthaṅkaras, and his sons make screens for them .. ..	78
„ 1196	Grants by merchants for the above .. ..	86, 87
„ 1214	Vīra Pallava's son visits Gommaṭa .. ..	120
—	Abhayanandi's visit .. ..	22
? 1217	Maleyāḷa S'āṅkara's visit .. ..	73
? 1246	Mariyāḷa Permmāḍi Nāyaka's visit .. ..	74
? 1256	Grants for Gommaṭa .. ..	88
? 1258	do .. ..	89
1266	Settlement of dues in time of the Hoysaḷa king Sāmēśvara .. ..	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysaḷa king Nārasimha (III) .. ..	96
? 1274	do do .. ..	93-95, 97
1278	Grants by various for Bhaṇḍāra basti .. ..	137b

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. 1280	Grants by citizens of Belguḷa for Nagara Jinālaya ॐ ..	131a
1283	do do .. ..	129
1288	„ citizens of Jinanāthapura do .. ..	131b
1296	„ for Bhaṇḍāra basti .. ..	137c
1313	Death of S'ubhachandra-muni .. ..	41
1362	Iṛugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Rāya .. ..	82
1368	Bukka Rāya reconciles the Jainas and the Vaiṣṇavas .. ..	136
1373	Varddhamāna-svāmi erects (a tomb) for Samaya-Malla-dēva .. ..	111
1375	Death of Hēmachandra-kīrti-dēva .. ..	112
? 1376	„ Padmanandi-dēva .. ..	114
c 1390	Maṅgāyi erects the Maṅgāyi basti .. ..	132
„ 1390	Grants by gaṇḍas for do .. ..	133
1398	Death of Puru Paṇḍita; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Rāya .. ..	126
1409	Grant by gaṇḍas for Gommaṭa .. ..	106
1433	Death of S'rutamuni: inscription composed by the poet Maṅga Rāya ..	108
1446	„ the Vijayanagar king Dēva Rāya .. ..	125, 127
1510	Chāṅgāla Dēva's minister's son repairs Gommaṭa's buildings ..	103
? 1532	Gummaṭanna repairs Maṅgāyi and other bastis .. ..	134
1537	Grants by various on release of their mortgages by Chavudī Setṭi of Gerasoppe .. ..	99-102
? 1539	Visit of women from Gerasoppe .. ..	135
1634	Chāma Rāja Voḍeyar of Mysore releases the temple lands from mortgage .. ..	84, 140
1643	Death of Chārukīrti-paṇḍita-yati .. ..	142
1648	Erection of Chavvisa Tirthankara basti .. ..	118
? 1669	A visit to Gommaṭa .. ..	117
1680	„ of women to Gommaṭa .. ..	116
? 1723	Doḍḍa Kṛishṇa Rāja Voḍeyar of Mysore makes grants for Gommaṭa ..	83
? 1739	Raṅgayya builds the Brāluna Dēva maṇṭapa .. ..	121
1809	Death of Aditakīrti-dēva .. ..	72
c 1820	Channayya's pond made .. ..	123
1826	Kṛishṇa Rāja Voḍeyar's body-guard bakshi makes a grant ..	98
1830	Kṛishṇa Rāja Voḍeyar of Mysore confirms grants by Pārṇayya ..	141



## TEXT : in Roman Characters.

### INSCRIPTIONS ON CHANDRA GIRI.

*Rock Inscriptions to the south of Pârivanâtha basti.*

#### 1

Svasti || Jitam bhagavatâ śrīmad-dharmma-tīrtha-vidhāyinā |  
Varddhamānēna samprāpta-siddhi-saukhyānupitātmanā ||  
lōkālōka-dvayādhāra-vastu sthānu charishṇu cha |  
sach-chid-ālōka-śaktiḥ svā vyaśnutō yasya kēvalā ||  
jagaty achintya-māhātmya-pūjātīśayam iyushaḥ |  
tīrtha-kṛinnāma-puṇyaugha-mahārhanṭyam upēyushaḥ ||  
tadanu śrī-Viśālō yaj jayaty adya jagaddhitam |  
tasya śāsanam avyājam pravādi-mata-śāsanam ||

Atha khalu sakala-jagad-udaya-karaṇōditātīśaya-guṇāspadibhūta-parama-Jina-śāśana-saras-samabhi-  
varddhitā-bhavya-jana-kamala-vikasana-vitimira-guṇa-kirāṇa-sahasra-mahōti-Mahāvira-savitari parinir-  
vṛitē bhagavat-paramarshi-Gautama-gaṇadhara-sākshāchī-chhishya-Lōhāryya-Jambu-Vishṇudēv-Āpa-  
rājita-Gōvarddhana-Bhadrabāhu-Viśākha-Prōshṭhila-Kshatrikāryya-Jayanāma-Siddhārttha-Dhritishēṇa-  
Buddhilādi-guru-parampariṇa kramābhyāgata-mahā-puruṣa-santati-samavadyōtītānvaya-Bhadrabāhu-  
svāminā Ujjayinyām aśtāṅga-mahā-nimitta-tatvajñēna trai-kālyā-darśinā nimittēna dvādaśa-samvrat-  
sara-kāla-vaishamyam upalabhya katlitō sarvasa-saṅgha uttarā-pathād dakṣiṇā-patham prasthūtaḥ  
ārshēṇaiva janapadam anēka-grāma-sata-samkhyam udita-jana-dhana-kanaka-sasya-gō-mahishājāvika-  
samākīrṇam prāptavān atah āchāryyaḥ Prābhāchandrēnāmāvanitala-lālūma-bhūtō 'thāsmīn Kaṭava-  
pra-nāmakōpalakṣhitō vividha-taruvāra-kusuma-dalāvalī-vikachanā-śābala-vipula-sajala-jalada-nivaha-  
nilōpala-talē varāha-dvīpi-vyāghrakṣa-tarakṣu-vyāja-mṛiga-kulōpachitōpatyakā kaudara-dari-mahā-  
guhā-gahanābhōgavati-samuttuṅga-śṛiṅgē Śikhariṇi jivita-sēśam alpatara-kālam avabuddhyādhvanāḥ  
suchakitaḥ tapas-samādhim ārādhayitum āprichchya niravasēśhēṇa saṅgham visriya śishyēṇaikēna  
prithulakāstīrṇa-talāsu śilāsu śitalāsu sva-dēham sannasyārādhitavān kramēṇa sapta-satam pishṇām  
ārādhitam iti jayatu Jina-śāsanam iti ||

#### 2

Ādeyare-nāḍa Chittūra mauni-guravaḍigaja śishittiyar Nāgamati-gantiyar mōṛu tīngaḥ nōntu  
muḍipidar.

#### 3

S'rī | duritābhyad-dhūmamān kil talare poded ajūāna-śailēndramānbō |  
dura-mithyātva-pramōḍan diradhara-nripan ānmeddigan chēdham aydān |  
sura-vidyā-vallabhēndrā sura-vara-munibhis stutya Kalbappi-nāmē |  
Charita-śrī-nāmadhēyam . . . . . munin-vradagaḥ nōntu saukhyasthan āydān ||



..... galan nōntu muḍippidar.

5

Svasti śrī-Jambū-nāygir tiṅgaḷ nōntu muḍippidar.

6

S'ri Nedubomṛeya maunada bhaṭṭarar nnōntu muḍippidar.

7

S'ri Kittūra veḷmāṭā Dharmma-Sēna-guravaḍigaḷā śishyar Bala-Dēva-guravaḍigaḷ sanyāsanam nōntu muḍippidar.

8

S'ri Mālenūra Paddini-guravaḍigaḷā śishyar Ugra-Sēna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nōntu muḍippidar.

9

S'ri Agareya mauni-guravara śishya Koṭṭārada Guṇa-Sēna-guravar nnōntu muḍippidar.

10

S'ri Perumāḷa-guravaḍigaḷā śishya-dhanne Kuttār Ēchi-guravi ..... ḍippidar.

11

S'ri Uṭṭakkal-guravaḍigaḷ nōntu ..... dar.

12

S'ri-tirthada guravaḍigaḷ ! .....

13

S'ri Kālōchi-guravaḍigaḷā śishyar Talekāda peḷjediya hedeya kalāpakada guruvaḍigaḷ ippattondu divasam sanyāsanam nōntu muḍippidar.

14

S'ri Rishabha-Sēna-guravaḍigaḷā śishyar Nāga-Sēna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ||  
Nāga-sēnam anagham guṇādhikam Nāga-nāyaka jītāri-maṇḍalam |  
rāja-pūjyam amala-śrīyam padam kāmadam hata-madam namāmy aham ||

15

S'ri | udyānāj jita-Nandanam dhvanad-ali-vyāsekte-raktōtpala |  
vyāpi śrībriṭa-śāli-piñjara-diṣam-kritvā tu bāhyāchalam ||



ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය

№ 17

ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය  
 ප්‍රාණවිතර්‍ය අභ්‍යන්තර ප්‍රාණවිතර්‍ය

№ 19





sarvva-prāṇi-dayārttha-dābdhi-Bhagavad-dhyānēna sambōdhayan |  
 ārādhyāchala-mastakē Kanaka-sat-Sēnōtbhavat satpatih |  
 ahō bahir-ggirin tyaktvā Bala-Dēva munis śrīmān |  
 ārādhanaṃ pragihitvā siddha-lōkaṃ gataḥ-punaḥ ||

16

S'ri Dimmaḍigaḷ nōntu kālaṃ keydar.

17 \*

S'ri | Bhadrābhū-sa-Chandra-Gupta-munindra-yugmadin noppeval |  
 bhadramāg ida dharmmam andu valike vand inipaḷ kulō . . . |  
 vidrumādhare S'ānti-sēna-muniśa nākki Echēl-go . . . r |  
 adri-mēl āsanādi viṭṭu punar-bhavakk iḥ . . . gi ||

19

S'ri vetṭ-eḍe-guravaḍigaḷ mānārkkar Ssinga-nandi-guravaḍigaḷ nōntu kālaṃ keydār.

20

. . . . yar uḷḷar i piṭhad iḷdo nān  
 ra . . . . hāri kumāraki Nachchikevve tām  
 sthiraḍaraḷ intupe gurama sura-lōka-vibhūti cydidār.

21

Svasti śri gupa-bhūṣiṭam ādi udg eḍeḍ ērisidān sidige sad-dhamma-guru-santānan sādīga-gaṇa-  
 tānayan giri-talada-mēl . . . sthalaṃ tīra-dāṇam ā keḷege neladi mānadi sad-dhammada giḷisa-  
 sānadi patan.

22

S'ri Abhaya-nandi-paṇḍitara guḍḍa Kottayya bandalli sāvira . . . ndisida.

23

Svasti śri Inuṅgūrā cheḷḷaga-vāsa-guravara . . . . . Kaḷbappu-bettam mēl kālaṃ keydār.

24

Svasti samadhigata-pañcha-mahāśabda-paḍadakke . . . sāmya . mahā mahā-sāmantādhipati  
 S'ri Ballabha . . . . . mēśvara mahārājara magandir Novalōka S'ri Kambaiyan prithivi  
 rājyaṃ geyye ba . sasak Kaḷvappu . . . pe . . . ḷḍapyinā pāla-dinnad adu koṭṭadu . . . sēna  
 āḍigaḷge manasijarā . . . gānā-Arasi benavatti monam ujjamisuvalli koṭṭadu pola mēre taṭṭag geḇeya  
 kiḷkēre pōgi akahara kalla mēge allind āvasa lōkar ggallūradu sallupariya āla . . . na-vāri-marad  
 puṇyasapara . . . . . ṇeyu āgare meredu vaṭṭage niḇu kallu kovalḍaṭ ā piriya ēladu alli kūḷittu  
 araṣar ā śrikarapimup . . . . . : . . . . . gāḍiyara Diṇḍuga-gāmuṇḍaruṃ Mennuvārūṇ  
 Karuvangara-Vallabha-gāmuṇḍaruṃ Kaṇḍivachchara-raṇḍi Mārammanu Kāḍalūra S'ri-Vikrama-  
 gāmuṇḍaruṃ Karidurga-gāmuṇḍaruṃ agadi po . . . . . yarara . . . nāpāra

\* By mistake shown as Nos. 17 and 18 in the Kannada characters.

gāmuṇḍarūṁ Āgamasala Uttama-gāmuṇḍarūṁ Navilūra nā-gāmuṇḍarūṁ Belgoḷada Gōvindapāḍiya  
uddhāmanduṁ Belgoḷa dāvara Gōvindapāḍige koṭṭadu.

Bahubhir vvasudhā-bhuktā-rājabhis Sagarādibhiḥ |  
yasya yasya yadā bhūmiḥ tasya tasya tadā phalaṁ ||  
sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ |  
shashtir-vvarsha-sahasrāṇi viśhṭyāṁ jāyatē krimiḥ ||

25\*

S'imat . . . . dya śishyaram Ariṭṭo Nēmi māḍisidam siddam.

*Rock Inscriptions to the east of S'āsana basti.*

26

Sura-chāpaṁ bolo vidyul-lategaḷa teravol mañjuvol tōrē bēgaṁ |  
piriduṁ śrī-rūpa-lilā-dhana-vibhava-mahā-rāsigaḷ millav ārggē |  
paramārtthiṁ meche nān i dharīṇiyuḷ iruvān endu sanyāsana ge- |  
yd uru-satvan Nandi-Sēna-pravara-munivaran dēva-lōkakke sandān ||

27

S'ri || śubhānvita śrī-Navilūra-saṅghada |  
prabhāva . . . . . vippa . . . |  
prabhākhyar i parvvataduḷ e . . . . |  
. . . . vāva sed-vidya . . . . ||  
Kāripurē |  
grāmē Mayūra-saṅghasya ayyikā dakshitāpati |  
Kaṭapra-giri-madhyasthā sādhitāva samādhitā ||

28

S'ri || tapam āndvādi bhidā vidhānamun iḷi-keyd ēvutād agrinē |  
chapal illā Navilūra-saṅghad mahānantamati gantiya(r) |  
vipulē śrī Kaṭavapranan giriya mēl nōntaḷu san mārggadi(m) |  
upavishyā sura-lōka-saukhyad eḍeyāntam eydi iḷdāḷ namaḥ ||

29

S'ri . . . . . Mayūra-ggrāma-saṅghasya saundaryya-āryya-nāmikā Kaṭapra-giri-  
śailēva sādhitasya samādhitā.

30

S'ri Angaḷi-nāman ēka-gupa.

31

Navilūra śrī-saṅghad-ulḷe Gurava-nandi niyamāriyat avara śishyar anindita-gupa  
Vṛishabha-nandi-muniśa svasti śrī avar aḷḷe sādhisī svargga-lōka . . . . .

\* South of the abandoned image.

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥  
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥





32

Tapaṇṇa parityuv akkuv ān aridedu sukhāpēkshita ..... !  
 anāha śīla-gupam ālingalis enidoḍidon ..... !  
 vinaya-Dēvasēna-nāma mahā-muni nōntu pi ..... !  
 rāsa deraḍḍu paḷitaṅka dēvō divam āridān ||

33

Edepe yeḍe keydu tapa-sayyasa-māl(ke) Kelatūr-saṅgha |  
 Naḍekeḇeḇ innūran āḷḍ Adaridinne Nāgēndu samādhi kōṭi ..... !

34

Svasti śrī anavadyan mahindra dugda prathita yasa-dā... ttand uṇi gāsa vineya āva  
 prabhāvat tapading adhika namanya ..... udita śrī Kalvappinulle ṛishi-giri-nilāme lōkya tan dēhal  
 ēri ..... nīravadyan nari svargga-śiva-nilā peḍe vidān ōthuṅga pūjyamāna .....

35

Nered ādu dhuri-śīla-nitya-guṇadoḷ ādhyāya-sampattinam |  
 kaṇḍe gīti-padam ādi Sasirmmati-ganti yiṭṭanda matha sīḷa |  
 aridō yishyame khantyakāḷ en ureṭā nin oddu Kalbappirada |  
 vorid ārādhanē kirttya tīrttha-giri-mēl svarggōchhayakk āḇidār ||

*Rock Inscriptions on the way to Kañchīna doṇe.*

36

S'ri Ereyagave Kavappada lō .....

37

S'rimatu Garuḍa-Kēsari-Rāja sthiram jiyātu.

38

*On the Kūge Brahma Dēva kamḷha.*

*(South face.)*

Svasti ma ..... samudādim kṛitvāvadim mēdini ..  
 .. chakra ..... dhavō bhunjan bhujāsēr baḷāt ....  
 na-śrī-jaga ..... patēr Ggaṅgānaya kaḥmābhujām bhūṣhā-  
 ratna ma ..... vanitāvaktēadu-mēghōdayah ||

Gadyam | Tasya sakala-jagati-talōttungo Ganga-kula-kumuda-kaumudi-mahā... yamānasya | Satya-  
 Vākya-Koṅṅuni-Varmma-dharmma-mahārājādbirājasya | Kṛishṇa-Rājōttara-dig-vijaya-vidita-Gārjjan-  
 dhīrājasya | vana-gaja-malla-pratimala-baleva-Jalla-darppa-dalana-prakṛtikṛita-vikramasya | gāṇḍa-  
 mārttāṇḍa-pratāpa-paritrakṛita-simhāśanōḷi-sakala-rājya-chibhuṣasya | Yimdhātavi-nikāṭa-vartti .....  
 kaṇṭakā-kāṇṭha-prakāṭa-bhaṅga-karasya | bhujā-bala-pari ..... Mānyakhōṭa-pravāṭita-  
 chakrapāṇḍi-kāṇṭha ..... śīmaḍ-Lada-Rāja-paṭṭa-janyōtsavasya | .....

samutsāhita-samara-sajja-Vajjala . . . . . 'gha . . . . . nasya | bhayōpanata-Vanavāsi-dēsādhi . . .  
. . . . . kuṇḍala-mada-dvipādi-samasta-vastu-gri . . . . . samupalabdha-saṃkīrtanasya |  
praṇata-Mātūra-vamśaja . . . . . ja-suta-sata-bhuja-baḷāvalēpa-gaja-ghatātōpa-garvva-durvvrita-  
sakaḷa-Nolambādhirāja-samara-vidhivamsakasya | samumūḷita-rājya-kaṇṭhakasya | saṃchhūrṇitō-  
chchhamgi-giri-durggasya | saṃhṛita-Naragābhidhāna-S'abara-pradhānasya | pratāpāvanata-Chēra-Chōḷa-  
Pāndya-Pallavasya | pratipālita-Jina-śāsanasya | . . . . . llō-dhvajasya | baḷavad-ari-nṛipa-draviṇā-  
paharaṇa . . . . . kṛita-muhā-dānasya | paripālita-satyūbandha-bhai . . . . . ru-saṃbandha-  
vasuṇḍharā-taḷasya S'ri-Nolambha-ku(lānta)ka-Dēvasya | śauryya-śāsanam dharmma-śāsanam cha  
saṃoharatu dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāram ||

(West face.)

. . . . . mākair apy upāyānta . . . . . tyati-śikhā-śēkhara  
. . . . . mānyavēvōdyatō . . . . . stira Ganga-chūḍāmaṇi . . . . .  
. . . . . dayadāne . . . . . m Pallava . . . . . mā . . . . . yanātita . . . . .  
. . . . . bhūdēva-dēvam mula . . . . . Guttiya Ganga-bhūpati . . . . . Nolambāntakah ||  
. . . . . yiya . . . . . s-Saṃmukhaṇi . . . . . syadi . . . . . gādasmaya  
. . . . . pratigaja . . . . . vikramaṇi || . . . . . paramiva . . . . . Nolambānta  
. . . . . bhūlōkād anēka dra . . . . . bandhāndhaka . . . . . Pallava . . . . . tānanda hētō rama  
. . . . . S'ri Mārasinpha-kshi . . . . . tīḷaka kshatra chandrasya . . . . . ndra . . . . . dēva . . . . . ryya . . .

(6 lines gone.)

. . . . . pramāṇa  
. . . . . ha vijayōtsavē . . . . . sinhāsanaōrvvidhara

ity-āvishkṛita-vīra-saṃgara-gīraḥ-Chāḷukya-chūḷāmaṇē . . Rājāditya-harēr-dlavāgnir-ajani śri Gaṃga-  
chūḷāmaṇi Daityēndrair Mmadhu-Kaṭṭabha-prabhritibhir dhvastair Mura . . . kim āyāribhir ittham  
utthatam iti kvāntika śaṅkā kṛi . . . . . dyan Naragāsurasya vasudhānanda-śrāmiśraih . . . . . akarōtsarā-  
gam avani-chakraṇ Nolambāntakah.

(North face.)

(15 lines illegible.)

. . . . . lasatimaha . . . . . śri Rāja . . . . . yaka chchhatra . . . . .  
S'ri-Gaṃga-chūḷāmaṇi iti dharani-stutiya . . . . . pratimalla-sinpha-nṛipatin vikrāntaka  
. . . . . mahā-sāmantamatta . . . . .

(Rest illegible.)

(East face.)

chige yaḡil embam appa balla-Dallanaṇi kedisi gelda poylanaṇi |  
pogaḷveno dhāttriyoḷ negaḷda-vuḷvalanaṇi biḷayattī kīrttiyaṇi |  
pogaḷveno Pallavādhipa ka . . . . . ḍamaṇi tave konda biramaṇi |  
pogaḷveno pogaṇe pogaḷven end ariyeṇi Chalad-uttaraṇaṇaṇi ||

ḷḷeye konda Pallavara pandale yellamaṇi cyded oṭṭi Kā- |  
pālīka-rāṇi sārī para-maṇḍalīkarkkaḷa nammaṇ i vuḡi |  
yoḷḷe nimma pandaleḷaṇi baral iyade kaṇḍu bāḷvu . . |  
d'ḷiyoḷ embinaṇi negaḷḍav oṭṭaje maṇḍalīka-Tripētraṇā ||

tunḡa-parāḷr maṇi palavu-kālam agurvvise sutta mutti bi- |  
ḷṭam gaḷa lādīv aṭṭi koḷaḷaḷade . . munnam enippa pempiṇ U- |

chhamgiya kôteyam jagam asungole konḍa nâgatta mûru-lê-  
kamgaḷolu pogalleg eḍey âdudu Guttiya-Gaṅga-bhûpanâ ||

Kandam || Kâlano Râvananô Sîsu-  
pâlano tân enisi negalḍa Naragane tave ta-  
nn âl âda kayge vandudu |  
hêl-âsîdhyadoḷe Gaṅga-chûḍâmaniyâ ||  
sulidane kâvudanê |  
eḷḍigida dig-gajavan itṭa rakke vinag ivudan ê-  
n ilidane eladu kayyadu-  
nn ulidudu tappagume Gaṅga-chûḍâmaniyâ ||

intu Vimḍyâtavi-nikaṭa-tâpi-taṭavum | Mânyakhêta-puravaravum | Gônûru | ni-Uchchamgiyum | Banavâsi-  
dêṣavum | Pâriseya-kôteyum modalâge palav-eḍeyol amariyarum birayaruvam kâdi geldu palav-  
eḍegaḷolaṁ mahâ-têjaman ettisi mahâ-dânam geydu negalḍa Gaṅga-Vidyâdharam | Gaṅgarol gaṇḍam |  
Gaṅgara sirgaṁ | Gaṅga-chûḍâmani | Gaṅga-kandarppam | Gaṅga-vajram | Chalad-uttarapgam |  
Guttiya Gaṅgam | dharmmâvatâram | jagad-êka-viram | nuḷḍamte-gaṇḍam | ahita-mârttaṇḍam |  
kadapa-karkkaṣam | maṇḍalika-Triṇêtram | śrîman-Nolaṁba-kulântaka-devam palav-eḍegaḷolaṁ  
basadigaḷum mâna-stambhamgaḷumam mādhisidam | maṅgaḷam ||

(Apparently a later addition.)

Dharmmagalaṁ namagaṁ naḍeyisi piṇyam ondu-varshaṁ rūjyamam pattu-viṭṭu Baṅkâpuradol  
Ajitasêna-bhaṭṭârakara śrî-pâda-sannidhiyol ârâdhanâ-vidhiyol . . . . . samâdhiyam sâdhisidam ||

Vṛitta || ele Chôla-kshiti-pâla sandan eṇṇa niṁ kôsamam ninnumam |  
gele mândatt iru Pâṇḍya pallade bhayam-gonḍ oḷad ir oninna maṇ- |  
ḷaḷadiṁ bôgade nilva tega nevi ninn-utsaṁka Gaṅga-ma- |  
ṇḍalikam dôva-nivâsa-datta-vijaya geydam Nolaṁbântakam ||

### 39

In the Maharnavami maṇḍapa.

(East face.)

Śrîmat-parama-gambhîra-syâd-vâdâmoḡha-lâṁbhanam |  
jîyât trailôkya-nâthasya kâsanam Jina-kâsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prahva-ruhvaripâla-mauli-maṇi-  
mayûkha-śekharihûta-pûta-pada-nakha-prakararum | jita-vṛjina-Jinapati-mata-payah-payôdhi-lilâ-  
sudhâkararum | Chârṇvâkâkharṇva-garṇva-durṇvârôṛvi-dharôtpâtana-paṭishṭha-nishṭhurô-pâlamḥha-  
dambhôḷi-damḍaru | m-akumṭha-kamṭha-kamṭhîrava-gabhîra-bhûri-bhîma-dhivâna-nirdḷaḷita-durdda-  
meddha-Bauddha-mada-vêdamḍaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-  
pâtra-dâtra-dalita-naiyâyika-naya-nikara-naḷarum | chapala-Kapiḷa-vipuḷa-vipina-dahana-dâvânaḷarum |  
śumbhad-amblhoda-nâda-nôḍita-vitata-Vaiśeshika-prakara-mada-marḷarum | śarad-amala-śâśadhara-  
kara-nikara-nihâra-hârâkârânuvartti-kirtti-vallivêlita-dig-antarâlarum appa śrîman-mahâ-maṇḍalâ-  
châryyaru śrîmad-Dêvakirtti-panḍita-dêvaru ||

kurvvê namaḥ Kapiḷa-vâdi-vanôgra-vahnayê Chârṇvâka-vâdi-makarâkara-biḷavâgnayê |  
Bauddhōgra-vâdi-timira-pravibhêda-bhânayê śrî-Dêvakirtti-munayê kavi-vâdi-vâgminê ||  
samkalpam jalpa-vallim vilayam-upanayamē chaṇḍa-vaitaṇḍikôkti  
srikhaṇḍam mûla-khaṇḍam jhaḍiti vighaṭayan vâdam êkāntabhêdam |

nīshpīṇḍaṃ gaṇḍa-śailaṃ sapadi vidalayaṃ sūtkṛiti prauḍha garjjat  
 sphūrjjaumēvā madōrjja jayatu vijayatē Dēvakīrtti-dvipēndraḥ ||  
 Chaturmmukha-chaturvakra-nirggamāgama-dussahā ||  
 Dēvakīrtti-mukhāmbhōjē nṛityatiti Sarasvatī ||  
 chaturate sat-kavitvadōḥ abhijñate śabda-kalāpadoḥ prasana-  
 nate matiyoḥ pravṛtate nayāgama-tarkka-vichāradoḥ su-pū-  
 jyate tapadoḥ pavitrare charitradōḥ ondi virājisalu prasi-  
 ddhate muni Dēvakīrtti-vibudhāgrāṇiḥ oppuvud ī dharitriyoḥ ||

S'aka-varsha sāsirada embhatt aidaneya ||

varshē khyāta-Subhānu-nāmani sitē pakshē tad-Āśhādihakē  
 māsē tan-navami-tithau Budha-yutē vārē dinēśōdayē ||  
 śrīmat-tārkkika-chakravartti daśa-dig-varttirdha-kīrtti-priyō  
 jātāḥ svargga-vadhū-manuḥ-priyatamaḥ śrī-Dēvakīrtti-brati ||  
 jātō kīrtty-avaśēśhakē yati-patau śrī-Dēvakīrtti-prabhau  
 vādibhōbha-ripau Jinēśvara-mata-kshīrābdhi-tārāpatau ||  
 kva-sthānaṃ vara-Vāg-vadhūr Jjinamuni-brātaṃ mamēti sphuṭaṃ  
 chākṛōśaṃ kurutē samasta-dharaṇau dākshīṇya-Lakshmīr api ||  
 tach-chhishyō nuta Lakhkhaṇandi-munipaḥ śrī-Mādhavēndu-vratī  
 bhavyāmbhōruha-bhāskaras Tribhuvana-khyātaś cha yōgīśvaraḥ ||  
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratishṭhām imām  
 bhūtyā kāmam akārayan nija-yaśas sampūrṇa-dig-maṇḍalāḥ ||

#### 40

*(On the same stone.)*

*(South face.)*

Bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē ||  
 ku-tirttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārddhiḥ  
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ ||  
 śasta-syāt-kāra-mudrā-śabalita-janatānanda-nādōru-ghōśah  
 sthēyād āchandra-tāraṇ-parama-sukha-Mahāvīrya-vichī-nikāyah ||  
 śrīman-munindrōttama-ratna-varggāḥ śrī-Gautamādyāḥ prabhavishṇavas tē ||  
 tatrāṇbudhau sapta-maharddhi-yuktās tat-santatau bōdha-nidhir bbabhūva ||  
 śrī-bhadras sarvatō yō hi Bhadrabāhur iti śrutah ||  
 śrutakēvali-nāthēshu-charama-paramō munih ||  
 chandra-prakāśōjvala-sāndra-kīrttiḥ śrī-Chandra-Guptō 'jani tasya śishyah ||  
 yasya prabhāvād vana-dēvatābhīr ārādhitāḥ svasya gaṇō muninām ||  
 tasyānvayē bhū-viditē babhūva yaḥ Padmanandi-prathamābhīdhanah ||  
 śrī Koṇḍakundādi-muniśvarākhyas sat-samyamād udgata-chāraṇarddhiḥ ||  
 abhūd Umāsvātī-muniśvarō 'śāv āchāryya-śabdōttara-Griddhrapīṇchchah ||  
 tad-anvayō tat-sadrīśō'sti nānyas tāt-kālīkāsēsha-padārthta-vēdi || [kīrttiḥ ||  
 śrī-Griddhrapīṇchchha-munipasya Bālākapiṇchchah śishyō'janishta bhuvana-traya-vartti-  
 chāritra-chañchur akhīlāvanipāḷa-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
 ēvaṃ mahāchāryya-paramparāyām syātkāra-mudrānkita-tatva-dīpaḥ ||  
 bhadras samantād guṇātō gaṇīśas Samantabhadrō'jani vādi-simhaḥ || tataḥ ||

yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhih |  
 śrî-Pûjyapâdô jani dēvatābhīr yyat-pūjitam pāda-yugam yadiyam ||  
 Jainêndram nija-śabda-bhāgam atulam Sarvvārtha-siddhih parā-  
 siddhāntē nipuṇatvam udgha-kavitām Jainābhishēka-svakah |  
 chbandas-sūksmadhiyam Samādhi-śataka-svāsthyam yadiyam vidam  
 ākhyātiha sa Pūjyapāda-munipah pūjyô muninām gaṇaiḥ ||  
 tataścha ||

(West face.)

ajanishṭākalaṅkam yaj-Jina-śāsanam ādital |  
 akaḷaṅka-bachô yēna sô 'kaḷaṅkô mahā-matih ||  
 ity ādy udgha-munindra-santati-nidhau śrî-Mûla-saṅghê tatô  
 jātê Nandi-gaṇa-prabhêda-vilasad-Deśi-gaṇê viśrutê |  
 Gollāchāryya iti prasiddha-munipô 'bhūd Golla-dēsādhipah |  
 pūrvvam kēna cha hētunā bhava-bhiyā dikṣhā grihītas sudhiḥ ||  
 śrīmat-Traikālya-yôgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vrishti-dhārā-niśita-śara-gaṇô-gūṣhma-mārttāṇḍa-bimbaṇ |  
 chakrê sad-vṛitta-chāpākāḷita-yati-varasyāgha-śatrūn vijētum  
 Gollāchāryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavēndul ||  
 tach-chhishyasya ||

Aviddha-karṇādike-Padmanandi-saidhāntikākhyô 'jani yasya lōkê |  
 Kaumāra-dēva-bratitā-prasiddhar jjiyāt tu sô jōāna-nidhis sa dhīrah ||  
 tach-chhishyah Kuḷabhūshanākhyā-yatipaś chāritra-vārūn nidhis  
 siddhāntāmbudhi-pāragô nata-vinēyas tat sa-dharmmô-mahān |  
 śabdāmbhōruha-bhāskarah prathita-tarkka-granthakārah Prabhā-  
 chandrākhyô munirāja-panḍita-varah śrî-Kuṇḍakundānvayah ||  
 tasya śrî-Kuḷabhūshanākhyā-sumunēs śishyô vinēya-stutas  
 sad-vṛittah Kuḷachandra-dēva-munipas siddhānta-vidyā-nidhiḥ |  
 tach-chhishyô'jani Māghanandi-munipah Kollāpurê tīrttha-kṛid  
 rāddhāntāṇṇava-pāragô 'chala-dhṛitiś chāritra-chakrēsvarah ||  
 eḷe māvim bauav-abjadip tiligolam māṇikyadip maṇḍanā- |  
 'vali-tārādhipanīm nabham subhadam āgirppantir irddattu nir- |  
 mmaḷav igal Kuḷachandra-dēva-charaṇāmbhōjāta-sēvā-vini- |  
 śchala-saidhāntika-Māghanandi-muniyim śrî-Konḍakundānvayam ||  
 Himavat kutkila-muktāphala-tarala-tarat-tāra-hārēndu-kundô- |  
 pama-kīrtti-vyāpta-dig-maṇḍalan avanata-bhūmaṇḍalam bhavya-padinô- |  
 gra-marichī-maṇḍalam paṇḍita-tati-vinatam Māghanandy-ākhyā-vācham |  
 yami-rājam vāg-vadhūti-niṭila-taṭa-haṭan nūtna-sad-ratna-pa .. ||

... tam adara paṇikūlamam bharadip nirbbhēdisal kēsari yanipam vara-samyamābdi-chandram  
 dhareyol ||

Māghanandi-saidhāntiti | tach-chhishyasya || avāra guḍḍugaḷu sāmanta-kēdāra-nika-  
 ra-sādāna-śrēyāmsa sāmanta-Nimba-Dēva jagad-ārba-gauḍa sāmanta-Kāma-Dēva ||

(North face.)

guru-saiddhântika-Māghanandi-munipaś śrīmach-chamû-vallabham |  
Bharatam chhâtran apâra-sâstra-nidhiga| śrī-Bhânukirtti-prabhâ |  
sphuritâ|aṅkṛita-Dêvakirtti-munipaś śishyar jagan-maṇḍanar |  
doreyê Gaṇḍavimukta-dêva ninagin inn âva saiddhântikar ||  
kshirôdâd iva chandramâ maṇir iva prakhyâta-ratnâkarât  
siddhântêsvara-Māghanandi-yammô jâtô jagan-maṇḍanah |  
chûrittraika-niḍhâna-dhâma-suvinanrô dipa-warttis svayam  
śrīmad Gaṇḍavimukta-dêva-yatipas saiddhânta-chakrâdhipah ||

avara sa-dharmmar ||

âvam vâdi-kathâ-traya-pravaṇado| vidvaj-janam meeche vi- |  
dyâvashtambhaman appu keydu paravâdi-kshôṇibhrit-pakshaman |  
Dêvendram kaḍiv-andadin kaḍid ele syâdvâda-vidyâstradin |  
traividya-S'rutakirtti-divya-munivôl vikhyâtiyam tâldidom ||  
S'rutakirtti-traividya- |  
vrati Râghava-Pâṇḍaviyamam vibudha-chamat- |  
kriti yenisi gata-pratyâ- |  
gatadin pêtal amala-kîrttiyam prakâṣidam ||

avara agrajaru ||

yô Bauddha-kshitibhrit-karâḷa-kuḷisâś chârvvâka-mêghânâlô  
mimâṇsâ-mata-vartti vâdi-madavan-mûtaṅga-kaṇṭhîraval |  
syâdvâdâbldhi-sarat-samudgata-sudhâ-sôchis samastais stutas  
sa śrīman bhuvî bhâsatô Kanakanandi khyâta-yôgîśvarah ||  
Vêtâlô mukulîkṛitâjajalipuṭas saṁsêvatê yat-padê  
Jhôttingah-pratihârakô nivasati dvârê cha yasyântikê |  
yêna kriṭati santatam nuta-tapô-lakshmîr yyaśâś S'rî-priyas  
sô 'yam śumblati Dêvachandra-munipô bhaṭṭârakaughâgrarîḥ ||

avara sa-dharmmar Māghanandi-traividya-dêvaru vidyâ-chakravartti-śrīmad-Dêvakirtti-panḍita-dêvara  
śishyaru śrī-S'ubhachandra-traividya-dêvarum Gaṇḍavimukta-Vâdichaturmukha-Râmachandra-trai-  
vidya-dêvarum || Vâdî-vajrâṅkuśa-śrīmad-Akaṇka-traividya-dêvarum â paramêśvarana guḍḍugaḷu  
mâṇikyâ-bhaṇḍârî-Mariyâne-daṇḍanâyakarum śrīman mahâ-pradhânam sarvvâdhikâri-hiriya-daṇḍa-  
nâyakam Bharatimayyangaḷum śrī-karunada-heggaḍe Bhûchimayyangaḷum jagad-êka-dâni heggade-  
Kôrayyanum ||

akaṇkaṇkam pitri Vâji-vamśa-tîlakam śrī-Yaksha-Râjam nijâm- |  
bike Lôkâmbike loka-vandito su-śilâchâre daivam divi- |  
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ- |  
laka-chûḍâṇani-Nârasingan enal ên nômp-ullaṇô Hullapam ||

S'rīman mahâ-pradhânam sarvvâdhikâri hiriya-bhaṇḍârî abhinava-Gaṅga-daṇḍanâyakam śrī-Hulla-  
Râjam tamma gurugaḷ śrī-Koṇḍakundânayada śrī-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada  
śrī-Kollâpurada śrī-Rûpa-Nârâyaṇana basadiya pratividdhada śrīmat Kellaṅgeraya pratâpa-puravam  
punar-bhharavam mādîsi Jinanâthapuradallu kalla-dânaśûleyam mādîsida śrīman mahâ-maṇḍalâ-  
châryya Dêvakirtti-panḍita-dêvarggo parôkhe vinayavâgi niśidhiyam mādîsida | avara śishyar  
Lokkhaṇandi Mâdhava Tribhuvana-dêvar mahâ-dâna-pûjâbhishêkam mādî pratîstheyam mādîdaru |  
maṅgaḷa mahâ | śrī śrī śrī ||

*In the same maṇḍapa.*

S'imat-syādvāda-mudrāṅkitam atula-mahinendra-chakrēśvarōḍyam  
Jainiyam śūsanam viśrutam akhila-hitam dōsha-dūram gahlūcam |  
jyāt kārūnya-janmāvanir amita-guṇair vvarṇy-aṅka-pravēkaiś  
saṁsēvyam mukti-kanyā-parichaya-karāṇa-prauḍham ētat trilōkyam ||  
śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvāyē |  
guru-kulam iha katham iti chēd bravīmi saṁkshēpatō bhuvanē ||  
yah sēvyah sarvva-lōkaiḥ para-hita-charitam yam samārādhayaṁtō  
bhavyā yēna prabuddham sva-pura-mata-mahā-śāstra-tatvam nitānam |  
yasmai mukty-aṅganā saṁsprihayati duritam blārutam yāti yasmād  
yasyāśā nāsti yasmims tribhuvana-mahitō vidyatē śīla-rāṣiḥ ||

tan-Mēghachandra-traividya-śiśhyō rāddhānta-vēdi lōka-prasiddhah śrī-Viraṇandī mōkshus tad-antēvāsi  
guṇābdhiḥ prastāṅga-janmā ||

yah syād-vāda-rahasya-vāda-nipuṇō 'ganya-prabhāvō janā-  
nandah śrīmad-Anantakīrtti-munipaś chāritra-bhāsvat-tanuh |  
Kamōgrāhi-gara-dvijāpaharanē rūḍhō narēndrō 'bhavat  
tach-chhiśhyō Gurupauchakasmṛiti-pada-svachchhanda-saṁmānasah ||  
Maladhāri-Rāmachandrō yami tadiya-prāśishya-śiśhyō 'sau |  
yach-charaṇa-yugaḷa-sēvāparigata janatāiti chandratām jagatī ||  
para-pariṇati-dūrō 'dhyātma-satsāra-dhīrō vishaya-virati-bhāvō Jaina-mārgga-prabhāvah |  
kumata-ghana-samīrō dhvasta-māyāndhakārō nikhīḷa-muni-vinātō rāga-kōpādi-ghātah ||  
chittē śubhāvanām Jainūn vākyē paūcha-namaskriyam |  
kāyē brata-samārōpam kurvan dhyātmaavin-muniḥ ||  
paūcha-triṇśat-saṁyuta-śata-dvayādihika-sahasra-muta-vaishlēshu |  
vṛttēshu Ś'aka-nripasya tu kālē vistīrṇṇa-vilasad-annavanēmau ||  
Pramādi-vatsarē māsē S'rāvanē tanum atyajat |  
Vakrē kṛṣṇa-chaturddāśyam S'ubhachandrō mahā-yatih ||  
amara-puram amara-vāsam tad-gata Jina-chaitya-chaityabhavanānūp |  
darśana-kutūhalēna tu yātō yātārta-raudra-pariṇāmah ||

tach-chhiśhyar ||

duritāndhakāra-ravi-hima- |  
karar ogodar Ppadmaṇandi-panḍita-dēvar |  
vvara-Mādhavēndu-samayā- |  
bharanar śrī-Mūla-saṅgha Dēśi-gaṇadoḥ ||  
guru-Rāmachandra-yatipana |  
vara-śiśhya-S'ubhēndu-muniya nistigeyam vi- |  
staradiṁ mādisidaṁ Beḷu- |  
karey-adhipam rāya-rāja-guru-Gummaṭam ||  
śrī-Vijaya-Pārśva-Jina-vara-charaṇārūṇa-kamaḷa-yugaḷa-yajama-rataḥ |  
Bōgāra-rāja-nāmā tad vaiyāprityatō hi S'ubhachandraḥ ||  
hēyādēya-vivēkatā janatayā yasmāt sadādrīyatō  
tasya śrī-Kulabhūṣaṇasya vara-śiśhyō Māghanandi-brati |  
siddhāntāmbudhi-tiragō viśada-kīrttis tasya śiśhyō 'bhavat









prāṃsu-prāñchita-késari budha-nutō vāk-kāminī-vallabhaḥ ||  
 avargge ravichandra-siddhā-  
 nta-vidar Ssāmpūrṇa-chandra-siddhānta-muni- |  
 pravarar avargge sisya- |  
 pravarar śrī-Dhāmanandi-saṃmunipatigaḥ ||  
 bōdhita-bhāvya-rasa-madanar mmada-varjita-suddha-mānasar |  
 S'ridhara-dēvar embar avargg ngra-tanūbhavar ādar ā yaśa- |  
 śrī-dharargg āda sishtar avāroḥ negaḍdar Mmaladhāri-dēvaruṃ |  
 S'ridhara-dēvaruṃ nata-narēndra-kirita-tatārchchita-kramar ||  
 ānamrāvanipāḷa-jāḷaka-śirō-ratna-prabhā-bhāsura  
 śrī-pādāmburuha-dvayō vara-tapō-Lakshmi-manō-rañjanah |  
 mōha-vyūha-mahidra-durddhara-paviḥ sach-chhīḷa-sālir j jagat-  
 khyātāś S'ridhara-dēva ēsha munipō bhābhāti bhū-maṇḍalē ||

tach-chhishyar ||

bhavyāmbhōruha-shaṇḍa-chāṇḍa-kirāṇah karppūra-hāra-sphurat-  
 kirtti-śrī-dhavaḷikṛitākhiḷa-diśā-chakraś charitrōnnataḥ |

(South face.)

bhāti śrī-Jina-puṇigava-pravachanāmbōrāśi-rākā-śaśi  
 bhūmau viśruta-Māghanandi-munipaś siddhānta-chakrēśvaraḥ ||

tach-chhishyar ||

sach-chhīḷaś śarad-indu-kunda-viśada-prōdyad-yaśaś śrī-patir  
 ddripyad-darppaka-darppa-dāva-dahana-jvālāḥi kāḷāmbudah |  
 śrī-Jainēndra-vachah payōidhi-śarat-sampūrṇa-chandraḥ kshitau  
 bhāti śrī-Guṇachandra-dēva-munipō rāddhānta-chakrādhipah ||

tat-sadharṃmar ||

udbhūtē nuta-Mēghachandra-śaśinī prōdyad-yaśaś-chandrikē  
 samvarddhētā tadastu nāma nitaruṃ rāddhānta-ratnākaraḥ |  
 chitrap tāvād idau payōdhi-paridhi-kṣhōṇau samudvikshyātē  
 prāyēnātra vijrīmhatē bhārata-śāstrāmbhōjanis santatam ||

tat-sadharṃmar ||

chandra iva dhavaḷa-kirttir ddhavaḷi-kurūtē samasta-bhuvanap yasya |  
 tach Chandrakirtti-saijōā bhattāraka-chakravartinō 'sya vibhāti ||

tat-sadharṃmar ||

naiyāyikēbha-sipphō mimāṃsaka-timira-nikara-nirasana-tapanah |  
 Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvaḥ ||  
 siddhānta-chakravartti śrī-Guṇachandra-vratīśvarasya babhūva |  
 śrī-Nayakirtti-munindrō Jina-pati-gaditākhiḷārttha-vēdi sisyaḥ ||

Svasty anavaraṭa-vinata-malipa-makuta-mauktika-mayūkha-mālā sarō-maṇḍanibhūta-chāru-charaṇāra-  
 vindarum | bhāvya-jana-hridayānandarum | Koṇḍakundānvaya-gagana-mārttāṇḍarum | līlā-mātrā-viji-  
 tōchchāṇḍa-kusuma-kāṇḍarum | Dēśiya-gaṇa-gajēndra-sāndra-mada-dhārāvabhāsarum | vitarāṇa-vilāsa-  
 rum | Pustaka-gachcha-svachcha-sarasi-sarōjarum | vandi-jana-sura-bhūjarum | śrīmad-Guṇachandra-  
 siddhānta-chakravartti-chārutara-charaṇa-sarasi-ruha-shaṭcharaṇarum | aśēsha-dōsha-dūri-karaṇa-pa-  
 natāntahkaraṇarum appa śrīman-Nayakirtti-siddhānta-chakravarttigal entappar endode ||

sāhitya-pramadā-mukhābja-mukuraś chāritra-chūḍāmaṇiś  
 śrī-Jaināgama-vārdhī-varddhana-sudhā-sôchis sanudbhāsātē |  
 yaś śālya-traya-gārava-traya-lasad-dapḍa-traya-dhivapsakas  
 sa śrīmān-Nayakīrti-dēva-munipas saiddhāntikāgrēsarah ||  
 Māpikyanandi-munipaś śrī-Nayakīrti-vratīśvarasya saddharmmah |  
 Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhuvī bhātī ||  
 hāra-kshīra-harīṭṭa-hāsa-bālabhrit kundēndu-mandākini  
 karppūra-sphaṭika-sphurad-vara-yaśō dhautā-trilōkōdarah |  
 uchchapḍa-smara-bhūtri-bhūdhara-paviḷ khyātō babhūva kshītau  
 saś śrīmān Nayakīrti-dēva-munipas siddhānta-chakrēsvarah ||  
 S'ākē randra-nava-dyu-chandramasi Durmmukhy-ākhyā-saṃvatsarē  
 Vaiśākhē dhavaḷē chaturdāśa-dinē vārē cha Sūryātma-jē |  
 pūrvvāhṇē praharē gatē rāddha-sahitē svarggaṃ jagāmatmavān  
 vikhyātō Nayakīrti-dēva-munipō rāddhānta-chakrādhīpah ||  
 śrīmāj Jainā-vachōbdhi-varddhana-vidhus sāhitya-vidyā-midhis

(West face.)

sarppad-darppaka-hasti-mastaka-luṭhat-prōtkanṭha-kanṭhāravaḷ |  
 sa śrīmān Guṇachandra-dēva-tanayas saujanya-janyāvanīḷ  
 sthēyāt śrī-Nayakīrti-dēva-munipas siddhānta-chakrēsvarah ||  
 guruv ādam Khacharādhīpaṅgē baligaṃ dānakke biṇṇiṅgē tāṃ |  
 guruv ādam sura-bhūddharakke negaḷ ā Kaiśāsa-saḷlakke tāṃ |  
 guruv ādam vinutāṅgē rājisuv Irūṅolaṅgē lōkakke sad- |  
 guruv ādam Nayakīrti-dēva-munipam rāddhānta-chakrādhīpaṃ ||

tach-chhishyar ||

hima-kara-śarad-abhūra-kshīra-kallōḷa-jāḷa-sphaṭika-sita-yaśōś śrī-sūbhra-dik-chakravāḷah |  
 madana-mada-timisra-śrēṇi-tivāṇsu-māḷi jayati nikhīḷa-vandyō Mēghachandra-vratīndrah ||

tat-sadharminnar ||

kandarppāhava-kalpitō dhara-tanu-trāṇōpanōra-sṭhaḷi  
 chañchad-bhūr amālā vinēya-janatā-nirē-jini-bhānavaḷ |  
 tyaktāśēsha-bahir-vvikalpa-nichayās chāritra-chakrēsvarah  
 śumbhanty Appitāṭaka-vāsi-Madadhāri-svāminō bhūtaḷē ||

tat-sadharminnar ||

shaṭ-karmma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha |  
 jagad-ēka-sūrīr ēshaś S'rīdhara-dēvō babhūva jagati pravaṇah ||

tat-sadharminnar ||

tarkka-vyākaraṇāgama-sāhitya-prabhriti-sakaḷa-sāstrārṭtha-jñah |  
 vikhyāta-Dāmanandi-traividya-muniśvarō dharāgrē jayati ||  
 śrīmāj-Jainā-matābjini-dinakarō naiyāyikābhrāṇiḷah  
 Chāṇvī-kāvanībhrit-karūḷa-kulīśō Bauddhābdhi-kumbhōdbhavaḷ |  
 yō mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kanṭhīravas  
 traividyōttama-Dāmanandi-munipas sō 'yaṃ bhuvī bhrājatē ||

tat-sadharminnar ||

dugdhābdhi-sphaṭikēndu-kunda-kumūda-vyābhāsi-kīrtti-priyas

siddhântôdadhi-varddhanâmpita-karalâ-pârârtthya ratnâkaralâ |  
 khyâta śrī-Nayakīrtti-dēva-munipa-śrī-pāda-padma-priyô |  
 bhāty asyāṃ bhuvi Bhānukīrtti-munipas siddhānta-chakrādhipalâ ||  
 uragēndra-kshīra-nīrākara-rajata-giri-śrī-sita-chelhatra-gaṅgâ |  
 hara-bāsaśrīvātēbha sphatīka-vṛishabha-sabhrābhra-nīhāra-bārâ |  
 mara-rāja-śvēta-pāṅkēruha-haladhara-vāk-śāṅkha-hamsēndu-kundô |  
 tkara-chañchat-kīrtti-kāntam dhareyol esadan ī Bhānukīrtti-vratindram ||

tat-sadharṃmar ||

sad-vṛittākṛiti-śōbhitākṣiṇa-kaṣā-pūṇṇas smara-dhvaṃsakalâ  
 śuśvad-viśva-viyōgi-hṛit-sukhakarās śrī Bālachandrô-munil |  
 vakrēṇōna-kaṣēṇa kâma-suhṛidâ chañchat-viyōgi-dvishâ  
 lōkēsminn upamīyatô katham asau tēnātha bālēndunâ ||  
 uchchaṇḍa-madana-mada-gaja-nirbbhēdana-paṭutara-pratāpa-mṛigēndralâ |  
 bhavya-kumudaugha-vikasana-chandrô bhuvi bhāti Bālachandra-munīndralâ ||  
 tārādri-kshīra-pūra-sphaṭika-sura-sarīt-tārāhārēndu kunda-  
 śvētōdyat-kīrtti-Lakṣmī-prasara-dhavalītāsēsha-dīk-chakravālâ |  
 śrīmat siddhānta-chakrēśvara-nuta-Nayakīrtti-vratīśāṅghri-bhaktalâ

(North face.)

śrīmān bhaṭṭārakēśô jagati vijayātē Mēghachandra-bratīndralâ ||  
 gāmbhīryyē makarākarô vitarāṇē kalpa-drumas tējasi  
 prōchchaṇḍa-dyumanilâ kaṣāv api śaśi dhairyyē punar Mmandaralâ |  
 sarvvōrvvī-paripūṇṇa-nirmmaḷa-yaśô Lakṣmī-manô-rañjanô  
 bhāty asyāṃ bhuvi Māghanandi-munipô bhaṭṭārakāgrēsaralâ ||  
 vasu-pūṇṇa-samastāsālâ kṣhīti-chakrē virājītē |  
 chañchat-kuvalāyānanda-Prabhāchandrô munīśvaralâ ||

tat-sadharṃmar ||

uchchaṇḍa-graha-kōṭayô niyamītās tishṭanti yēna kṣhitau  
 yad-vāg-jāta-sudhâ-rasô 'kṣiṇa-visha-vyuchelihēdakaś śōbhatē |  
 yat-tantrōdgha-vidhis samasta-janatārōgyāya samvarttatē  
 sô 'yam śumbhati Padmanandi-munināthô mantra-vādīśvaralâ ||

tat-sadharṃmar ||

chañchach-chandra-marīchi-śārada-ghana-kshīrābdhi-tārāchala-  
 prōdyat-kīrtti-vikāsa-pāṇḍuratara-brahmāṇḍa-bhāṇḍōdaralâ |  
 vāk-kāntâ-kaṭhina-stana-dvaya-taṭi-hārô gabhīra-sthīras  
 sô 'yam sannuta-Nōmichandra-munipô vibhrājātē bhūtalē ||  
 bhaṇḍārādhikṛitas samasta-sachivādhisô jagad-viśrutaś  
 śrī-Huḷlô Nayakīrtti-dēva-muni-pādāmbhōja-yugma-priyalâ |  
 kīrtti-śrī-nīlayalâ parārttha-charitô nityam vibhāti kṣhitau  
 sô 'yam śrī-Jina-dharṃma-rakṣhaṇakaralâ samyaktva-ratnâkaralâ ||  
 śrīmach-chhṛīkaraṇādhīpas sachiva-nāthô viśva-vidvan-nidhis  
 chātur-vvarṇṇa-mahāṇṇa-dāna-karaṇōtsāhi kṣhitau śōbhatē |  
 śrī Nilô Jina-dharṃma-nirmmaḷa-manās sāhitya-vidyā-priyas  
 saujanyaika-nidhis śuśāṅka-viśada-prōdyad-yūṣās śrī-patilâ ||

ârâdhyô Jinapô guruś cha Nayakirtti-khyâta-yôgiśvarô  
 Jôgâmbâ janani tu yasya janakas śrî-Bamma-dêvô vibhuḥ ||  
 śrîmat-Kâmalatâ-sutâ-pura-putiś śrî-Mallinâthas sutô  
 bhâty asyâṃ bhuvi Nâga-dêva-sachivaś Chaṇḍâmbikâ-vallabhah ||  
 sura-gaja-sarad-indu-prasphurat-kirtti-subhî  
 bhavad akhila-digantô vâg-vadlû-chitta-kântah |  
 budha-nidhi-Nayakirtti-khyâta-yôgindra-pâdâm-  
 buja-yuga-krita-sêvah śôbbatê Nâga-dêvah ||  
 khyâtas śrî-Nayakirtti-dêva-muni-nâthânâṃ payah-prôllasat-  
 kirttinâṃ paramam parôksha-vinayam karttunî nishidhy-âlayam |  
 bhaktyâkârâd âśâśânka-dinakrit-târam sthiram sthâyinam  
 śrî-Nâgas sachivôttamô nija-yaśas śrî-subhra-diṇ-maṇḍalah ||

## 43

*In maṇḍapa south of Châmmuṇḍa Râya basti.*

(East face.)

Śrîmat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
 jîyât trailôkya-nâthasya-śâsanam Jina-śâsanam ||  
 śrîman Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhōru-vârddhiḥ  
 pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhōru-vêdih |  
 śasta-syâtkâra-mudrâ-sabalita-janatânanda-nâdōru-ghôśah  
 sthêyâd âchandra-târam parama-sukha-Mahâviryya-vêchi-nikâyah ||  
 śrîman-munindrôttama-ratna-varggâś śrî-Gautamâdyâḥ prabhavishṇavastê |  
 tatrambudhau sapta-maharddhi-yuktâś tat-santatau Nandi-gaṇê babhûva ||  
 śrî Padmananditya-anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundah |  
 dvitīyam âsid abhidhânâṃ udyach-charitra-saṃjâta-su-châraparddhiḥ ||  
 abhûd Unâsvâti-muniśvarô śâv âchâryya-śabdôttara-Griddhrapiñchebbah |  
 tad-anvayê tat-sadpiśô 'sti nânyas tât kâlikâśêsha-padârthha-vêdi ||  
 śrî-Griddhrapiñchha-munipasya Bâlakapiñchebbas śishyô janishṭa bhuvana-traya-vartti-kirttiḥ |  
 châritra-chañchur akhilâvanipâḷa-maali-mâlâ-śilimukha-virâjita-pâda-padmaḥ ||  
 tach-chlishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvarah  
 tarkka-vyâkaranâdi-śâstra-nipunâś sâhitya-vidyâ-patih |  
 mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kanṭhîravô  
 bhavyâmbhōja-divâkarô vijayatâm kandarppa-darppâpahah ||  
 tach-chlishyâś tri-satâ-vivêka-nidhayaś śâstrâbdi-pâraṅgatâś  
 têshtkrishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârththaka |  
 vyâkhyânê paṭavô vichitra-charitâś têshtu prasiddhō munih  
 nânânûna-naya-pramâṇa-nipunô Dêvendra-saiddhântikah ||  
 ajani mahipa-chûḷâ-ratna râurâjitânghrîr vijita-Makara-kêtûddanḍa-dôrddanḍa-garbbah |  
 kunaya-pikara-bhûdhrânika-dambhōḷi-danḍas sa jayatu vibudhêndrô Bhârati-bhâlapattah ||

(South face.)

tach-chlishyâḥ Kaladhautanandi-munipah saiddhânta-chakrêśvarah  
 pâravâra-purita-dhârini-kuḷa-vyâptôr-kirttiśvarah |  
 pañchâkshônṃmâda-kumbhi-kumbha-daḷana-prônṃukta-muktâphaḷa-

prāṇśu-prāñchita-kēsari budha-nutō vāk-kāmini-vallabhaḥ ||  
 avargge ravi-chandra-siddhān- |  
 ta-vidas Sampūrṇachandra-siddhānta-muni- |  
 pravarar avar avargge śishya- |  
 pravarar śrī-Dāmanandi-sanmunipatiḥ ||  
 bōdhita-bhavyar asta-madanar mada-varjita-suddha-mānasar |  
 S'rīdhara-dēvar embar avargg agra-tanūbhavar ādar ā yaśa- |  
 śrī-dharargg āda śishyar avaro negaḍdar Mmaladhāri-dēvaruṃ |  
 S'rīdhara-dēvaruṃ nata-narēndra-kirita-tatārchchita-kramar ||  
 Maḷadhāri-dēvarindaṃ |  
 beḷagidudu Jinēndra-śāsanaṃ munnaṃ ni- |  
 rmmalam āgi mattam iḡaḷ |  
 beḷagid apudu Chandrakīrti-bhaṭṭākarar ||

avara śishyar ||

param āptākhiḷa-śāstra-tatva-niḷayaṃ siddhānta-chūḍāmaṇi- |  
 sphuritāchāra-param vinēya-janatānandaṃ guṇānika sun- |  
 daran emb unatiyim samasta-bhuvana-prastutyan ādaṃ Divā- |  
 karanandi-bratināthan ujaḷa-yaśō vibhrājītāśa-taṭaṃ ||  
 vidita-vyākaraṇada ta- |  
 rkkada siddhāntada viśēshadiṃ traividya- |  
 spadar end i dhare baṇṇi- |  
 pudu Divākaraṇandi-dēva-siddhāntigarar ||  
 vara-rāddhāntika-chakravartti durita-pradhvaṃsi kandarpa-sin- |  
 dhura-siṃhaṃ vara-siḷa-sad-guṇa-mahāmbhōrūsi-paṅkēja-pu- |  
 shkara-dēvēbha-śāsāṅka-sannibha-yaśaḥ śrī-rūpaṃ ōhō Divā- |  
 karanandi-brati-nirmadaṃ nirupamaṃ bhūpēndra-brindārchchutaṃ ||

(West face.)

vara-bhavyānana-padmanuḷḷ alaral ajuṇānika-nētrōtpalaṃ |  
 koragal pāpa-tamaṃ-tamaṃ parayal ettaṃ Jaina-mārggāmāḷaṃ- |  
 baram aty ujaḷam āḡal ēṃ beḷagi tāṃ bhū-bhāgamaṃ śrī-Divā- |  
 karanandi-brati-vāk divākara-karākāraṃ bōl urbbi(t i bhū)-nutam ||  
 yad-vaktra-chandra-viḷasāḍ-vachanāṃpītāmbhaḥ-pānēna tushyati vinēya-chakōra-brindaḥ |  
 Jainēndra-śāsana-sarōvara-rājahamṣō jiyād asau bhuvi Divākaraṇandi-dēvaḥ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-munindrara pāda-padmanam |  
 kaṇḍ oḍ asādhyam ēṃ neneda bhavya-janakk amakoṇḍa-chaṇḍa-vē- |  
 taṇḍa-virōdhi-daṇḍa-nṛipa-daṇḍa-patat-pṛṭhu-vajradaṇḍa-kō- |  
 daṇḍa-karāḷa-Daṇḍadhāra-daṇḍabhayaṃ perapiṅgi pōgavō- ||  
 baḷa-yutarar baḷalchuva latānta-śaraṅg idirāgi tāgi san- |  
 chalise paḷaūchi tūḷd avanan ōḷisi mey-vagey-āda-dūsarar |  
 kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |  
 ttaḷam enisittu putt aḍardda meyya maḷam Maḷadhāri-dēvarar ||  
 maḇedum ad ormme laukikada vārtteyan āḷada ketta biḡilaṃ |  
 teḇeyada bhānūv astamitam āgire pōgada meyyan orṇmeyum |



*turisada kukkūṭāsanake sōlada Gaṇḍavimukta-vṛittiyaṃ |*

*maṇṇyaḍ aghōra-duśchara-tapaś charitaṃ Maḷadhāri-dēvara ||*

ā chāritra-chakravartigaḷa śiṣhyaru ||

pañcēndriya-prathita-sāmaja-kumbha-piṭha-nirllōṭa-lampaṭa-mahōgra-samagra-simhaḷ |

siddhānta-vāri-nidhi-pūrṇa-niśādhināthō bhābhāti bhūri-bhuvanē S'ubhachandra-dēvaḷ ||

śubhrābhīrābha-sura-dvipāmara-sarit-tārīpati-prasphuṭaj-

jyōṣṇā kunda śasīrdha-kambu-kamaḷābhāśa-taraṅgōtkaraḷ |

prakhya-prajvaḷa-kirttim anvaham imāṃ gāyanti dēvaṅganā

dik-kanyāḷ S'ubhachandra-dēva bhavataś chāritra-bhū-bhāminim ||

S'ubhachandra-munindra-yaśaḷ- |

prabheyaḷ sariy āgalārad int ī chandraṃ |

prabhu tegidē kandi kundidan |

abhava-śīrōmaṇig ad ēke kanduṃ kunduṃ ||

ettalu bijeyam gayvada- |

m attale dharmma-prabhāram adhikōtsavadiṃ |

bittaripud enale pōlvare |

vattinavar śrī-S'ubhēndu-saiddhāntikaram ||

kuntu madāpahar ssakal-jīva-dayāpara-Jaina-mārgga-rā- |

ddhānta-payōdhigaḷ viśbaya-vairigaḷ uddhata-karmma bhaṭṭjanar |

santata-bhavya-padma-dinakrit-prabharam S'ubhachandra-dēva-si- |

ddhānta-munindraram pogalpuḍ ambudhi vēśhṭita-bhūri-bhāṭaḷam ||

(North face.)

khyāta-śrī-Maḷadhāri-dēva-yamīnaś śiṣhyōttamē svar-ggātē

hā hā śrī-S'ubhachandra-dēva-yatipē siddhānta-chōḷāmaṇau |

lōkānugraha-kāriṇi kṣhiti-nutē kandarppa-darppāntakē

chāritrōjvaḷa-dīpikā pratihatā vātsalya-valli gatā ||

S'ubhachandrē mahas-sāndrē grīlātē kāla-Rāhuṇā |

sāndhakāram jagaj-jīlam jāyatē ty ēti nādbhutaṃ ||

bāṇāmbhōdhi-nabhaś-śaśāṅka-tuḷitē jātē S'akābdē tatō

varshē S'ōbhakrit-āhvayē vyupanātē māsē punaś S'rāvaṇē |

pakshē kṛiṣṇa-vipaksha-varttini Sitē vārē daśamyāṃ tithau

svaṛ yyātāḷ S'ubhachandra-dēva-gaṇabhṛit siddhānta-vārāṃ-nidhiḷ ||

śrīmad avara guḍḍam ||

samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahāprachanda-dandānāyakaṃ | vairi-bhaya-

dāyaka | gōtra-pavitra budha-jana-mitra | svāni-drōha-gōḷhūma-gharaṭṭam | saṅgrāmaja-tuṭṭa |

Vishṇuvardhana-Poysaḷa-mahārāja-rājya-samuddharana kaligaḷ-ābharana śrī-Jaina-dharmamāṃritām-

budhi-pravardhana-sudhākara samyaktva-ratnākārādy-anēka-nāmāvaḷi-samālanakṛitarappa śrīman-ma-

hā-pradhāna-dandānāyaka-Gaṅga-Rājam tamma gurugaḷ śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-

gachchada S'ubhachandra-siddhānta-dēvargge parōksha-vinayakke niśīdhigeya nīḷisi mahā-pūjeyam

māḷi mahā-dānavam geydaru ||

ā mahānubhāvan attige || S'ubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan aty-ā- |

daradindam Jakkānabbe māḷisuvaḷ sq- |

ch-charite guṇānvite yend |  
 i dharanī-taḷa meechi peguṭutirppadu nichcham ||  
 doreyē Jakkaniḱabbeg i bhuvanadoḷ chāritradoḷ śiladoḷ |  
 parama-śrī-Jina-pūjeyoḷ sakaḷa-dānāścharyyadoḷ satyadoḷ |  
 guru-pādāmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷam kanda ā- |  
 daradiṇ mannisutirppa pempin-eḷeyoḷ matt-anya-kāntā-janam ||  
 śrīmat Prabhāchāndra-siddhānta-dēvara guḷḷa heggaḷa-Marddimayyam baredam ||  
 hiruda-rūvāri-mukha-tiḷakam Varddhamānāchāri kaṇḱarisidaṇi | maṅgaḷa mahā || śrī śrī ||

## 44

*In the same Maṇḍapa.*

Śrīmat-parama-gaṁbhīra-syādvād-āmōgha-lāṅchhanam |  
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadram astu Jina-śāsanāya sampādyatām prati vidhāna hētavē |  
 anya-vādi-mada-hasti-mastaka-spāṭanāya ghaṭanē paṭiyasē ||  
 namas siddhēbhyah ||  
 janatādharan udāran anyā-vanītā-dūram vachas-sundari- |  
 ghana-vṛitta-stana-lāran ugra-raṇa-dhīram Māran ēn endapai |  
 javakam tūn eno Mākaṇabbe vibudha-prakhyāta-dharṇma-prayu- |  
 kte nikāmatṭa-charitre tāy enal id ēn Ēcham mahā-dhanyanō ||  
 kanda || vitṛasta-maḷam budha-jana- |  
 mitram dvīja-kuḷa-pavitrān Ēcham jagadoḷ |  
 pātram ripukuḷa-kanda-kha- |  
 nītram Kaṇḱinya-gōtran amaḷa-charitram ||  
 vṛitta || parama-Jinēśvaram tanage deyyam aḷurkkeyin olpu vettam u||- |  
 uru-durita-kshayar Kkanakanandi-muniśvarar uttamōttamar |  
 ggurugaḷ udātṭa-vīran avadātṭata-yaśam nīpa-kāma-Poysaḷam |  
 porēda-mahiśan endōḷ ele baṇṇipar ār mēgaḷd Ēchigāṅkanā ||  
 kanda || Manu-charitan Ēchigāṅkana |  
 maneyoḷ muni-jana-samūhamum budha-janamum |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āva-kālamum sōbbhisugum ||  
 ā mahānubhāvan-arddhāṅgiy ent appaḷ endōḷe ||  
 uttama-guṇa-tati-vanītā- |  
 vṛittiyan olaḱoṇḱud endu jagam ellam ka- |  
 y yettuvinam amaḷa-guṇa-saṇ- |  
 pattigo jagadoḷage Pōchikabbeye nōntaḷ ||  
 tanuvam Jinapati-nutiyim |  
 dhanamam muni-janada-trīptiyim saphaḷam id in- |  
 n enag emb i nambugeyoḷ |  
 manamam jagadoḷage Pōchikabbeye neripaḷ ||

jana-vinutañ Ēchigāṅkana- |  
 manas-sarô-haṁsi Gaṅga-Rāja-chamūnā- |  
 thana janani janani bhuvana- |  
 kk eṇe negaḷḍaḷ Pôchikabbe guṇaḍ unnatiyiṁ ||  
 enisida Pôchāmbike pari- |  
 janamum budha-janamum ormmeg ormme manam taṇ- |  
 ṇaue tapidu parase puṇyama- |  
 n anantamaṇ nerapi parapi jasamaṇ jagāḍolu ||

vachana || int enisid ā Pôchāmbike Beḷaḷuḷada tīrtthaṁ modalād-anēka-tīrtthagaḷolu palavaṁ chaityā-  
 layaṅgaḷa mūḷisi mahā-dānaṁ geydu ||

vṛtta || adan inn ēn einben ān ond amaṇḍa-sukṛitamam nōḍe rōmāñcham āda- |  
 ppudu pēḷv udyōgadindaṁ smariyipaḍe namō Vitarāgāya gārha- |  
 sthyada yōsid-bhāvad i kālada pariṇatiyaṁ geldu sallēkhanam sam- |  
 padaदिindaṁ dēvi-Pôchāmbike sura-padamam lileyiṁ sūreḅḅḍaḷ ||

Saka-varsha 1043 neya Sūrvvari-saṁvatsarada Āshāḍha-suddha-5-Sōmavāradandu sanyasanamam  
 kaikoṇḍu ēka-pārśva-niyamaḍiṇ pañcha-padaman uchcharisutaṁ dēva-lōkake sandaḷ ||  
 ā jagaj-jananiya putraṁ || samadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-  
 daṇḍanāyakam | vairi-bhaya-dāyakam | gōtra-pavitraṁ | budha-jana-mitraṁ | śrī-Jaina-dharmma-  
 mṛitāmbudhi-pravarddhana-sudhākaram | samyaktva-ratnākaram | āhārābhaya-bhaisajya-śāstra-dāna-  
 vinōda | bhāvya-jana-bridaya-pramōda | Vishṇuvarddhana-bhūpāla-Poysaḷa-mahārāja-rājyābhishēka-  
 pūṛṇa-kumbha | dharmma-harmmyōddharana-mūḷa-stambha | nuḍid-ante-gaṇḍa pagevaram beṁ-  
 koṇḍa | drōha-gharaṭṭādy anēka-nāmāvaḷi-samālanḅṛitan appa śrīman mahā-pradhānam daṇḍanāyakam  
 Gaṅga-Rājaṁ tann ātmāmbike Pôchala-dēviyarū divakke salalu parōksha-vinayakk end i niśidhigeyam  
 nilisi pratishṭe-geydu mahā-dāna-pūjārchchanābhishēkaṅgaḷam māḍida | maṅgaḷa-mahā śrī śrī ||  
 śrī-Prabhāchandra-siddhānta-dēva-guḷam perḅḅḅḅ-Bāvarājam baredam ||  
 rūvāri-Hoysaḷāchāriya magam Varddhamañāchāri biruḍa-rūvāri-mukha-tiḷakam kaṇḍarisidam ||

## 45

*West of Eraḍu Kaṭṭe basti.*

Srīmat-parama-gambhira-syādvād-āmōgha-lāñchhanam |  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē |  
 anya-vādi-madu-hasti-mastaka-sphātanāya ghaṭanē paṭiyasē ||

Svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvārāvati-pura-varādhisvaram Yādava-  
 kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparol-gaṇḍādy-anēka-nāmāvaḷi-samālanḅṛitar appa  
 śrīman mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-goṇḍa bhujā-baḷa Vira-Gaṅga Vishṇu-  
 varddhana Hoysaḷa Dēvara vijaya-rājam uttarōttarābhivarddhī-pravarddhamañam āchandrārka-tāram  
 saluttam ire tat-pāda-padmōpajivi ||

vṛtta || janatādhāran udāran anya-vanitā-dūram vachas-sundari- |  
 ghana-vṛtta-stana-hāran ugra-raṇa-dhīram Māran ēn endapai |  
 janakam tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu- |  
 kte nikāmāta charitre tāt enal id ēn Ēcham mahā-dhanyanō ||

kanda || vitrasta-maḷam budha-jana- |  
 mitram dvija-kuḷa-pavitram Ēchan jagadoḷu |  
 pātram ripu-kuḷa-kanda-kha- |  
 nitram Kauṇḍinya-gōtran amaḷa-charitram ||  
 manu-charitan Ēchigāṇkana |  
 mancyoḷ muni-jana-samūhamuṇ budha-janamuṇ |  
 Jina-pūjane Jina-vaudane |  
 Jina-mahimegaḷ āva-kālamuṇ sōbhisugum ||  
 uttama-guṇa-tati-vanitā- |  
 vṛttiyan oḷakonḍud endu jagam ellam kai- |  
 y yettuvinam amaḷa-guṇa-sam- |  
 pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant onisid Ēchi-Rājana Pōchikabbeya putram akhila-tīrtthakara-parama-dēva-parama-charitākarmna-  
 nōdirṇa-vipuḷa-puḷaka-parikalīta-vārabāṇuṇ asama-samara-rasa-rasika-ripu-nṛpa-kāḷāpāvalēpa-lōpa-  
 lōlupa-kṛipāṇuṇ āhārūbhaya-bhāishajya-śāstra-dāna-vinōdanuṇ sakaḷa-lōka-sōkāpanōdanuṇ ||

vṛtta || vajram Vajrabhītō haḷam Haḷabhṛtāś chakram tathā Chakriṇāś  
 śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōdaṇḍinaḷ |  
 yas tadvat vitanōti Vishṇu-nṛpatēḷ kārṇyam katham mādrisair  
 Ggaṅgō Gāṅga-taraṅga-raṅjita-yaśō-rūśis sa varṇyo bhavēt ||

int enipa śrīman mahā-pradhānam daṇḍanāyakam drōha-ghaurṭṭa Gaṅga-Rājam Chāḷukya-chakravartti-  
 Tribhuvana-Malla-Permmāḍi-Dēvana daḷam pannirvvaru sūmantar vverasu Kaṇṇegāla-bīḍinalu biṭṭ iro ||

kanda || tege vāruvamaṇ hāruva |  
 bageyam tanag iruḷa-bavarav enuta sa-vēgum |  
 buguva kaṭakigarun aḷiṇam |  
 pugisidudu bhuj-āsi Gaṅga-daṇḍādhipana ||

enbinam avaskanda-kēḷiyindam anibarum sūmantarumaṇ bhaṅgisi tadiya vastu-vāhana-samūhamuṇ  
 nija-srāṇige tandu koṭṭu nija-bhujāvashṭambhaḷke mechchi mechchiden bēḷi koḷḷ eue ||

kanda || parama-prasādamam paḍe- |  
 du rājyamaṇ dhanaman ēnumaṇ bēḷad ana- |  
 svaram āge bēḷi-koṇḍam |  
 Paramanaṇ idan Arhad-a-chchanāṇchita-chittam ||

antu bēḷikonḍu ||

vṛtta || pasarise kirttanam-janani-Pōchala-dēviyar artthivaṭṭu mā- |  
 ḍisida Jinālayakkam osed ātma-manōrame Lakshmi-dēvi mā- |  
 ḍisida Jinālayakkam idu pūjane yōjitam endu koṭṭu san- |  
 tosamam ajasram ūmpam ene Gaṅga-chamūpan id ēn udāttanō ||

akkara || āḍiy-āgirppud Arhata-samayakke Mūla-saṅgham Koṇḍakundānvayam |  
 bādu vēḍadam baḷeyipud aḷliya Dēsiga-gaṇada Pustaga-gachchhada |  
 bōdha-vibhavada kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempin- |  
 gādam esedirppa S'ubhachandra-siddhānta-dēvura guḍḍam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enitoḷ av anitumaṃ tām eyde posayisidaṃ |  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṃ eyde mādisidaṃ |  
 Gaṅgavāḍiya Tigulaṃ beṅkoṇḍu Vira-Gaṅgaṅge nīmircchi-kotta |  
 Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgaṃ nūrmmaḍi-dhanyaṃ alte ||

## 46

*In maṇḍapa west of Eraḍu Kaṭṭe basti.*

**Bhadram astu Jina-śāsanasya ||**

jayatu durita-dūrah kṣhira-kūpāra-hārah prathita-prithula-kirtti śrī-Subhēndu-bratīśah |  
 guṇa-maṇi-gaṇa-sindhuḷ śiśhta-lōkayka-bandhuḷ vibudha-madhupa-phulla-phulla-bāpādi-sallaḷ ||

S'ri-vadhu-chandralēkhe-sura-bhūruhad-udbhavadiṇi payōdi-vē- |  
 lā-vadhu pempuv ettavol anindite nāgale chāru-rūpa-li- |  
 lāvati daṇḍanāyakiti Lakkale-dēmati Būchi-Rājan em- |  
 b i vibhu putṭe pempu voḷed ārijisidaḷu pirid-appa kirttiyaṃ ||

ā yabbeya magan ent appan endade ||

svasti samasta-bhuvana-bhavana-vikhyāta-khyāti-kāntā-nikāma-kamaṇiya-mukha-kamaḷa-parāga-para-  
 bhāga-subhagikritātmiya-vaktranaṃ | svakiya-kāya-kānti-parihasita-kusumachāpa-gātranaṃ | āhārā-  
 bhaya-bhaishajya-śāstra-dāna-vinōdanam | sakaḷa-lōka-lōkapanōdanam | nikhiḷa-guṇa-gaṇābharaṇanam |  
 Jina-charaṇa-śaraṇanam enisida Būchaṇaṃ ||

yṛitta || vinayada sime satyada tavarimmane śauchada janma-bhūmi yen- |  
 d anavarataṃ pogaḷvudu janaṃ vibudhōtkara-kairava-prabō- |  
 dhana-himarōchiyaṃ negaḷda Būchiyaṃ udgha-parārtha-sad-guṇā- |  
 bhinava-Dadhichiyaṃ subhāṭa-bhikara-vikrama-Savyasāchiyaṃ ||

ā yannaṃ S'aka-varuṣa 1037 neya Vijaya-samvatsarada Vaisākha-suddha 10 Ādityavāradandu sarvva-  
 saṅga-parityāga-pūrvvakam muḍipidaṃ ||

padya || tyāgaṃ sarvva-guṇādhikaṃ tad-anujaṃ śauryaṃ cha tad bāndhavaṃ dhairyaṃ  
 garbha-guṇāti-dāruṇa-ripuṃ jñānaṃ manōnyaṃ satām |  
 śēśhāśēsha-guṇaṃ guṇaika-śaraṇaṃ śrī-Būchaṇō 'tyāhitaṃ satyaṃ  
 satya-guṇikarōti kurutē kiṇi vā na chāturyyabbhāk ||  
 yō viryē gaja-vairibhūyaṃ atulē dānakramē Būchaṇō  
 yas sākshāt sura-bhūjabhūyaṃ avanau gambhiratāyā vidhau |  
 yō ratnākara bhūyaṃ unnati-guṇē yō Mērubhūyaṃ  
 gatas sō 'ntē sūnta-manā-manishi-lashitaṃ gīrvvānabhūyaṃ gataḷ ||  
 Mārākāra iti prasiddhataṛa ity atyūrjjitaḷ-śrīr iti  
 prāpta-svarggapati-prabhutva-guṇa ity uchchair mmanishiti cha |  
 śrīmad-Gaṅga-chamūpatēḷ priyatamā Lakshmi-saḍṛikshā  
 śilā-stambhaṃ sthāpayatisma Būchaṇa-guṇa-prakhyāti-vṛiddhiprati ||  
 dhare laghuv āytu viśruta-vinēya-nikāyaṃ anātham āytu vā- |  
 k-taruṇiyum iḷaḷ i jagadoḷ ārggaṃ anāḍaraṇ iyeḷ āḍaḷ en- |  
 d irade viśhādam ādam odavuttire bhavya-janāntaraṅgadoḷ |  
 nirupamaṃ eydidaṇi negaḷda Būchiyaṇaṃ divi-chitra-lōkamaṃ ||

śrī-Mūla-saṅghaḍa Dēśiga-gaṇḍaḍa Puṣṭaka-gachchhaḍa S'ubhachandra-siddhānta-dēvara-guḍḍam  
Būchanaṇa nīśidige ||

*In the same maṇḍapa.*

*(South face.)*

Bhadraṇ bhūyāj Jinēndrāṇaṇ śāśanāyāgha-nāśinē |  
kutirttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārddhiḥ  
pradhvasthāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru vēdih |  
śasta śyātkāra-mudrā-śabalīta-janātānanda-nādhōru-ghōśah  
sthēyād āchandra-tāraṇ parama-sukha-Mahāvīryya-vichī-nikāyāḥ ||  
śrīman-munīndrōttama-ratna-varggūḥ śrī-Gautamādyāḥ prabhaviṣṭapavastē |  
tatrambudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babhūva ||  
śrī-Padmanandīty anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |  
dvitīyam āśid abhidhānam udyach-charitra-sañjāta-su-chāraṇarddhiḥ ||  
abbhūd Umāsvāti-muniśvarō 'sāv āchāryya-śabdōttara-Grīdhraṇīchhaḥ |  
tad-anvayē tat-sadpīśō 'sti nānyas tāt-kālikāsēsha-padārttha-vēdī ||  
śrī-Grīdhraṇīchha-munipasya Bālākapiñchhaḥ śishyō tjanishṭa bhuvana-traya-vartti-kīrttiḥ |  
chāritra-chuñchur akhīlāvanipāḷa-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
tach-chhishyō Guṇanandi-panḍita-yatīś chāritra-chakrēśvaraḥ  
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ |  
mithyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō  
bhavyāmbhōja-divākarō vijayatāṇ kandarppa-darppāpahaḥ ||  
tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrābdi-pāraṇatās  
tēśhūtkrīṣṭasamā-dvi-saptati-mitās siddhānta-śāstrārthhaka |  
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munīḥ  
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ||  
ajani mahipa-chūḍā-ratna rārājītāṅghrī vījita-Makarakētūddanḍa-dōrddanḍa-garvvaḥ |  
kunaya-nikara-bhūdrānika-dambhōlīdanḍas sa jayatu vibudhēndrō Bhārati-bhāḷapaṭṭaḥ ||  
tach-chhishyāḥ Kūḷadhautanandi-munipas saiddhānta-chakrēśvaraḥ  
pārāvāra-parita-dhāriṇi-kūḷa-vyūptōru-kīrttiśvaraḥ |  
pañchākshōnmada-kumbhi-kumbha-daḷana-prōnmukta-muktāphala-  
prāṇsū-prāñchita-kōsari-budha-nutō vāk-kāminī-vallabhaḥ ||  
tat-putrakō Mahēndrādi-kīrttir Mmadana-saṅkaraḥ |  
yasya Vāg-dēvatā śaktā śrautīm māḷam ayūyujat ||  
tach-chhishyō Vīraṇandī kavi-gamaka-mahā-vādi-vāgmitva-yuktō  
yasya śrī-nāka-sindhu-tridāsa-pati-gajākāśa-saṅkāśa-kīrttim |  
gāyanty uchchair ddigantē tridāsa-yuvatayaḥ prīti-rāgānubandhāt  
sō 'yam jīyāt pramāda-prakara-mahidharō bhīḷa-dambhōlīdanḍaḥ ||  
śrī-Gollāchāryya-nāmā samajani munipaś śuddha-ratna-trayaśtmā  
siddhātmō 'dyarttha-sārttha-prakaṭana-paṭu-siddhānta-śāstrābdi vichīḥ |

saṅghāta-kṣhālītāghaḥ praṇada-mada-kaśālītā-buddhi-prabhāvō  
jīyād bhūpāla-maṇi-dyumaṇi-vidālītāṅghry-abja-lakṣmi-viṣaḥ ॥

Perggaḍe Bhāva-Rājan baredaṃ maṅgaḷa ॥

(West face.)

Virapaṇḍi-vibhūdhōndra-santatau Nūtna-chandira-narēndra-vamśa-chū-  
ḍamaṇiḥ prathita-Golladēśa-bhūpālakaḥ kim api kāraṇēna saḥ ॥  
śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā-tanūtram  
yasyābhūd drishti-dhārā-nisita-śara-gaṇā grīshma-mārttāṇḍa-bimbam ॥  
chakram sad-vṛitta-chāpākālita-yati-varasyāgha-satrūn vijētum  
Gollāchāryasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ॥  
tapas-sāmarthyatō yasya chhātrōbhūd brahma-rākshasaḥ ॥  
yasya smarana-mātrēṇa muñchanti cha mahā-grahāḥ ॥  
prājjyāyatām gatām lōkē karaṇjasya hi tailakam ॥  
tapas sāmarthyatas tasya tapaḥ kiṃ varṇnitum kshamaṃ ॥  
Traikālya-yōgi-yatipāgra-vinēya-ratnas siddhānta-vārdhhi-parivārdhana-pūrṇa-chandraḥ ॥  
dig-nāga-kumbha-likhitōjvala-kirti-kāntō jīyād asāv Abhayanandi-munir j jagatyām ॥  
yēnāśēsha-Pari-Shah-ādi-ripavaḥ samyag jītāḥ prōddhatāḥ  
yēnāptā daśa-lakṣaṇōttama-mahā-dharmākhyā-kalpa-drumāḥ ॥  
yēnāśēsha-bhavōpatāpa-hanana-svādhyātma-samvēdanam  
prāptam syād Abhayādi-nandi-munipā sō 'yam kṛitārtthō bhuvi ॥  
tach-chhishyas sakalāgamārttha-nipuṇō lōkajñātā-samyutas  
sach-chāritra-vichitra-chāru-charitas saujanya-kandāṅkuraḥ ॥  
mithyātvābja-vana-pratāpa-hanana śrī-sōmadēva prabhur  
jjīyāt sat-Sakalēndu-nāma-munipāḥ kāmātavi-pāvakaḥ ॥  
apīcha Sakulachandrō viśva-viśvambarēśa-praṇuta-pada-payōjaḥ kunda-hārēndu rōchih ॥  
tri-daśa-gaja-su-vajra-vyōma-sindhu-prakāśa-pratima-viśada-kirttir vṛāg-vadhū-karṇapūrah ॥  
śishyas tasya dṛiḍha-vratāś śama-nidhis sat-samyamāmbhō-nidhiḥ  
śīlānām vipulālayas samitibhir yuṅktis tri-gupti-śritāḥ ॥  
nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janmabhūḥ  
prakhyātō bhuvi Mēghachandra-munipō traividya-chakrādipāḥ ॥  
traividya-yōgiśvara-Mēghachandrasyābhūt Prabhāchandra-munis su-śishyaḥ ॥  
śumbhad-vratāmbhōnidhi-pūrṇa-chandrō nirdhūta-daṇḍa-tritayō viśalyaḥ ॥  
pushpāstrānūna-dānōtkāṭa-kāṭa-karaṇi-chchhēda-dripyan-mṛigēndrah  
nānā-bhavyābja-śaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ ॥  
samsārāmbhōdhi-mārggō tarana-karapatā-yāna-ratna-trayēśas  
samyag-Jaināgamārtthānvita-vimāla-matiḥ śrī-Prabhāchandra-yōgi ॥

(North face.)

S'rī-bhūpālaka-maṇi-lālita-padas sa-jñāna-lakṣmi-patiś  
chāritrōtkara-vāhanaś śita-yasas śubhrātapatrāñchitah ॥  
trailōkyādbhuta-Manmathāri-vijayas saddharma-chakrādhipaḥ  
prithvi-samstava-tūrya-ghōsha-minadas traividya-chakrēśvaraḥ ॥

śabdaughasya śirōmaṇiḥ pravīṇasat-tarkkajña-chūḍāmaṇiḥ  
 siddhāntēddha-śirōmaṇiḥ praśṇamavad-bhrātasya chūḍāmaṇiḥ |  
 prōdyat-samyamināṃ śirōmaṇiḥ udañchad-bhavya-rakshāmaṇiḥ  
 jīyāt sannuta-Mēghachandra-munipās traividya-chūḍāmaṇiḥ ||  
 traividyōttama-Mēghachandra-yamināḥ patyur mmamāsi priyā  
 vāg-dēviḍi saḥāvahittha-hṛidayā tad-vaśya-karmmārtthini |  
 kīrttir-vvāridhi-dik-kuḷāchaḷu-kuḷē svādātma prashṭum apy  
 anvēṣṭum maṇi-mantra-tantra-nichayaṃ sâ sambhramāt bhrāmyati ||  
 tarkka-nyāya-suvajra-vēdir amālārhat-sūkti-san-mauktikaḥ  
 śabda-grautha-viśuddha-śāṅkha-kaḷitaḥ syādvāda-sad-vidrumaḥ |  
 vyākhyānōjīta-pōṣhaṇa-pravipuḷa-prajñōdḍha-vichī-chayō  
 jīyād viśruta-Mēghachandra-munipās traividya-ratnākaraḥ ||  
 śrī-Mūla-saṅgha-kṛta-Pustuka-gachchha-Dēviyōdyad-gaṇādhīpa-su-tārkkika-chakravartī |  
 saiddhāntikēśvara-sikhāmaṇi-Mēghachandras traividya-dēva iti sad-vibudhā stuvanti ||  
 siddhāntē Jina-Virṇēna-śadṛśasā Śāstrābjani-bhāskaraḥ  
 śhaṭ-tarkkēshv Akṣaṅka-dēva-vibudhas sākshād nyam bhūtaḷē |  
 sarvva-vyākaraṇē vipaśchid-adhīpāś śrī-Pūjyapādas svayaṃ  
 traividyōttama-Mēghachandra-muniḷō vādibha-pañchāṇanaḷ ||  
 Rudrāpīśasya kaṇṭham dhavaḷayati himajyōtishō jātam aṅkam  
 pītam sauvarṇa-śaiḷam śīśu-dinapa-tanum Rāhu-dēham nitāntam |  
 S'ri-kāntā-vallabhāṅgam Kamaḷabhava-vapur-Mmēghachandra vratindra-  
 traividynayākhilāsā-vaḷaya-niḷaya-sat-kīrtti-chandrātapaḷ 'sau ||  
 muninātham dasa-dharmma-dhāri dṛiḷba-śhaṭ-tripśad-guṇam divya-bā- |  
 pa-nidhānam ninag ikṣu-chāpam aḷint-jyā-sūtram ōr onde pā- |  
 vina bāṇaḷaḷam ayde hīnan adhikaṅg ākshēpamam mārppud ā- |  
 va nayaṃ darppaka Mēghachandra-muniyol māṇ ninna dōr-darppamam ||

mpidu-rēkhā-wiḷasam Bhāva-Rāja-baḷaha dal bareduda birudaruvāri-mukha-tiḷaka-Gaṅgāchāri kaṇḍari-  
 sida S'ubhachandra-siddhānta-dēvara guḍḷam ||

(East face.)

śravaṇiṇyaṃ śabda-vidyā-pariṇati-mahaniṇyaṃ mahā-tarkka-vidyā- |  
 pravaṇatram ślāghaniṇyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā- |  
 pravaṇa-prāgalbhyam endend-upachita-puḷakam kīrttisal kūrttu-vidva- |  
 n-nivaham traividya-nāma-praviditan esadam Mēghachandra-vratindram ||  
 kshameg iḡaḷ jauvanam tividud atula-tapaśrigo lāvaṇyam iḡaḷ |  
 samasandirddattu taun | śruta-vadhug adhika-prauḍhiy āyt iḡaḷ end an- |  
 de mahā-vikhyātiṇyaṃ tāḷḍidan amaḷa-charitrōttamam bhavya-chētō- |  
 ramaṇam traividya-vidyōdita-viśada-yaśam Mēghachandra-vratindram ||  
 ide haṃsi-brindam iṇṭal baged apudu chakōri-chayaṃ chañchuvindam |  
 kadukaḷ sārddappud iśam jaḍeyol irisalend irddapam seḷje gēral |  
 padedappam Krishṇan embaut esedu bisa-lasat-kandaḷi-kanda-kāntam |  
 pudidatt | Mēghachandra-vrati-tiḷaka-jagad-vartti-kīrtti-prakāśam ||  
 pūjita-vidagdha-vibudha-śc- |  
 mājam traividya-Mēghachandra-vrati rū- |



râjīsidam vinamita-muni- |

râjam Vṛishabha-gaṇa-bhagaṇa-târâ-râjam ||

Saka varshaṃ 1037 nêya Manmatha-samvatsarada Mârggasira-suddha 14 Bṛihavâraṃ Dhanur-  
lagnada pûrvvâṇhad âru-ghaḷigeyapp âgaḷu śrī-Mûla-saṅghada Dēsiga-gaṇada Pustaka-gachchhada  
śrī-Mêghachandra-traividya-dêvar ttamin-avaśâna-kâlamam aṇidu palyaṅkâśanadoḷ irddu âtma-  
bhâvaneyam bhâvisuttum dēva-lôkakke sandar ||

â bhâvare yent appud endode ||

ananta-bôdhâtmakam âtma-tatvam nidhâya chêtasy apahâya hêtavê |

traividya-nâmâ muni-Mêghachandraḥ divam gatô bôdha-nidhir vvisishṭam ||

avar agra-śishyar aśôśa-pada-padârthata-tatva-vidaru sakaḷa-sâstra-pârâvâra-pâragarum guru-kuḷa-  
samuddharaṇarum appa śrī-Prabhâchandra-siddhânta-dêvar tamma gurugaḷge parôksha-vinayam  
kâraṇam âgi śrī-Kabbappu-tirtthadal tamma guḍḍam ||

samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyakam vairi-bhaya-  
dâyakam gôtra-pavitram budha-jana-mitram svâmi-drôha-gôdhûma-gharaṭṭa saṅgrâma-jattalaṭṭa  
Vishṇuvarddhana-bhûpâḷa-Hoyasa-mahârâja-râjya-samuddharana Kâlî-gaḷâbharana śrī-Jaina-dharmmâ-  
mrîtâmbudhi-pravarddhana-sudhâkara samyaktva-ratnâkara śīman-mahâ-pradhânam daṇḍanâyaka-  
Gaṅga-Râjan âtana manas-sarôvara-râjahamse bhavya-jana-prasamse gôtra-nidhâne Rukmiṇi-samâne  
Lakshminati-daṇḍanâyakiti yamantavarindam atisaya-mahâ-vikhyâtiyim śubha-lagnadoḷu pratishṭheya  
mâḍisidar â-munindrôttamara nisidhigeyan ||

avara tapah-prabhâvam ent appud endode ||

sa-madôdyan-mâra-gandha-dvirada-daḷana-kapṭhîravan kîrôdha-lôbha- |  
druma-mûḷa-chhêdanam durddhara-vishaya-silôchchhêda-vajra-pratâpam |  
kamaniyam śrī-Jinêndrâgama-jalanidhi-pâram Prabhâchandra-siddhân- |  
ta-munindrap môha-vidhvamsana-karan esedam dhâtriyol yôgi-nâtham ||

Bhâva-Râjam baredam ||

mattina mât ad ant irali jîrṇna-Jinâśraya-kôṭiyam krainam |  
bettire munninant ir anit ârggaḷam nere mâḷisuttam a- |  
tyuttama-pâtra-dânad odavam meḡivuttire Gaṅgavâḍi-tom- |  
battaru-sâsiram kopanam âdudu Gaṅga-daṇḍanâthanam ||  
sôbheyam êṃ kaykonḍudo |  
saubhâgyada-kani yenippa Lakshminatiyin- |  
d i bhuvana-taḷadoḷ âhâ- |  
râbhaya-bhaishajya-sâstra-dâna-vidhânam ||

S'rimat-parama-gambhira-syâdvâd-âmôgha-lûchhanam |  
jîyât trailôkyâ-nâthasya âśanam Jina-âśanam ||

jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
gûṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||

avara guḍḍi ||

parama-padârthha-nirṇayaman ânta-vidagdhate durnṇayaṅgalol |  
parichayam endum illad atimugdhate tann iniyâṅge chittadol |  
pirid anurâgamam paḍeva rūpu vinêya-janântaraṅgado |  
nirupama-bhaktiyam paḍeva pemp idu Lakshmaleg endum anvitam ||  
chaturateyol lâvanyado- |  
| atisayam ene negalda dēva-bhaktiyol int i |  
kshitiyolage Gaṅga-Râjana |  
sati Lakshmy-ambikeyol itara-satiyar doreyô ||  
saubhâgyadol amard âdam |  
sôbhâspadam âda rūpin olpin praty- |  
kshibhûta Lakshmi yend apu- |  
d i bhûtajam initum eyde Lakshminatiyam ||  
sôbbheyan êp kaykonḍudo |  
saubhâgyada-kapi yenippa Lakshminatiyin- |  
d i bhuvana taladol âhâ- |  
râbhaya-bhaishajya-śâstra-dâna-vidhânâṁ ||  
vitarâṇa-guṇam ade vanitâ- |  
kṛtiyam kaykonḍud enipa mahimeya Lakshmi- |  
matiy elavo dēvatâdhi- |  
shṭitey allade kēvalam manuskyaṅganayê ||  
ibha-gamane harîṇa-lôchane |  
śubha-lakshano Gaṅga-Râjan arddhâṅgane tâ- |  
n abhinava-Rukmini yenal i |  
tribhuvanadol pōlvar olare Lakshminatiyam ||

śrī-Mûla-saṅghada Dêsiya-gaṇada Pustuka-gachchhada śrīmat-S'ubhachandra-siddhânta-dēvara guḍḍi  
daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-samvatsarada . . . . . śuddha 11 S'ukravâradandu  
sanyasanam geydu samâdhi-verasi muḍipi dēva-lôkakke sanda ||  
parôksha-vinyakke nishidhigeyam śrīmad-daṇḍanâyaka-Gaṅga-Râjam nillisi pratishṭhe māḍi mahâ-  
dânavam mahâ-pûjegaḷam mâḍidaru maṅgaḷam ahâ śrī śrī ||

#### 49

*In the same maṇṭapa.*

(First side.)

Bhadram astu Jina-śâsanasya ||

Jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhêndu-bratîśah |  
gûṇa-maṇi-gaṇa-sindhuś śiṣṭa-lôkayka-bandhuḥ vibudha-madhupa-phullah phullabânâdi-sallah ||  
S'ri-vadhu-chandralêkhe sura-bhûruhad-udbhavadim payôdhi-rê- |  
- |â-vadhu pempu-vettavol anindite nâg-ale chârû-rûpa-li- |  
lâvati-daṇḍanâyakiti Lakkale-dēmati Bâchi-Râjan em- |  
b i vibhu putte pempu vaḷed Arjjisida | piridappa-kirttiyam ||

vachana || ā yabbeya magā ent appa endā | svasti nistushāti-Jina-vrijina-bhāga-bhagavad-Arhad-arba-  
piya-chāru-charapāravinda-dvandvānanda-vandana-vēlā-vilōkanīyākshimāyamaṇa-Lakshmi-vilāseyum |  
apahasaniya-sriya-jivitōsa-jivitānta-jivana-vinōdānārata-rata-Rati-vilāseyum | Kāleya-kāla-rākshasa-  
rakshā-vikāḷa-sakāḷa-vānija-trāpati-prachapḍa-Chāmūḍātīśi ēshṭha-rājāśrēshṭhi-mānasa-rājamāna-rāja-  
hamsa-vanītākulpeyum | parama-Jina-mata-paritrāṇa-karaṇa-kāraṇibhūta-Jina-śāsana-dēvatā-kārā-  
kalpeyum | abhirāma-guṇa-gaṇa-vaśīkaraṇāyatānukaraṇiya-dharaṇi-suteyum | śri-sāhitya-satyāpita-  
kshirōda-suteyum | sad-dharmmānūrāga-matium enisida Dēmiyakka ||

padya || śri-Chāmūḍa-manō-manōratha-ratha-vyāpāra-naika-kriyā  
śri-Chāmūḍa-manas-sarōja-rajāsā rājad-dvirēphāṅganā |  
śri-Chāmūḍa-grihāṅgaṇōdgata-mahā-śri-kalpavalli svayam  
śri-Chāmūḍa-manah-priyā vijayatām śri-Dēvamaty-aṅganā ||

(Second sūle.)

āhāram tri-jagaj-janāya vibhayaṁ blitāya divyaushadham  
vyādhi-vyāpam apēta-dīna-mukhinē śrōtrē cha śāstrāgamam |  
ēvaṁ Dēvamatī sadaiva dadati praprakshayē svāyushām  
Arhad-Dēva-matiṁ vidhāya vidhinā divyā vadbhūḥ prōdabhūt ||  
āsit para-kshōbhakara-pratāpāsēshāvanipāla-kritādarasya |  
Chāmūḍa-nāmnō vapijah priyā strī mukhyā sati yā bhuvi Dēmatī ||  
bhūlōka-chaityālaya-chaitya-pūjā-vyāpāra-kṛtyādaratō 'vatirṇnā |  
svargāt sura-strīti vilōkyamānā punyēna lāvanya-guṇēna yātra ||  
āhāra-śāstrābhaya-bhēshajānām dāyiny alam varṇna-chatusṭayāya |  
paśchāt samādhi-kriyāyayurantē sva-sthānavat svaḥ pravivēśayōchchaiḥ ||  
sad-dharmma-śatruṁ Kali-kāla-rājam jivā vyavasthāpita-dharmma-vṛityāpi |  
tasyā jaya-stambha-nibham silāyā stambham vyavasthāpayati sma Lakshmiḥ ||

śri-Mālasaṅghada Dēśiga-gaṇada Pustaka-gachchhada Subhachandra-siddhānta-dēvara guḍḍi Saka-  
varusha 1042 neya Vikāri-saṁvatsarada Phālguṇa bahuḷa 11 Bṛihavāradānu sannyāsana-vidhiyam  
Dēmiyakka muḍipidaḷu ||

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*In south maṇḍapa west of Pārśva-tirthakara done.*

(East face.)

Bhadram bhūyāj Jinēndrāṇām śāsanāyāgha-nāsinē |  
ku-tirtha-dhvānta-saṅghāta prabhinna-ghana-bhānavē ||  
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhhiḥ  
pradhvastāgha-pramēya-prachūya-vishaya-kaivalya-bodhōru-vēdij |  
śasta-syātākāra-mudrā-śabalita-janatānanda-nāḍōrughōshaḥ  
sthēyād āchandra-tāram parama-sukha-Mahāvīryya-vichī-nikāyah ||  
śrīman-munindrōttama-ratna-vargāḥ śri-Gautamādyāḥ pravavishnavas tē |  
tatṛambudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babbhūva ||  
śri-Padmanandity-anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |  
dvitīyam āśid abhidhānam udyach-charitra-sañjāta-suchāraṇapārṇiḥ ||  
abhiād Umāsvātī-muniśvarō 'sāv āchāryya-śabdōttara-Gridhra-piśchhaḥ |  
tad-anvayē tat-sadṛiśō 'sti nānyas tātkaḷikāsēsha-padārtha-vēdi ||

śrī-Grīdhrapīñchha-munipasya Balākapiñchhaḥ śiṣhyō 'janīṣṭha bhuvana-traya-vartti-kīrttiḥ |  
 chāritra-chañchur akhīlāvanipāla-mauḷi-mālā-śīlimukha-virājita-pāda-padmaḥ ||  
 taoh-chhiṣhyō Guṇanandi-paṇḍita-yatis chāritra-chakrēśvaraḥ  
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatiḥ |  
 mithyā-vādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō  
 bhavyāmbhōja-divākarō vijayātāṃ Kandarppa-darppapāhaḥ ||  
 tach-chhiṣhyās tri-śatā-vivēka-nidhayaś śāstrābdlhi-pāraṅgatās  
 tēshōtkriṣṭatamā dvi-saptati-mitās siddhānta-śāstrārthhaka |  
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih  
 nānānūna-uaya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikah ||  
 ajani mahipa-chūḍā-ratna-rārājītāṅghrīr vījita-Makarakēṭūddāṇḍa-dōrddāṇḍa-garvvaḥ |  
 kunaya-nikara-bhūdrānika-dambhōli-daṇḍas sa jayatu vibudhēndrō Bhārati-bhāḷapaṭṭah ||  
 tach-chhiṣhyah Kaladhautanandi-munipās saiddhānta-chakrēśvaraḥ  
 pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |  
 pañchākshōnmada-kumbha-kumbha-daḷana-prōmuktāphaḷa-  
 prāṃsu-prāñchita-kēsari-budha-nutō vāk-kāmini-vallabhah ||  
 tat-putrakō mahēndrādi-kīrttir mmadana-saṅkaraḥ |  
 yasya vāg-dēvatā śaktā śrautīm mālām ayūyujat ||  
 tach-chhiṣhyō Virānandi karigamaka-mahā-vādi-vāgmitva-yuktō  
 yasya śrī-nāka-sindhu-tridaśa-pati-gajākāśa-śaṅkāśa-kīrttiḥ |  
 gāyanty uchchair ddigantē tridaśa-yuvatayaḥ prīti-rāgānubandhāt  
 sō 'yam jīyāt pramāda-prakara-mahidharō bhīḷa-dambhōli-daṇḍah ||  
 śrī-Gollāchāryya-nāmā samajani munipās sūldhu-ratna-trayātmā  
 siddhātmaḍy-arttha-sārthha-prakaṭana-paṭu-siddhānta-śāstrābdlhi-vichi |  
 saṅghāta-kshālītāhaḥ pramada-mada-kaḷāliḍha-buddhi-prabhāvaḥ  
 jīyād-bhūpāla-mauḷi-dyumaṇi-vidalitāṅghryabja-lakshmi-vīḷasah ||  
 Virānandi-vibudhēndra-santatau Nūtna-chandira-narēndra-vapśa-chū- |  
 ḍamaṇih prathita-Golladēśa-bhūpālakah kim api kāraṇēna sah ||  
 śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā tanutram  
 yasyābhūd vṛiṣṭi-dhārā nīṣata-sara-gaṇā grīṣhma-mārttāṇḍa-bimbam |  
 chakram sadvṛitta-chūpākalita-yati-varasyāgha-satrūn vijētum  
 Gollāchāryyasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṅgaṇṇana likhita ||

(South face.)

tapas-sāmarthyatō yasya chhātrō 'bhūd brahma-rākshasaḥ |  
 yasya smarāṇa-mātrēṇa muchyanti cha mahā-grahāḥ ||  
 prājyājyatām gatam lōkē karañjasya hi tailakam |  
 tapas sāmartyataḥ tasya tapaḥ kim varṇnitum kehamam ||  
 Traikālya-yōgi-yati-tapāgram vinēya-ratnas siddhānta-vārdhbi-parivarddhana-pūṛṇa-chandrah |  
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō jīyād asāv Abhaynandi-munir jīgatyān

yénâśêsha-Parî-Shah-âdi-ripavas samyag-jitâh prôddhatâh  
 yénâptâ dâśa-lakṣhaṇôttama-mahâ-dharmâkhyâ-kalpa-drumâh |  
 yénâśêsha-bhavôpatâpa-hanana-svâdhyâtmâ-saṁvêdanam  
 prâptam syâd Abhayâdanandi-munipâs sô 'yam kṛitârthô bhuvi ||  
 tach-chishyas sakaḷâgamârthâ-nipuṇô loka-jñatâ-saṁyutas  
 sach-châritra-charitra-châru-charitas saujanya-kandânkuraḥ |  
 mithyâtvâbja-vana-pratâpa-hanana-śrî-sômadêva-prabhur  
 jñiyât sat-Sakaḷendu-nâma-munipâh kâmatâvi-pâvakaḥ ||  
 apicha Sakaḷachandrô viśva-viśvaṁbharêśa praputa-padi-payôjah kunda-hârêndu-rôchih |  
 tridâśa-gaja-suvajra-vyôma-sindhu-prakâśa-pratîma-viśada-kirttir vâg-vadhû karṇapûrah ||  
 śishyas tasya dṛiḍha-vratâś samanidhis sat samyamâṇabhônidhis  
 śilânâṁ vipulâlayas samitibhir jyuktas trigupti-śritâh |  
 nânâ sad guṇa-ratna-rôḷaṇa-giriḥ prôdyat-tapô-janmablûḥ  
 prakhyâtô-bhuvi Mēghachandra-munipô traividya-chakrâdhipaḥ ||  
 śrî-bhûpâla-mauli-lâlita-padas saṁjñâna-lakṣmî-patis  
 chârîtrôtakara-vâhanaś śita-yasâś śubhrâta-patrâñchitaḥ |  
 trailôkyâdibhuta-Manmathâri-vijayas sadbharmma-chakrâdhipaḥ  
 prithvi-saṁstava-tûryya-ghôśha-ninadas traividya-chakrêśvarah ||  
 śâbdanghasya śrîrômaṇiḥ pravilasat-tarkka-jña-chûḍâmaṇiḥ  
 saiddhântêśrî śrîrômaṇiḥ prakṣanavad-bhrâtasya chûḍâmaṇiḥ |  
 prôdyat-saṁyaminâṁ śrîrômaṇiḥ udâñchad-bhavya-rakṣhâmaṇiḥ  
 jñiyât samuta-Mēghachandra-munipâs traividya-chûḍâmaṇiḥ ||  
 traividyoṭtama-Mēghachandra-yaminah pratyar mmanâśi priyâ  
 vâg-dhêvidi-sahîvahittâ-bṛidayâ tad-vasya-karmmârthiniḥ |  
 kirttir vâriḷli-ḷik-kuḷâchala-kuḷa-svâdhâtmâprashṭum  
 apy anvêṣṭum maṇi-mantra-tantra-nichayam sâ sambhramât bhrâmyati ||  
 tarkka-nyâya-suvajra-vêḷir amalârhat-sûkti-sanmauktikaḥ  
 śabda-grantha-viśuddha-śaṅkha-kalitaḥ syâd-vâda-sad-vidrumaḥ |  
 vyâkhyânôrjita-pôshaṇa-pravipuḷa-prajñôdgha-vichî-chayô  
 jñiyâd viśruta-Mēghachandra-munipâs traividya-ratnâkaraḥ ||  
 śrî-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêśyôdyad-gaṇâdhipa-sutârkkika-chakkravartti |  
 saiddhântikêśvara-śikhâmaṇi-Mēghachandras traividya-dêva iti sad-vibudhâ stuvanti ||  
 siddhântê Jinavirasêna śadṛisâḥ śâstrâbja-bhâ-bhâskaraḥ  
 śat-tarkkêśv Akaḷaṅka-dêva-vibudhô sâkshâd ayam bhûtaḷô |  
 sarva-vyâkaraṇê vâcêñid-adhipâś śrî-Pûjyapâdas svayam  
 traividyoṭtama-Mēghachandra-munipô vâdibha-pañchânanaḥ ||  
 likhitâ-manôhara para-nâri-sahôdaran appa Gaṅganana likhitâ ||

(West face.)

Rudrâñisasya kaṇṭham dhavalayati hima-jyôti-jâtamakam pitara  
 sauraryna-sailam śîśu-dinapa-tanum râhu-dêham nitântam |  
 śrî-kântâ-vallabhâṅgam kamalabhava-vapur Mmēghachandra-bratindra-  
 traividysâkhiḷâśâ valaya-nîlaya-sat-kirtti-chandâ tapô 'sau ||

mūvattāraṇ gupadim ।

bhāva-janaṃ kaṭṭi peṭṭa-veḷedar vṛishadim ।

bhāvipaḍe Mēghachandra- ।

traividyaṃ ad ento śānta-rasaman taḷedar ॥

munināthaṃ dasa-dharmmadhāri-dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bā- ।

ṇa-nidhānaṃ ninag ikṣhu-chāpam aḷinī-jyā-sūtram ōr onde pā- ।

vina bāṇaḷaḷam ayde binan adhikaṅ ṣkshēpamaṃ mālpud ā- ।

va nayaṃ darppaka-Mēghachandra-muniyoḷ māṇ ninna dōr-ddarppamaṃ ॥

śravaṇiyaṃ śabda-vidyā-pariṇati-mahaniyaṃ mahā-tarkka-vidyā- ।

pravaraṇatvaṃ ślāghaniyaṃ Jina-nigadita-saṃśuddha-siddhānta-vidyā- ।

pravaraṇa-prāgūlbyam endend upachita-puḷakaṃ kirttisal kūrttu-vidva- ।

n nivalaṃ traividya-nāma-praviditaṃ eṣedaṃ Mēghachandra-bratindram ॥

kshameḡ ḡḡaḷ jauvanaṃ tividud-atuḷa-tapaś-śṛige lāvanyam ḡḡaḷ ।

samesand irdd attutaṃ niṃ śrutavaḍuḡ adhika-prauḍhiy āyt ḡḡaḷ endan- ।

de mahā-vikhyātiyaṃ tāḷḷidan amaḷa-charitrōttamaṃ bhavya-chētō- ।

ramaṇaṃ traividya-vidyōdita-viśada-yaśaṃ Mēghachandra-bratindram ॥

ide haṃsibrindam iṇṭal baged apudu chakōṛi-chayaṇaṃ chañchuvindam ।

kadukal sārdd appud iśaṃ jaḍeyoḷḡ irisal end irddapaṇaṃ seḷḡe ḡḡaḷ ।

paded appaṃ Kṛishṇaṃ embant eṣedu bisa-lasat kandaḷi-kanda-kāntam ।

pudid att i Mēghachandra-brati-tiḷaka-jagad-vartti-kirtti-prakāśam ॥

pūjita-vidagdha-vibudha-sa- ।

māḷaṃ traividya-Mēghachandra-bratir ā- ।

rājisidaṃ vinamita-muni- ।

rāḷaṃ Vṛishabha-ḡaṇa-bhagaṇa-tārā-rāḷaṃ ॥

stabdhātmaran nṭanu-śara- ।

kshubdharan ēṇ vogaḷve pogaḷve Jina-śāsana-du- ।

gdhābdhi-sudhāṃśuvan akhiḷa-ka- ।

kud dhavaḷima-kirtti Mēghachandra-bratiyaṃ ॥

tat sadharmmaru ॥

śṛi-Bāḷachandra-muni-rāja-pavitra-putraḷ prōddripta-vādi-jana-māna-latā-lavitraḷ ।

jīyād ayaṃ jita-manōja-bhūja-pratāpas syād-vāda-sūkti-śubhagaś S'ubhakirtti-dēvaḷ ।

kiṃ vāpasṃṛiti-viṣṃṛitaḷ kim upaṇigraṣtaḷ kim ugra-graha-vyagrō 'smin

śravaḍ aśrugagdha dāva chōmlānūnaṃ dṛiśyatō ।

taj jānē S'ubhakirtti-dēva-viduṣhā vidvēshi bhāshā-viṣa-jvāḷi

jāṅgūḷikēna jibhmita-matir vṛādivarākas svayaṃ ॥

ghana-darppō-naddha Bauddha-kṣhitidhara-paviy i-bandan i-bandan i-ban- ।

dan ēsan naiyāyikōdyat-timira-karaṇiy i-bandan i-bandan i-ban- ।

dan ēsan mīmāṃsakōdyat-kari-kariripuy i-bandan i-bandan i-ban- ।

danē pō pō vādi pōḡ end ulihadu S'ubhakirttidhā-kirtti-praghōśam ॥

vitathōktiy alt Ajaṃ-Paśu- ।

pati-Sārchchi-yenippa mūvaruṃ S'ubhakirtti- ।

vṛati-sannidhiyoḷ nāmō- ।

chita-charitare toḍarddal itara vādigaḷ aḷavē ॥

siṅgada saramaṃ kēḷda ma- ।

taṅḡaḷad ant aḷuki baḷukal alladē sabheyoḷ ।

poṅgi S'ubhakirtti-munipano- |  
 | ēṇ gaḷa nuḍiyalke vādigaḷ ēṇ deḷdiyē ||  
 pō sālvudu vādi vṛithā- |  
 yāsam vibudhō 'pahāsam anumano- |  
 nyāsam nin i tēthē- |  
 vāsam sandapude vādi-vajrāṅkuśanoḷ ||

Gaṅgaṇana likhita || Savaṇubhallara-dēvara Vādi-Rāmōjana maga Dāsōja kaṇḍarisida ||

(North face.)

traividya-yōgisvara-Mēghachandrasyābhūt Prabhāchandra-munis su śiṣyaḥ |  
 śambhad-vratāmbhōnidhi-pūrṇa-chandrō nirdhūta-daṇḍa-tritayō viśalyaḥ ||  
 traividyoṭtama-Mēghachandra-su-tapaḥ-piyūṣha-varāśijah  
 sampūrṇnākshaya-vṛitta-nirmala-tanuḥ pushpad-budhānandanah |  
 trailōkya-prasarad-yasas suchi-ruchiḥ yaḥ prōrttha-dōśhāgamah  
 siddhāntāmbudhi-varddhanō vijayatē pūrva-Prabhāchandramāḥ ||  
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayōśaḥ  
 samyag-Jaināgamārthānvita-vimāla-matīś śrī-Prabhāchandra-yōgi ||  
 sakaḷa-jana-vinūtaṃ chāru-bōdha-Triṇētraṃ sukara-kavi-nivāsaṃ Bhārati-nṛitya-raṅgaṃ |  
 prakāṭita-nija-kirttiṃ divya-kāntā-Manōjam sakaḷa-guṇa-gaṇēndraṃ śrī-Prabhāchandra-dēvaṃ ||

tat sadharṃmar ||

gaṇadhararāṃ śrutadoḷ chā- |  
 raṇa-rishiyaran amaḷa-charitadoḷ yōgi-janā- |  
 graṇig eṇe yennade miḱkara- |  
 neṇe embude Virāṇandi-saidhāntikaroḷ ||  
 Harihara-Hiraṇyagarbhara- |  
 n uraṇiyiṇṇa gelda Kāmanam dipta-tapō- |  
 bharadiṇḍ uripidar eṇe bi- |  
 ttarīsidaṇ āṇ Virāṇandi-saidhāntikaram ||  
 yaṇ-mūrttir jjaḡatāṃ janasya nayanē karppūra-pūrāyatē  
 yat-kirttiḱ kakubhāṃ śriyaḱ kacabharē malli-latāntā yatē |

jējiyād bhuvi Virāṇandi-muniḡō rāddhānta-chakrādhīpaḥ ||  
 vaidagdhya-śrī-valhūṭi-putir atula-guṇālakṛtir  
 Mmēghachandra-traividyaśātma-jātō Madana-mahibhṛitō bhēdanē vajra-pātaḥ |  
 saidhānta-vyūha-chūḷāmaṇir anupama-chintāmaṇir  
 bhbhū-janānāṃ yō 'bhūt saujanya-rundra śriyam avati mahō Virāṇandi munindrah ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḷi-Viṣṇu-varddhana-bhuja-baḷa-Vira-Gaṅga-Biṭṭi-Dēvana hiriy-  
 arasi patṭa-mahādēvi ||

S'āntala-Dēviya sād-guṇa- |  
 vanteḡe saṇḱ hēgna-bhāgyavatige Vachas śrī- |  
 kānteyum Agajeyum Achchuta- |  
 kānteyum eṇeyallad uḷida satiyar doreyē ||

S'ântala-Dēviya tāyi |

dānaman anūnamam kaḷ |  
kēnārtthi yendu koṭṭu Jinanam manadoḷ |  
dhyānisutam muḍipidaḷ in- |  
n ēn embudo Māchikabbey ond unnatiyam ||

Saka-varshaṃ 1068 neya Krōdhana-sampvatsarada Âsvija-suddha-daśami Bṛihavaradandu Dhanur-  
lagnada pūrvvāhṇad Âṣu-ghaḷigey app āgaḷ śrī-Mūla-saṅghada Koṇḍakundānvayada Dēśiga-gaṇada  
Pustaka-gachchhada śrī-Māgh-uchvidra-traividya-dēvara hiriya-śiṣhyar appa śrī-Prabhāchandra-siddhān-  
ta-dēvaru svarggasthar ādaru ||

51

*In north maṇḍapa in same place.*

(East face.)

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
sakaḷa-jana-vinūtam chāru-bōdha-tri-ṇētram sukara-kavi-nivāsam Bhārati-nṛitya-raṅgam |  
prakāṭita-nija-kirttiṃ divya-kāntā-manōjam sakaḷa-guṇa-gaṇēndram śrī-Prabhāchandra-dēvam ||

avara guḍḍan ent appan endade ||

Svasti samasta-bhuvana-jana-vandya-māna bhagavad-arhat-surabhi-gandhi-gandhōdaka-kaṇa-vyakta-  
muktāvaḷi kṛitōttamaśa-haṃsa sujana-maṇaḷ-kamaḷini-rāja-haṃsa mahā-prachandam daṇḍanāyaka |  
śatru-bhaya-dāyaka | pati-hitu-prakūra | nēkāṅgavira | saṅgrāma-Rāma | sāhasa-Bhima | muni-jana-  
vinēya-jana-budha-jana-manas-sarōvara-rāja-haṃsapānūna-dānābhinava-krēyāṃsa | Jina-matānuprēkshā-  
vichakshana | kṛita-dharinma-rakshana | dayā-rasa-bharita-bhṛiṅgāra | Jina-vachana-chandrikā-chakō-  
ranum appa śrīmatu Bala-Dēva-daṇḍanāyakan ene negaḍam ||

palarum muṇnina-puṇyad ond odaviniṃ bhāgyakke pakkādoḍam |  
baladiṃ tējadin oḷpiniṃ guṇadin ād audāryyadiṃ dhairyyadiṃ |  
lalanā-chitta-harōpachāra-vidhiyṃ gāmbhīryyadiṃ sauryyaḷiṃ |  
Bala-Dēvaṅge samānam appar oḷarē matt anya-daṇḍādhipar ||  
Bala-Dēva-daṇḍanāyaka- |  
n alaṅghya-bhuja-bala-parākramam Manu-charitam |  
jala-nidhi-vēṣṭita-dhātri- |  
taḷadoḷ saman āro mantri-chūḷāmaṇiyolu ||

ā mahānubhāvan arddhāṅga-Lakshmi yent appaḷ endade ||

sati-rūpam altu nōrppade |  
kṣhīṇiyole saubhāgyavatiyan unnata-matiyam |  
pati-hitiyam guṇavatiyam sa- |  
tatam kirttipudu Bāchikabbeyam bhuvana-janam ||  
avargge s-utrar ppuṭṭida- |  
r avanitaḷam pogale Rāma-Lakshmidharar a- |  
nt avar ir-ṇavar ggūṇa-gaṇadiṃ |  
Ravi-tējar Nnāga-Dēvanam Siṅgaṇanum ||



(West face.)

avarajage ||

dore yâr i bhuvanaṅgaḷoḷu diṭake kēlu samyaktvadoḷu satyadoḷu |  
 parama-śrī-Jina-pūjeyoḷu vinayadoḷu saujanyaḍoḷu peppinoḷu |  
 paramōtsāhade mārppa dānad-cḍeyoḷu saucha-vratāchāradoḷu |  
 nirutaṁ nōrppaḍe Nāga-Dēvano valaṁ dhanyaṁ peṇar ddhanyarē ||

ant enipa Nāga-Dēvana |  
 kānte manō-ramaṇa-sakala-guṇa-gaṇe dharāṇi- |  
 kānteg avadhikaṁ nōrppaḍe |  
 kāntiya dore yenisi Nāgiyakkaṁ negaṇḍaḷu ||  
 ant avar irvvara tanayam |  
 santatam akhīḷōrvviyoḷage jasav esav inegaṁ |  
 chintita-vastuvan iyalu |  
 chintāmaṇi-Kāmadhēnuv enipaṁ Ballaṁ ||  
 ententu nōrppaḷa guṇa- |  
 vantaṁ kali-suchi-dayāparam satyavidam |  
 bhrānten enutaṁ budhar a- |  
 śrāntaṁ kirttipudu dhāttriyoḷu Ballaṇanaṁ ||  
 ātan-anujāte bhuvana- |  
 khyātiya neṇe tāḷdi dāna-guṇaḍ unnatiyim |  
 Sitā-dēvigav adhikaṁ |  
 bhūtaḷadoḷag Ēchiyakkan eue meechadar āru ||

vachana || ā jagaj-janani yoḍa-putṭidaṁ ||

bhāvisi pañcha-padaṅgaḷa |  
 nōvade paṇidikki mōhapāsada toḍaram |  
 dēva-guru-sannidhānada- |  
 I ā vibhu Bala-Dēvan amara-gatiyaṁ paḍedaṁ ||

Saka-varusha 1041 neya Siddhārtthi-saṁvatsarada Mārggasira-suddha paḍiva Sōmavāradandu  
 Mōriṅgereya-tirthadala sanyasana-vidhiyim muḷipida ||

ātana janani Nāgiyakkanu Yēchiyakkanu parōksha-vinayakke Kabbappu-nāḍoḷ Māḷigeyahaḷalu  
 paḍdisāḷeya mūḷisi tamma garugaḷ Prabhūchandra-siddhānta-dēvara kālāṁ karchchi dhārā-pūrvvakam  
 mūḷi kottaru Āreya-keṇeyumaṁ ā keṇeya mūḍaṇa deṣeyalu khaḍḍuga beddal ||

In the same maṇḍapa.

(East face)

S'rimat-parama-gaṁbhīra-syādvād-āmōgha-lāñchhanam |  
 jiyāt traiḷōkya-nāthasya āsanam Jina-āsanam ||

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarāvani-mahā-mahāri-saṁhāra-karāṇa-kāraṇa-prachan-  
 ḍa-daṇḍanāyaka-mukha-darppaṇa-karṇē-japa-kubhrit-kuḷisa Jina-dharma-harmya-māṇikya-kaṭasa  
 Maḷayaja-mḷita-Kāsmīra-kāḷāgaru-dhūpa-dhūma-dhyāmaḷikṛita-Jinārchchanāgāra | nirvikāra Madana-  
 anō-harikāra | Jina-gaṇḍhādaka-pavitrikṛitōttamāṅga-Viralakshmi-bhujāṅga āhārābhaya-bhaishajya-

**śāstra-dāna-vinōdam Jina-dharmma-kathā-kathana-pramōdanumappa śrīmatu Bala-Dēva-daṇḍanāyakane**

sthīranē bhīpp amarādriyindav adhikaṃ gambhīranē bhāppu sà-  
garadind aggaḷam entu dāniye surōrvvijakke māraṇḍaḷam |  
sura-rāj uṃṃ eṇe yendu kirttipudu kaykoṇḍ akkaṇṇiṃ santatam |  
dhavēy-ellaṃ Bala-Dēv-amātyanan ilā-lōkaika-vikhyātanaṃ ||

Bala-Dēva-daṇḍanāyaka- |  
n alaṅghya-bhūja-baḷa-parākramaṃ Manu-charitaṃ |  
jalariḷhi-vēśhṭita-dhāttri- |  
taladoḷu saman āro mantri-chūḍāmaṇiyoḷu ||

palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakkādoḍam |  
baladiṃ tējadin oḷpiniṃ guṇadin ād-audāryyadiṃ dhairyyyadiṃ |  
lalanā-chitta-harōpachāra-vidhiyṃ gambhīryyadiṃ śauryyadiṃ |  
Bala-Dēvaṅge samānam appar oḷarē matt anyā-daṇḍādhiparu ||

ā Bala-Dēvaṅgaṃ mṛiga- |  
śābēkshape yenipa Bāchikabbegav akhiḷōr- |  
vvi-bandhu puṭṭidaṃ guṇa- |  
lōbaran adaṭ-aleva-Siṅgimayyan udāraṃ ||

Jina-dharmamābarā-tigma-rōchi-sucharitraṃ bhavya-vapśōttamaṃ si- |  
śhṭi-nidhānaṃ mantri-chūḍāmaṇi budha-vinutaṃ gōtra-vapśyāmbārārkkam |  
vanitā-chitta-priyaṃ nirmāṇaṃ anupamaṃ atyuttamaṃ kāre-kūrppaṃ |  
vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayaṃ dhāttriyoḷ Siṅgimayyaṃ ||

(West face.)

Jina-pada-bhaktan iśhṭa-jana-vatsalan āśrita-kalpa-bhūruhaṃ |  
muni-charaṇāmbujāta-yuga-bhrīṅgaṃ udāraṃ anūna-dāni ma- |  
ttina purushargge pōlipud ad ār ddore yemb inegaṃ negaḷḍan i- |  
manuja-nidhānaṃ endu pogaḷguṃ dhare pērggaḍe Siṅgimayyanā ||

eṇe negaḷḍa Siṅgimayyana |  
vanite manōrathana Lakshmi yenipaḷu rūpiṃ |  
jana-vinute Siriya-dēviya- |  
n anunayadiṃ pogaḷvud akhiḷa-bhūtaḷa-vellaṃ ||

vachana || ā mahānubhāvan avasāna-kāḷadoḷu ||

parama-śrī-Jina-pāda-paṅkaruhamaṃ sad-bhaktiyṃ tāḷdi ni- |  
bbaradiṃ pañcha-padaṅgaḷam neneyutaṃ durmmōha-sandōhamam |  
tvaritaṃ khaṇḍisutaṃ samādhi-vidhiyṃ bhavyābjani-bhāskaram |  
nirutaṃ pērggaḍe Siṅgimayyan amarēndrāvāsamaṃ poḷḷidaṃ ||

Svasti samadhiyata-pañcha-mahā-kalyāṇasṭha-mahā-prātihāryya-chatus-tripśad-atīśaya-virājamūna bha-  
gavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-kamaḷa-vinirggata-sad-asad-ādi-vastu-svarūpa-nir-  
paṇa-pravaṇa-rāddhāntādi-sakaḷa-śāstra-pārāvāra-pāruga parama-tapaś-charaṇa nirataruṃ oppa śrīman  
maṇḍalāchāryya-Prabhāchandra-siddhānta-dēvara guḍḍi Nāgiyakkanuṃ Siriyavveyuṃ Saka-varuṇa  
1041 neya Siddhārtti samvatsarada Kārttika-suddha dvādasa Sōmavāradandu mahā-pūjeyam māḍi  
niśidhiyaṃ nīṇisidaḷ ||

*In the same maṇḍapa.*

*(East face.)*

S'rimad Yādava-vamśa-maṇḍana-maṇiḥ kṣhōṇīśa-rakṣhā-maṇiḥ  
Lakṣmi-hāra-maṇiḥ narêśvara-śiraḥ-prōttuṅga-śumbhan-maṇiḥ |  
jyān niti-pathōkṣha-darppaṇa-maṇiḥ lōkayka-chūḍāmaṇiḥ  
śrī-Viṣṇu-vinayārchchitō guṇa-maṇiḥ samyaktva-chūḍāmaṇiḥ ||  
ereda manujaṅge sura-bhū- |  
miruham śaraṇ end avaṅge kuṣiśāgāraṇ |  
para-vaniteg Anilatanayaṇ |  
dhuradoḷu poṇaṇvaṅge Mṛityu Vinayādityaṇ ||

vṛitta || enetānuṇ keṇ-dēgulaṅgaḥ enetānuṇ Jaina-gēhaṅgaḥ en- |  
t enetūṇ nārkaḷaṇ ūrggaḷaṇ prajegaḷaṇ santōshadiṇ māḷidaṇ |  
Vinayāditya-nṛipāḷa-Poysaḷaṇe sandirdhaṇ Balindraṅge mē- |  
l ene pempaṇ poḷavanna āvano mahā-gambhīraṇaṇ dhīraṇaṇ ||  
iṭṭageḇ end aḷaḷda kuḷigaḷ keṇy āḍavu kalluge goṇḍa pēr- |  
vveṭṭu dharā-taḷakke suriy āḍavu suṇṇada bhaṇḍi banda per- |  
vvaṭṭeṇ pallaṇ āḍuv ene māḷisidaṇ Jina-rāja-gēhamāṇ |  
neṭṭane Poysaḷēśaṇ ene baṇṇipar āt Mmale-rāja-rājanāṇ ||

kanda || ā Poysaḷa-bhūpaṅge ma- |  
hipāḷa-kumāra-nikara-chūḍā-ratnaṇ |  
śrī-pati nija-bhūja-vijaya-ma- |  
hipati janiyis-dan adhaṭaṇ Eṇyaṅga-nṛipaṇ ||

vṛitta || Vinayāditya-nṛipāḷa-ātmaṇ iḷā-lōkaika-kalpadrumaṇ |  
Manu-mārggaṇ jagad-ēka-vīraṇ Eṇyaṅ-urvviśvaraṇ mikkan ā- |  
tana putraṇ ripu-bhūmipāḷaka-mada-sammarddanaṇ Viṣṇu-va- |  
rddhana-bhūpaṇ negaḷdaṇ dharāvaḷeyadoḷu śrī-rāja-kaṇṭhīraṇaṇ ||

kanda || ā negaḷd Eṇyaṅga-nṛipā- |  
ḷana sūnu brīhad vāiri-maḍanaṇ sakaḷa-dhara- |  
tri-nāṭhaṇ aritthi-janatā- |  
Bhānūsutaṇ Viṣṇu-bhūpaṇ udayaṇ geydaṇ ||  
ari-narapa-sirāspḥāḷana- |  
karaṇ uddhata-vāiri-maṇḍalēśvara-mada-saṇ- |  
haraṇaṇ nijānvayaikā- |  
bharaṇaṇ śrī-Biṭṭi-Dēvaṇ i vara-dēva ||

Svasti samadhiḡata-pañcha-mahā-śabda mahā-maṇḍalēśvara | Dvāvatipura-varādhīśvara | Yādava-  
kuḷāmbara-dyumaṇi | samyaktva-chūḍāmaṇi | Malaparoḷ-gaṇḍa | chalake-balu-gaṇḍa | nāḷim-munn-iṇṇiḷ  
sauryamaṇa meṇṇa | Talakāḍu-gaṇḍa | gaṇḍa-prachandaḷ | Paṭṭi-Perumāḷa-nija-rājyābhyudayaḷkā-rak-  
ṣhaṇa-Jakṣhaka | avinaya-narapāḷaka-jana-sikṣhaka | Chakraḡoṭṭa-vana-dāvānaḷaṇ | ahita-maṇḍaḷika-  
kāḷānaḷa | Toṇḍa-maṇḍaḷika-maṇḍaḷa-prachandaḷ-daurvānaḷa | prabaḷa-ripu-baḷa-saṇḥaraṇa-kāraṇa |

vidviṣṭa-maṇḍalika-mada-nivāraṇa-karaṇa | Nalambavādi-goṇḍa | pratipakṣa-narapāḷa-lakṣmīyan-irkkul-  
 li-goṇḍa | tappe-tappuva jaya-srikānteyan-appuva | kure-kūrppa sauryyamam-törppa | virāṅgan-ālingita-  
 dakṣhiṇa-dōrddanda | nudidante-goṇḍa | Adiyamana-bridaya-sūla | virāṅgan-ālingita-lōla | uddhatārāti-  
 kañja-vana-kunjara | saraṇagata-vajra-pañjara | sabaja-kirtti-dhvaja | saṅgrāma-vijaya-dhvaja | Pengi-  
 Raya-manō-bhaṅga | vira-prasaṅga | Narasiṅga-Varmma-nirmūḷanam | taḷapāḷa-kāḷāṇaṇam | Hānuṅgalu-  
 goṇḍa | chaturmukha-goṇḍa | chatura-chaturmukhan | āhava-Shaṇmukha | Sarasvatī-karṇmāvatampsan |  
 unnata-Viṣṇuv-amṣa | ripu-hriḍaya-sālya | bhitaran-kolla | dāna-vinōda | champakāmōda | chit-  
 samaya-samuddharana | gaṇḍar-ābharana | vivēka-Nārāyaṇa | vira-pārāyaṇa | sābhīya-vidyādharā |  
 samara-dhurandhara | Poysaḷānvaya-bhānu | kavi-jana-kāmadhēnu | Kali-yuga-pārtha | duṣṭarḡge-  
 dhūrttha | saṅgrāma-Rāma | sāhasa-Bhūma | haya-Vatsa-rāja | kūtāṭa-Manōja | matta-geja-Bhagadattan |  
 abhinava-Chārudatta | Nilagiri-samuddharana | gaṇḍar-ābharana | Koṅgara-Māri | ripu-kula-taḷapra-  
 hāri | Tereyūran-aleva | Koyatūra-tuḷiva | Peṇṇeru-disāpaṭṭa | saṅgrāma-jataḷaṭṭa | Pāṇḍyanam-keṇ-  
 koṇḍa | Uchchaṅgi-goṇḍa | ēkāṅga-vira | saṅgrāma-dhīra | Pombuchcha-nirdhātana | Sāvimale-  
 nirllōṭana | vairi-kāḷāṇaṇam | ahita-dāvāṇaḷa | śatru-narapāḷa-diśāpaṭṭa | mitra-narapāḷa-lalāpaṭṭa |  
 ghaṭṭavan-aḷiva | Tuḷuvara-sāḷeva | Gōyindavāḍi-bhayaṅkaran | ahita-baḷa-Saṅkhara | roddhava-tuḷiva |  
 kitagaram-piḷiva | Rāyarāyaṇa-pura-sūrekaṇṇa | vairi-bhaṅgaṇṇa | vira-Nārāyaṇa | sauryya-pārāyaṇa | śrīmatu  
 Kōsava-dēva-pādārādhaka | ripu-maṇḍalika-sādhaḷādy anēka nāmāvaḷi-samāḷaṅkṛitanam giri-durgga-  
 vana-durgga-jala-durggādy anēka-durggaṅgaṇam aśramadiṇ koṇḍa chaṇḍa-pratāpadim Gaṅgavāḍi-tom-  
 battaru-sāsiramaman | Lokkigoṇḍi-varan unḍige sādhyam māḍi | mattam ||

vritta || ceyoḷu duṣṭaran uddhatārīgala nāl and otti beṅkoṇḍu dōr- |

bbaḷadim dēṣaman āvagam tanage sādhyam māḍiral Gaṅga-maṇ- |  
 ḍalam end ḍlage tettum ittu besanam pūṇḍ irppinam Viṣṇu-Po- |  
 ysalaṇ irddam sukhadinde rājyaḍ oḍavindam santutōsāhadim ||  
 hattidan ettal attal idirāda-nṛipāḷakar aḷki baḷki kaṇ- |  
 ḍittu samasta-vastugaḷan āḷutanamasale pūṇḍu santatam |  
 suttalum ḍlag ippar ene muninavarggam anēkar ādavar- |  
 gg attalaḷagam pogartteg ene baṇṇipan āvano Viṣṇu-bhūpanam ||

Antu Tribhuvana-malla Taḷakāḍu-goṇḍa bhujā-baḷa-Vira-Gaṅga-Viṣṇu-varddhana-Poysaḷa-Dēvara  
 vijaya-rājyam uttarōttarābhividdhi-pravarddhamānam āchandrārkkā-tāraṇ-baraṇ saluttam ire tat-  
 pāda-padmōpajivi piriy-arasi paṭṭa-mahādēvi Sāntala-Dēvi ||

(South face.)

Svasty anavarata-parama-kalyāṇābhīyudaya-sahasra-phala-bhōga-bhāgini dvitīya-Lakṣmī-lakṣhaṇa-  
 samāneyum | sakala-guṇa-gaṇānūneyum | mabhinava-Rukumiṇi-dēviyum | pati-hita-Satyabhāmayum |  
 vivēkaika-Bṛihaspatiyeum | pratyutpanna-Vāchaspatiyeum | muni-jana-viṇēya-jana-viṇīteyem | chatus-  
 samaya-samuddharaneyum | brata-guṇa-sila-chārītrantahkaraneyum | lōkaika-vikhyāteyem | patibratā-  
 prabhāva-prasiddha-Sīteyem | sakala-vandi-jana-chintāmanīyeum | samyaktva-chūḷāmanīyeum | mudvritta-  
 savati-gandhavāraṇeyum | puṇyōpārjajana-karaṇa-kāraṇeyum | Manōja-rāja-vijaya-patākeyum | nija-  
 kaḷābhīyudaya-dīpīkeyum | gīta-vādyā-sūtradhāreum | Jina-samaya-samudita-prākāreum | Jina-  
 dharmma-kathā-kathana-pramōdeum | mātārūbhaya-bhaishajya-śāstra-dāna-vinōdeum | Jina-dhar-  
 mma-nirmmaḷeyum | bhavya-jana-vachchhaḷeyum | Jina-gandhōdaka-pavitri-kṛitōttamāṅgeyum appa ||

kanda || ā negaḷda-Viṣṇu-nṛipana ma- |  
 nō-nayana-priye chaḷāḷa-nīḷāḷaki chan- |  
 drānane Kāmana Rati yalu |  
 tān ene tōṇe sari samāne S'āntala-Dēvi ||

vṛitta || dhuradoḷ Viṣṇu-nṛpālakāṅge vijaya-śrī-vakshadoḷu santataṁ |  
paramānandadin ōtu nilva vipula-śrī-tējad uddāniyaṁ |  
vara-dig-bhittiyaṁ cydisal neṇeva kirtti-śrīy anutt irppud i |  
dhareyoḷ S'āntala-Dēviyaṁ neṇeye baṇṇipp aṇṇanē vaṇṇipaṁ ||

Kali-kāla-Viṣṇu-vaksha- |  
sthalaḷadoḷu Kali-kāla-Lakshmi nelasidaḷ ene S'ān- |  
tala-Dēviya saubhāgyama- |  
n ele gaḷa baṇṇisuven embanē vaṇṇisuvam ||

S'āntala-Dēvige sad-guṇa- |  
vantege saubhāgya-bhāgyavatige Vachas-śrī- |  
kānteyum Agajeyum Achyuta- |  
kānteyum eṇey allad uḷida satiyar ddoreyē ||

akkara || gurugaḷu Prabhāchandra-siddhānta-dēvaru hetta-tāyi guṇa-nidhi Māchikabbe |  
piṛiya-perggaḍe Mārasīṅgayanṁ tande māvaṇaṁ perggaḍe Siṅgimayyaṁ |  
arasaṁ Viṣṇu-varddhana-nṛipaṁ vallabhaṁ Jinanāthaṁ tanag endu Viṣṇu-deyvaṁ |  
arasi S'āntala-Dēviya mahimeyaṁ baṇṇisalu bakktme bhūtaḷadoḷu ||

Saka-varuṣaṁ 1050 mūṇencya Virōdhikṛit-saṁvatsarada Chaitra-suddha-pāñchami Sôma-vāradandu  
Sivagaṅgeya tīrtthadalu muḷipi svarggatey ādaḷu ||

vṛitta || i Kali-kālaḷadoḷu Manu-Bṛihaspati vandi-janāśrayaṁ jaga- |  
ḍ-vyāpita-kāmadhēnum abhimāni mahā-prabhu-paṇḍitāśrayaṁ |  
lōka-jana-stutaṁ guṇa-gaṇābharaṇaṁ jagad-ēka-dāniy a- |  
vyākula-mantriyendu pogalguṁ dhare pērggaḍe Mārasīṅgaṇaṁ ||  
doreyē pērggaḍe Mārasīṅga-vibhuvīṅg i-kālaḷadoḷu |  
purushārthaṅgaḷoḷ aty udārateyoḷaṁ dharmaṇmānūrāgaṅgaḷoḷu |  
Hara-pādābja bhaktiyōlu niyamadoḷu siḷaṅgaḷoḷu tān enalu |  
sura-lōkakke manōmudind arasu pōdaṁ bhūtaḷaṁ kirttisalu ||

kanda || aṇṇama-Sāntala-Dēviyu- |  
m aṇṇayadiṁ tande Mārasīṅgayanum eṇb i |  
vaṇite-Māchikabbeyu- |  
m inibarum oḷaṇoḷane muḷipi svarggatar āḷar ||

lōkhaka Bōkimayya ||

(West face.)

arasi suragatiyaṁ aydida- |  
i iral āg eṇag endu bandu Beḷugaḷadalu du- |  
rddhara-saṁnyāsanadiṁ |  
pariṇate tāyi Māchikabbe tānuṁ toṇedaḷ ||

vṛitta || ari-magulaḷ-irdda kaṇ-maḷarggaḷ ōduva pañcha-padaṁ Jinēndraṇaṁ |  
smaṛiyisuv ōje bandhu-janamaṁ biḍip-unnati saṁnyasakke van- |  
ḍ iral osed ondu tūṅgaḷ upavāsadoḷ imbine Māchikabbe tāṁ |  
suragatiḷ cydidalaḷu sakaḷa-bhavyara saṁnidhiyoḷ samādhiiyaṁ ||

kanda || ā Mārasīṅgamayyana |  
kāṁni Jina-charaṇa-bhakte guṇa-saṁyutev u- |

ddāma-patibrate yend i- |

bhūmi-janaṇṇa pogale Māchikabbeye negaḍaḍa ||

Jina-pada-bhakte bandhu-jana-pūjitey āsrita-kāmadhēnu Kā- |

mana-satigaṇa mahā-sati-guṇāgrāṇi dāna-vinōde santataṇṇa |

muni-jana-pāda-saṅkarāṇa-bhakte jana-stute Mārasīṅgama- |

yyana sati Māchikabbē yene kirttisugunā dhare mechchi nichchalun ||

Jinanūtham tanag pūṇaṇṇe Bala-Dēvaṇṇa tande pett-abbe sa- |

d-vanitāgrēsare Bāchikabbē yene tanmanṇa Singaṇṇaṇṇa sandamān- |

tanadind aggada Māchikabbē sura-lōkakk ōḍaḍa endendu mē- |

dini yellam pogaluttam irppaḍa eno baṇṇippa aṇṇanē vaṇṇipam ||

vr̥tta || peṇḍir ssannyāsamaṇṇa gōḍa-avarolag initam ballar ār embinaṇṇa kai- |

koṇḍāgaḍa ghōra-vīra-vrata-paṇṇateyam mechchi santōshadindaṇṇa |

pāṇḍitvaṇṇa chittadoḍa tāṭṭire Jina-charaṇṇaṇṇa bhōjumaṇṇa bhāvisuttam |

koṇḍāḍaḍa dhātri tannaṇṇa suragati vadeḍaḍa lileyaṇṇa Māchikabbē |

dānaman anūnamaṇṇa kaḷa |

kēnārthi yendu koṭṭu Jinaṇṇaṇṇa mānadoḍa |

dhyaṇisuttaṇṇa mudipidaḍa i- |

nn ēṇ embudo Māchikabbey ond unṇatiyam ||

intu tanuma gurugaḷa Prabhāchandra-siddhānta-dēvaraṇṇa Varddhamaṇṇa-dēvaraṇṇa Itavichandra-dēvaraṇṇa  
samasta-bhavya-janaṇṇaḷa sannidhiyola sannyasanamaṇṇa kaikoṇḍa avara pōḷva samādhiyam kēḷutta mudhi-  
pidaḷa ||

pāṇḍita maraṇṇadin i-bhū- |

maṇḍaladoḷu Māchikabbey antevol ār kkai- |

koṇḍaḍa intu negaḍaḍa arigaḷa a- |

khaṇḍitamaṇṇa ghōra-vīra-sannyāsanaṇṇaṇṇa ||

avara vaṇṇsāvātāraṇṇa ent endade ||

kanda || Jina-dharma-nirmmaḷaṇṇa bha- |

vya-nidhāṇṇa guṇa-gaṇāśrayaṇṇa Manu-charitaṇṇa |

muni-charaṇa-kamaḷa-bhṛiṇṇaṇṇa |

jana-viṇuttaṇṇa Nāga-Varmma-dandādhiṇṇaṇṇa ||

vr̥tta || anupāna-Nāga-Varmmana kuḷāṅgane pempina Chandikabbē sa- |

j-jana-nute māni-dānina-guṇi mikka-patibrate siladinde mē- |

dini-sutegaṇṇa migil pogalal ān ariyaṇṇa guṇadaṇṇa-kārtteyaṇṇa |

Jina-pada-bhakteyaṇṇa bhuvana-saṇṇstuteyaṇṇa jagad-ēka-dāniyaṇṇa ||

avargge su-putraṇṇa budha-jana- |

nivahak kārttiva kāmabhēnu venuttaṇṇa |

bhuvana-janaṇṇa pogalalu mi- |

kk avan udayaṇṇa geydan uttamaṇṇa Bala-Dēvaṇṇa ||

vr̥tta || sakaḷa-kaḷāśrayaṇṇa guṇa-gaṇābharaṇṇaṇṇa prabhu-paṇḍitāśrayaṇṇa |

sukavi-jana-stutaṇṇa Jina-padābhjani-bhṛiṇṇaṇṇa anūna-dāni lau- |

kika-paramārtham emb eraḍumaṇṇa nere ballan enutte dandāṇā- |

yaka-Bala-Dēvaṇṇaṇṇa pogalvud ambudhi-vēshṭita-bhūri-bhūtaḷaṇṇa ||

muni-nivahakke bhavya-nikarakke Jinésvara-pûjegalge mi- |  
 kk anupama-dâna-dharmavad odaviñge nirantaram onde mârggadîp |  
 maneyol anâkulañ maduvey-andada-pâñginol unbud endadîp |  
 manuja-nidhânanam pogalvanê vogalvam Bala-Dêv-amâtyanam ||

sthiranê Mêru-girîndradiude migilê gambhîranê bhâppu sâ- |  
 garadind aggalam entu dâniye surôrvîjakke mël bhôgiyê |  
 Sura-râjañ eñe yendu kirttipudu kaykonl alkañ santatam |  
 dhareyol âri-Bala-Dêv-amâtyanam ilâ-lôkaka-vikhyâtanam ||

kanda || Bala-Dêva-danḍanâyaka- |  
 n alaṅghya-bhujā-baḷa-parākramam Manu-charitam |  
 jalañidhi-vêśhita-dhâtri- |  
 taḷadalu saman âro mantri-chûḍânamyolu ||

S'rimatu Chârukîrtti-dêvara guḷḷa lôkhaka Bôkiuḷḷa barada biruda-rûvâri-mukha-tiḷaka Gaṅgâ-  
 chariya tamma Kâṇvâchâri kaṇḍarisida ||

(North fice.)

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvanî-mâhâ-mahâri-saṃhâra-karaṇa-kâraṇa | prachan-  
 ḍa-danḍanâyaka-mukha-darppana | kathaka-mâgadha-puṇyapâṭhaka | kavi-ganaki-vâdi-vâgmî-janatâ-  
 dâridra-santarppana | Jina-samaya-mahâ-gaṇa-sôbhâkara-divâkara | sakaḷa-muni-jana-nirantara-dâna-  
 gaṇâsraya | śrêyaṃsa Sarasvatî-karṇâvatamsa | gôtra-pavitra | parâṅganâ-putra | bandhu-jana-manô-  
 rañjana | durita-prabhañjana | krôḍha-lôbhâñrita-bhaya-mâna-mada-vidûra | Gutta-Chârudatta | Jîmûta-  
 vâhana | samâna parôpakârôdâra | pâpa-vidûra | Jina-dharmma-nirmmaḷa | bhavya-jana-vatsaḷa | Jina-  
 gandhâdaka-pavitrîkṛtôttamanṅan | anupama-guṇa-guṇôttuṅga | muni-charaṇa-sarasiruba-bhṛiṅga |  
 pañḍita-maṇḍalî-puṇḍarîka-vana-prasaṅga | Jina-dharmma-kathâ-kathana-pramôdanam | âhârâbhaya-  
 bhaishajya-sâstra-dâna-vinôdanam appa śrimatu Bala-Dêva-danḍanâyakan eñe negaḷda ||

â Bala-Dêvaṅgam mṛiga- |  
 sâbêkshane yanipa Bâchikabbegav akhiḷô- |  
 rvi-bandhu puṭṭidam guṇi- |  
 lôbaran adaḷ aleva Siṅgimayyan udâram ||

vitta || Jinapati-bhaktan ishṭa-jana-vatsaḷan âsrita-kalpa-blâruham |  
 muni-charaṇambujâta-yuga-bhṛiṅgan udâran anûna-dâni ma- |  
 ttina purusharḡge pôlisuvad âr dore yembinegam negaḷḷan i |  
 manuja-nidhânan endu pogalḡm dhare pērggaḷe Siṅgimayyana ||

Jina-dharmmamâbara-tigmarôchi su-charitam bhavya-vaṃsôttanam si- |  
 sṭha-nidhânam mantri-chintâmani budha-vinutam gôtra-vaṃsâmbârûkkam |  
 vanitâ-chitta-priyañ nirmmaḷan anupaman atyuttamam kûrekûrppam |  
 vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayañ dhâtriyol Siṅgimayyam ||

kanda || S'riyâ-dêvi gaṇâgrany |  
 i yugadoḷu dâna-dharmma-chintâmani Blâ-dô- |  
 viya Konti-dêviya |  
 dore yenna Siṅgimayyana vadhuva ||

Svasty anavārata-parama-kalyāṇābhyaśraya-sata-sahasra-phala-bhoga-bhāgini dvitīya-Lakṣmī-samāne-  
 yam sakala-kalāgamānūneyam vivēkayka-Bṛihaspatiyam muni-jana-vinēya-jana-vinteyam patibratā-pra-  
 bhāva-prasiddha-Sīteyam samyaktva-chūḍāmaṇiyam udṛitta-savati-gandha-vāraṇeyam āhārābhaya-bhai-  
 shajya-śāstra-dāna-vinōdeyam appa śrīmad-Viṣṇu-varddhana-Pōysaḷa-Dēvara piri-ārasi paṭṭa-mahādēvi  
 S'āntala-Dēviyar śrī-Belguḷa-tīrtthadoḷu Savati-gandha-vāraṇa-Jinālayamaṁ māḷisiy adakke dēvatā-pūṭe-  
 gaṁ rishi-saṁudāyakk-āhāra-dān-ikkam jirṇnōddhārakkam Kalkaṇi-nāḍa Māṭṭa-Navileyumaṁ Gaṅga-  
 samudrada naḍu-bayalal ayyattu-koḷaga-guḍḍeya tōṭamumaṁ nālvattu-gadyāna-ponnan ikki kaṭṭisi  
 charuṅge viḷasana-kaṭṭamamaṁ śrīmad Viṣṇu-varddhana-Pōysaḷa-Dēvaraṁ bōḷikonḍu Saka-varuṣa  
 sāyirada nālvattaydenēya S'ōbhakṣit-sapvatsarada Chaitra-suddha-pāḍiv. Bṛihaspati-vāradandu tamma  
 gurugaḷu śrī-Mūla-saṅghada Dēsiya-gaṇada Postaka-gachchhada śrīman Mēghachandra-traividya-dēvara  
 sishtar appa Prabhāchandra-siddhānta-dēvarge pāda-prakṣhāṇamaṁ māḍi sarbba-bādhā-parihārāvāgi  
 biṭṭa datti ||

vṛtta || priyadind int'idan cyde kāva-purushargg āyūṁ mahā-śrīyūṁ a-  
 kkey idam kāyade kāyva pāpige Kurukṣētrōrvviyoḷ Pārāṇā-  
 siyoḷ ēl-kōṭi-munindraraṁ kapileyam vōḍāḷhyaraṁ kondud on-  
 d ayaṣam sārggum idendu sāṅ'd apad i śaṅksharaṁ santatam ||

ślōka || sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ |  
 shashṭir-vvaruṣa-sahasraṇi viśṭāyāṁ jāyate krimiḥ |

*In Pōrṣamūtha basti.*

(North face.)

S'rīman-nātha-kulēndur Indra-parishad-vandya-śrūta-ści-sudhā-  
 dhārā-dhauta-jagat-tamō 'paha-mahāḷ-piṇḍa-prakāṇḍam me-lat |  
 yasmān nirmajā-dharmāna-vārdhī-viṇḍa-śrīr vvarddhamaṇi sātūṇ  
 bharttur bhavya-chakōra-chakram avatu śrī-Varddhamaṇi Jinah ||  
 jīyād arthhayutēndrabhūti-viditābhikhyō gaṇē Gautama-  
 svāmi sapta-maharddhībhis tri-jagatim āpādayan pādāyōḷ |  
 yad-bōdhāmbudhim ētya Vira-Himavat-kutkila-kaṇṭhād budhām  
 bhōdātā bhuvanam punāti vachana svachchhanda-Mandākini ||  
 tīrtthē śadaśan abhavan naya-dṛk-sahasra-visrabdhā-bōdha-vapushaś S'rutakēvadindrāḷ |  
 nirbbhindatām vibudha-bṛinda-śrō 'bhivandya sphūjjad-vachah-kuṣṣataḷ kumatādri-mudrāḷ ||  
 varṇyaḷ kathan nu mahimā bhāṇa Bhadrabāhōr  
 mmōhōru-malla-mada-marddana-vṛtta-bāhōḷ |  
 yach chhishyatāpta-sukritēna sa Chandra-Guptaś  
 sūśrūshyatē sma suchiraṇ vana-dēvatābhīḷ ||  
 vandyō vibhar bhūvi na kair iha Kōṇḍakēndah kunda-prabhā-praṇayi-kirtti-vibhūśitāsah |  
 yaś chāru-chāraṇa-karāmbuja-chañcharikaś chakrē śrūtasya Bharatē prayataḷ pratishṭhāt ||  
 vandyō bhasmaka-bhasma-sātkṛiti-paṭuḷ Padmāvati-dēvatā-  
 dattōdātta-padas svō-mantra-vachana-vyāhāta-Chandraprabhah |  
 • āchāryas sa Samantabhadra-gaṇabhrīd yēnēha kūlē Kalau  
 Jainam vartma samanta-bhadram abhavad bhadrām samantān mubuh ||

chūṛṇi || yasyaivaṁ vidhā vādārambha-samprambha-vijṇinbhītābhivyaktayas sūktayaḷ ||



vṛitta || pūrvam Pāt diputra-madhya-nagarē bhēri mayā tāḍitā  
 paścān Mālava-Sindhu-Thakka-vishayē Kāñchīpurē vaidisē |  
 prāptō 'ham Karabhāṭakam bahu-bhaṭam vidyōtkāṭam sankāṭam  
 vādārtthī vicharāmy aham narapatē śārdḍḍāla-vikrīḍitam ||  
 avatu-taṭam atati jhaṭiti sphuṭa-paṭu-vāchāṭa-Dhūṛjjaṭēr api jīhvā |  
 vāḍini Samantabhadre sthītavati tava sadasi bhūpa kā sthānaishām ||

yō 'sau ghāti-mala-dvishad-bala-silā-stambhāvali-khaṇḍana-  
 dhyānāsīḥ paṭur Arhatō bhagavatas sō 'sya prasādi-kṛitah |  
 chhātrasyāpi sa Sīṃhanandi-muninā nō chēt katham vā silā-  
 stambhō rājya-Ramāgamādīva-parighas tēnāsi khaṇḍō ghanah ||  
 Vakragrīva-mahā-munēr dḍāsa-śata-grīvō 'py Ahīndrō yathā  
 jātam stōtam aṭam vachō-balam asau kiṃ bhagna-vāgni-brajam |  
 yō 'sau śāsana-dēvatā-bahumatō hrī-vakra-vādi-graha-  
 grīvō 'smim atha śabda-vāchyam avadaḍ māsān samāsēna shaṭ ||  
 nava-stōtram tatra prasarati kavīndrāḥ katham api  
 prajānam Vajrādau rachayata param Nandini munau |  
 Nava-stōtram yēna vyarachi sakalārha-pravachana-  
 prapañchāntarbbhāva-pravaya-vara-sandarbbha-subhagam ||  
 mahimāsa Pātrakēsari-gurōḥ param bhavati yasya bhakty āsit |  
 Padmavati-sahāyāt tri-lakṣaṇa-kadartthanam karttum ||  
 Sumati-dēvam anam stutayēna vas Sumati-saptakam āptatayā kṛitam |  
 pariṣṭāpāda-tatva-padārtthīnam sumati-kōṭi-vivartti bhavartti-hṛit ||  
 udētya samyag diśi dakṣiṇasyāṃ Kumārasēnō-munir astam āpa |  
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśah ||  
 dharmmārttha-kāma-parinirvṛiti-chāru-chintās Chintāmaṇiḥ prati-nikētam akāri yēna |  
 sa stūyatē sarasa-saukhyā-bhujā sujātas Chintāmaṇir munī-vṛishō na katham janēna ||  
 chūdāmaṇiḥ kavīnam Chūdāmaṇi-nāma-sēvya-kāvya-kavīḥ |  
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kīrtim āhartum ||

chūṛṇi || ya ēvam upaślōkitō Daṇḍinā ||

Jahnōḥ kanyām jaṭāgrēṇa babbhāra Paramēśvarah |

Śrīvarddha-dēva sandhatsē jīhvāgrēṇa Sarasvatīm ||

Pushpāstrasya jayō gaṇasya bhāṇam bhūbhṛich-chhikhā-ghaṭṭanam  
 padbhyām astu Mahēśvaras tad api na prāptum tuḷam Īsvarah |  
 yasyākhaṇḍa-kaṭavatō 'śṭa-vīḷasad-dīpāla-mauli-skhalat-  
 kīrtti-Svas-sarītō Mahēśvarā ila stutyas sa kais syān munīḥ ||  
 yas saptati-mahā-vādān jigāyānyānathā mitān |  
 Brahma-kakṣhōrchchitas sō 'rehyō Mahēśvara-muniśvarah ||  
 Tārā yēna vinirjita ghaṭa-kuṭi gūḍhāvātārā samam  
 Banddhair yyōḍhṛita-pīḍa-pīḍita-kudṛig dēvārttha-sēvāñjaliḥ |  
 prāyaśchittam avāṅghri vārja-rajās-snānam cha yasyācharat  
 dōṣhām Sugatas sa kasya vishayō Dēvakaṇkaḥ kṛiti ||

chūṛṇi || yasyēdam ātmanō 'maṇya-sūmānya-niravadya-vidyā-vibhavōpavarṇanam ākarṇyatē ||

rājan Sāhasa-tuṅga santi bahavaḥ śvētātapatrā nṛpāḥ

kintu tvat-sadṛiśa raṇē vijayinas tyāgōmatā durllabhāḥ |

tadvat santi budhā na santi kavayō vādīśvarā vāgminō  
nānū-sūtra-vichāra-chātura-dhiyaḥ kālē Kalau madvidbhāḥ ||

namō Mallishēṇa-Maladhāri-dēvāya ||

(East succ.)

rājan garvāri-darppa-pravidalana-paṭus tvam yathātra prasiddhas  
tadvat khyātō 'ham asyām bhuvi nikhīja-madōtpātanaḥ paṇḍitānām |  
nō chēd ēshō 'ham ētē tava sadasi sadā santi sautō mahāntō  
vaktum yasyāsti śaktis sa vadatu viditāsēsh- sūstrō yadi syāt ||  
nāhaupkāra-vaśikritēna manasā na dvēshinā kēvalam  
nairātmyam-prati padya naśyati janē kārūṇya-buddhyā mayā |  
rājñas śrī-Himasitajasya sadasi prāyō vidagdhatmanō  
Buddhānām sakalān vijitya Sugataḥ pādēna visphōṭitaḥ ||

śrī-Pushpasēna-munir ēva padam mahimnō dēvas sa yasya sambhūt sa bhavān sadbharminā |  
Śrī-vibhramasya bhavanam namu padmam eva pushpēshu mītram iha yasya sahasra-dhāmā ||  
Vimalachandra-munindra-gurōr ggurur prasamitākliḥa-vādi-madam padam |  
yadi yathāvad avaishyata paṇḍitair nānu tadānv avadishyata vāg vibhōḥ ||

chūrṇi || tathā hi | yasyāyam āpādita-paravādi-hridaya-śōkaḥ patrālumbana-ślōkaḥ ||  
patram śatru-bhayanākarōru-bhavana-dvārē sadā saūcharan  
nānū-rāja-karindra-brinda-turaga-vrātākulē sthāpitaḥ |  
S'aivān Pāsupatāms Tathāgata-sutān Kāpālikān Kāpilān  
uddīśyō ldhrita-chētāsā Vimalachandrāsāmbarēṇadarāt ||

durita-graha-nigrahād bhayam yadi bhō bhūri-narēndra-vanditaḥ |  
nānu tēna hi bhavya-dēhinō bhajata śrī-munim Indranandinam ||  
ghaṭa-vāda-ghaṭi-kōṭi-kōvidam kōvidam pravāk |  
Paravādi-Malla-dēvō dēva ēva na saṁśayaḥ ||

chūrṇi || yēnēyam ātma-nāmadhēya-niruktir uktānāna prishṭavantam Kṛishṇa-Rājam prati ||  
grīhita-pakshād itarah paras syāt tad vādinās tē paravādinās syuḥ |  
tēshām hi mallah paravādi-mallas tan-nāma man-nāma vadanti santaḥ ||

āchāryya-varyō yatir Āryya-dēvō rāddhānta-karttā dhriyatām sa mūrdhni |  
yas svargga-yānōtsava-sūmni kiyōtsargga-sthitaḥ kāyam udutsarjja ||  
śravaṇa-kṛita-triṇō 'sau samyamam jñātu-kūmaś śayana-vihita-vēlā-supta-luptāvadbhānaḥ |  
śrutim arabhasa-vṛityōnmriyā piuchelbhēna śīśyē kila mridu-parivṛityā datta-tat-kiṭa-vartmaḥ ||  
viśvam yaś śruta-bindunāvarurudhē bhāvam kuśāgrīyayā  
budhyaivāti-mahīyasā pravachasā buddham gaṇādhiśvarāḥ |  
śīshyān praty anukampayā kṛiśa-matin aidam yuginān sugis  
tam vāchārchelata Chandrakīrti-gaṇinam chandrābha-kīrtim budhāḥ ||  
sad-dharmma-karmma-prakṛitim paṇāmād yasyōgra-karmma-prakṛiti-pramōkshaḥ |  
tan-nāmmi Karmma-prakṛitim namāmō bhāṭṭarakam dṛishṭa-kṛitānta-pāram ||  
api sva-vāg-vyasta-samasta-vidyas traividya-śabdē 'py anumanyamānaḥ |  
S'rīpāla-dēvaḥ pratipālaniyas satām yatas tatva-vivēchanī dhīḥ ||  
tīrttham śrī-Matisāgarō gurur ilā-chakram chakūra sphuraḥ-  
jyōtiḥ-pita-tamarpayah-pravitatiḥ pūtam prabhūtāsayaḥ |  
yasmād bhūri-parīrtthya-pāvaua-guṇas śrī-varddhamānōllasat-  
ratnōtpattir ilātalādhīpa-śiras-śrīngāra-kūrinī abbūt ||

yatrābhīyōktari laghur llaghu-dhāma-sōma-saumyāṅgabhrīt sa cha bhavaty api bhūti-bhūmih |  
vidyā-dhananījaya-padam viśadām dadhānō Vishṇus sa ēva hi mahā-muni-Hēmasēnah ||

chūrṇni || yasyāyam ananipati-parishadi nigraha-mahi-nipātā-bhiti-dustha-durggarvva-parvvatārūḍha-  
prativādi-lōkah pratijñā-slōkah ||

tarkkē vyākaraṇē kṛita-śramatayā dhimattayāpy uddhatō  
madhyasthēshu manishishu kshitibhrītām agrē mayā sparaddhayā |  
yah kaśchit prativakti tasya vidushō vāgmēya-bhaṅgam paṇam  
kurvvē 'vaśyam iti pratihi nripatē hē Haimasēnam matam ||

hitaishinām yasya nripām udātta-vāchā nibaddhā hita-rūpa-siddhih |  
vandyō Dayāpāla-munis sa vāchā siddhas satām mārddhani yah prabhāvaih ||  
yasya śrī-Matisāgarō gurur asau chañchad-yāsās-chandra-sōh  
śrīmān yasya sa Vādirāja-gaṇabhrīt sa brahmachāri vibhōh |  
ēkō 'tīva kṛiti sa ēva hi Dayāpāla-vratī yan-manasy āstām  
anya-parigraha-graha-kathā svē vigrahē viḡrahaḥ ||  
trailōkyā-dīpikā vāṇi dvābhyām ēvōdagād ila |  
Jina-rājata ēkasmād ēkasmād Vādirājataḥ ||  
āruddhāmbaram indu-bimba-rachitautsukyam sadā yad yāsās  
chhatram vāk-chamarīja-rāji-ruchayōbhyarṇnam cha yat karṇmayōh |  
sēvyas siṃha-samarchhya-pīṭha-vibhavas sarvva-pravādi-prajā  
dattōchchair j Jayakāra-sāra-mahimā śrī-Vādirājō vidām ||

chūrṇni || yadiya-guṇa-gōcharō 'yam vachana-vilāsa-prāsaraḥ kavinām || namō 'rhatē ||

(South face.)

śrīmach-Chālukya-chakrēśvara-jaya-kaṣakē Vāg-vadhū-jauma-bhūmau  
nishkāṇḍam dīṇdimah paryyatati paṭuratō Vādirājasya jishṇōh |  
jahy udyad-vāda-darppō jahihī gamakatā garvva-bhūmā jahāhi  
vyāhārē 'tshyō jahihī sphuṭa-mṛidu-madhura-śrāvya-kāvya-valēpah ||  
Pātālō Vyāla-rūjō vasati su-viditam yasya jihvā-sahasram  
nirggantā svarggatō 'sau na bhavati Dhishanō Vajrabhrīd yasya śishyaḥ |  
jīvōtān tāvad ētan nīlaya-baja vaśād vādinah kē 'tra nānyē  
garvvam nirmmuchya sarvvam jayinam ina-sabhē Vādirājam namanti ||  
Vāg-dēvīm suchira-prayōga-sudṛiḍha-prēmāṇam apy ādarād  
ādattē mama pārśvatō 'yam adhunā śrī-Vādirājō munih |

bhō bhō paśyata paśyataisha yaminām kṛm dharmma ity uchchakair  
abrahmanya-parāh Purātana-munēr vvāg-vṛittayah pātuvaḥ ||

Gaṅgāvanīśvara-śirō-maṇi-baddha-sandhyā-rāgōllasach-charaṇa-chāru-nakhēndu-lakṣmih |  
S'rī-sabda-pūrva-Vijayānta-vinūta-nāmā dhīmān amānusha-guṇō 'sta-tamah pramāṇsuh ||

chūrṇni || stutō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ||

yad-vidyā-tapasōh prāsastam ubhayam śrī-Hēmasēnē munau  
prāg āsit suchinābhīyōga-balatō nitam parām unnatim |  
prāya S'rīvijayē tad ētaḥ akhilam tad-vidhikāyam sthitē  
saṅkrāntam katham anyathānatichirād idṛig-vidhō dṛik-tapah ||

vidyōdayō 'sti na madō 'sti tapō 'sti bhāsvan nōgratvam asti vibhūṭāsti na chāsti mānab |  
jasyāsmayē Kumārabhadra-munīśvaran tam yah khyātīm āpad ihe sāmnyad-aghair gguṇaughah |

smarana-mâtra pavitratanam manô bhavati yasya satâm iha tirtthinâm |  
 tam ati-nirmalam âtma-viuddhayê Kama-labhadra-sa-ôvaram âsrayê ||  
 sarvvângair yyam ihâlilingê sumahâ-bhâgam kalâ-Bhârati  
 bhâsvantam guṇa-ratna-bhûṣaṇa-gaṇair apy agriman yôginâm |  
 tam santaḥ stuvatâm alaṅkṛita-Dayâpâlâbhidhânâ mahâ-  
 sûrim bhûri-dhiyô 'tra paṇḍita-padam yatraiva-yuktam smṛitâḥ ||  
 vijita-Madana-darppah śrî-Dayâpâla-dêvô vidita-sakala-âstrô nirjîtâśeṣa-vâdi |  
 vimalatara-yasôbhir vyâpta-dik-chakravâlô jayati nata-mahibhriṇ mauli-ratnârurânghriḥ ||  
 yasyôpâsya-pavitra-pâda-kamala-dvandvam nripah Poysalô  
 lakṣmim sannidhum ânayat sa Vinayâdityah kṛitâjñâ-bhuvah |  
 kas tasyârhati S'ânti-dêva-yaminas sâmartthyam ittham tathê-  
 ty âkhyâtum virâlâḥ khalu sphurad-ura-jvôtir ddaśas tâdṛśâḥ ||  
 Svânîfi Pândya-prithivipatinâ nisṛṣṭa-nâmâpta-dṛṣṭi-vibhavêna nija-prasâdât |  
 dhanyas sa éva munir Âhava-malla-bhûbhug âsthânika-prathita-Sabda-chaturmukhâkhyah  
 śrî-Muḷlûra-vidûra-sâra-vasudhâ-ratnam sanâthô guṇê  
 nâkshûṇina mahikshitâm uru-mahah-piṇḍas sîrô-maṇḍanah |  
 ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ  
 yat-sûktâgama-gandhatô 'pi gaḷita-glânim gatim kumbitâḥ ||  
 vandê vanditam âdarâd alar-alas syâd-vâda-vidyâ-vidân  
 svânta-dhivânta-vitâna-dhûnana-vidhan bhâsvantam anyam bhuvi |  
 bhaktôtpâdita-sêvam ânatikṛitâm yat-samnyôgân manah-  
 padmam sadma bhavêl vikâsa-vibhavyônukta-midrâ-bharan ||  
 mithyâ-bhâṣaṇa-bhûṣaṇam pariharêtauddhatya .. chata  
 syâd-vâdam vadatâ namêta vinayâd vâdibha-kaṇṭhîravam |  
 nô chêt tad-guṇa-nirjîta-sruti-bhaya-bhrântâḥ stha yuyam yatas  
 tûrṇam nigraha-jîrṇa-kâpa-kuharê vâdi-dvipâlâ pâtinah ||  
 guṇâḥ kunda-spandôḍḍamara-samarâ vâg-amṛita-vâh-  
 plava-prâya-prêyah-prasara-sarasâ kirttir iva sâ |  
 nakhêndu-jyôtsuânghrêr nripa-chaya-chakôra-pramayini  
 na kâsâm ślâghânâm padam Ajitasêna-vratipatîḥ ||  
 sakaḷa-bhuvanapâlanamra-mûrddhâvabaddha-sphurita-makuta-chûḷâbhidha-pâdaravindah |  
 madavaç-akhiḷa-vâdibhêndra-kumbha-prabhêdi guṇabhṛîl Ajitasêno bhâti vâdibha-simbal ||  
 chûrṇi || yasya samsâra-vairâgya-vaibhavam évam vidhâs sva-vâchas sūchayanti ||  
 prâptam śrî-Jina-sâsanam trilbhavanô yad-durlabham prâpinâm  
 yat-samsâra-samudra-magna-janatâ-hastâvalambiyitam |  
 yat-prâptâḥ para-nirvvyapêksha-sakaḷa-jñâna-śrîyâlaṅkṛitâs  
 tasmât kim gahanam kutô bhayavaśah kâvâtra dêhê ratih ||  
 âtmâisvaryyam viditam adhunânanta-bôdhâdi-rûpam  
 tat-samprîptyai tadanu samayam varittatê 'traiva chêtah |  
 tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha tṛishṇâm  
 tat-tuchchhârtthair alam alam adhî lôchanair lôka-vṛittaiḥ ||  
 ajânann âtmânâṁ sakaḷa-vishaya-jñâna-vapusham  
 sadâ sântam svântahkaranam api tat-sûdhanatayâ |  
 bahi-râga-dvêśah kalushita-manah kô 'pi yatatâm  
 katham jânann énam kṣanam api tatô 'nyatra yatatê ||

(West face.)

chûrñi || yasya cha śishyayōḥ Kavita-kānta-Vādikōlāha-lāparanāmadhēyayōḥ S'āntinātha-Padmanābha  
paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇanam idam asaṃpūrṇam ||

tvām āśādy malā-dhīyaṃ parigatā yā viśva-vidvaj-jana-  
jyēsthārādhyā-guṇā chireṇa sarasā vaidagdhya-saṃpad-girā |  
kṛtsnāsānta-nirantarōdita-yasas-śrīkānta-S'āntē na tām  
vaktum sāpi Sarasvatī prabhavati brūmah katham tad-vayaṃ ||  
vyāvṛtta-bhūri-mada-santati-vismṛitēshyā-  
pārushyam āpta-karṇāruti-kāndīśikam |  
dhāvanti hanta paravādi-gajās trasantaś  
śrī-Padmanābha-budha-gandha-gajasya gandhāt ||

dikshā cha śikshā cha yatō yatīnāṃ Jainam tapas tāpa-haran dadhāt |

Kumārasenō 'vatu yach-charitram śrēyaḥ-pathōdāharanam pavitram ||

jagad-garima-ghasmara-Smāra-madāndha-gandha-dvipa-  
dvidhā karaṇa-kēsari charaṇa-bhūshya-bhūbhṛich-chhikhaḥ |

dvi-shaḍ-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō

dayēta mama Mallishēṇa-Maladhāri-dēvō guruḥ ||

vandō tam Maladhārinam muni-patim mōha-dvipad-vyāhati-  
vyāpāra-vyavasāya-sāra-hṛidayam satsaṃyamōru-śriyam |

yat-kūyopachayī bhavan malam api pravayakta-bhakti-kramā-  
namrākama-mano-mīlan-mālam aśhī prakshālanaika-kshamam ||

atuchchha-timira-chchhatā-jāṭila-janma-jīrṇātavi-  
dāvāṇa-tuḷā-jushām prithu-tapaḥ-prabhāva-tvishām |

padam pada-payōruha-bhramita-bhavya-bhṛiṅgāvalir

mamōllasatu Mallishēṇa-munirāṃ manō-mandirē ||

nairmmalyāya malāvilāṅgam akhila-trailōkya-rājya-śriyē

naishikinchanyam atuchchha-tāpahrīṭayē nyanichaddhūtā śantapaḥ |

yasyāsan guṇa-ratna-rōhana-giriś śrī-Mallishēṇō gurur

vandyō yēna viclitra-charu-charitair ddbātri pavitri-kṛitā ||

yasminni apratimā kshamābhīramatē yasmīn dayā nirddayā-

ślēshō yatra samatva-dhīḥ prapayini yatrāsprihā sa-sprihā |

kāman nirvṛti-kāmukas svayam adho 'py agrēsarō yōginām

āścharyyāya kathau nanāma charitais śrī-Mallishēṇō munir ||

yah pūjyah prithivī-talē yam anisam santas stavanty ādarāt

yēnānāga-dhanur jjitam muni-janā yasmai namas kurvatē |

yasmād āgama-nirṇayō 'yam abhavad yasyāsti jivē dayā

yasmīn śrī-Maladhārinī brati-patau dharmmō 'sti tasmai namaḥ ||

Dhavaḷa-sarasa-tīrtthē saishva saṃyāsa-dhanyām

paripatim anutishṭam nandimā nishṭhitātmā |

vyasṛijata nijam āṅgam bhāṅgam Āṅgōdbhavasya

grathitum iva sa Mūlam bhāvayan bhāvanābhiḥ ||

chûrñi || tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷa-madhukaribhūta-bhāvēna mahā-  
nubhāvēna Jaināgama-prasiddha-sallēkhana-vidhi-visṛijyamāna-dēhēna samādhi-vidhi-vilōkanōchita-kara-  
ṇa-kutūhala-mīṭa-sakula-saṅgha-santōsha-nimittam ātmāntahkaraṇa-paripati-prakāśanāya niravadyaṃ  
padyam idam āśu virachitam ||

ârâdhya ratna-trayam âgamôktaṃ vidhâya niśśalyam asēsha-jantôḥ |

kṣhamâṃ cha kritvâ Jina-pâda-mûlê dēhaṃ parityajya divaṃ viśāmaḥ ||

S'âkê sûnya-sarâmbarâvani-mitê saṇvatsarê Kilakê

mâsê Phâlgunikê tritiya-divasê vâre 'sitê Bhâskarê |

Svâtau S'vêta-sarôvarê sura-puraṃ yâtô yatinaṃ patir

mmadhyâhnê dirasa-trayânaśunataś śrî-Mallishêṇô munih ||

śrîman Maladhâri-dêvara guḍḍaṃ biruda lēkhaka Madana Mahēśvaraṃ Mallinâthaṃ bareḍaṃ biruda-  
rûvâri-mukha-tilakaṃ Gaṅgâchârî kaṇḍarisidaṃ |

*In Padmâvati basti.*

(East face.)

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |

jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

bhadram astu Jina-śâsanâya sampadyatam prati-vidhâna-hêtavê |

anya-vâdi-mada-basti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||

ślôka || śrîmatô Varddhmânasya varddhmânasya śâsanê |

śrî-Kopḍakunda-nânâbhûn Mûla-saṅghâgrapir ggaṇi ||

tasyânvayê 'jani khyâtê Dêsikê ['bhyuditê] gaṇê |

gaṇi Dêvendra-saiddhânta-dêvô Dêvendra-vanditaḥ ||

tach-chhishyaru ||

jayati Chaturmukha-dêvô yôgisvara-hṛidaya-vanaja-vana-dinanâthaḥ |

Madana-mada-kumbhi-kumbha sthaḷa-daḷaṇôlvapa-paṭishṭha-nishṭhura-simhaḥ ||

yond-ond dig-vibhâgado- |

| ond-ond ashtôpavâsadin kâyôtsa- |

rggaṃ dalene negaḷdu tînga- |

| sandaḍe pârîsi Chaturmukhâkhyeyan âḷdaru ||

avargaḷige śishyarâda- |

r pravimaḷa-guṇar amaḷa-kirtti-kântâpatigaḷ |

kavi-gamaki-vâdi-vâg ni- |

pravara-nutar chchatur-asiti-s mukhyeyan uḷlar ||

avarolaḷe Gôpanandi- |

pravara-guṇar adishṭa-mudgar âghâta-yaśar |

kkavitâ-Pitâmahar-tta- |

rkka-varishṭhar Vvakra-gachchhadol pesur vvâḷedar ||

jayati bhuvi Gôpanandî Jina-mata-lasâḍ amṛita-jalâdhi-tulinakaraḥ |

Dêśiya-gaṇâgraganyô bhavyâmbuja-shaṇḍa-chandakaraḥ ||

vṛitta || tuîga-yaśôbhirâman abhimâna-suvarâṇa-dharâdharaṃ tapô |

maṅgaḷa-Lakshmi-vallabhan ilâṭaḷa-vandita-Gôpanandiy-â- |

vaṅgam asâdhyam appa pala-kâlâde ninda Jinêndra-dharmanamaṃ |

Gaṅga-nṛipâḷar-andina-vibhâtiya rûḍhiyan eyde mûḷidaṃ ||

Jina-pâdâmbhōja-bhṛîṅgaṃ Madana-mada-haraṃ karmma-nirmmûḷanaṃ vâg- |

vanitâ-chitta-priyaṃ vâdi-kuḷa-kudhara-vajrâyudhaṃ chârû-vidvâj- |

jana-pâtraṃ bhavya-chintâmaṇi sakaḷa-kaḷâ-kôvidaṃ kâvya-Kaṇḍâ- |

sanam end ânandadindaṃ pogaḷe negaḷdan i Gôpanandi-bratindram ||

maleyade S'āṅkhyā maṭṭav iru Bhautika poṅgi kaḍaṅgi bāgaḍ ir- |  
 ttola tol abuddha-Bauddha tale-dōḍade Vaishṇav aḍaṅṅ aḍaṅṅ vāg- |  
 balada poḍarppu vēḍa gūḍa Chārvvaka Chārvvaka nimma darppamaṇ |  
 salipame Gōpaṇandi-muni-puṅgavan emba madāṇḍha-sindhuraṇ ||

(South face.)

tageyal Jainini-tippikoṇḍa pariyal Vaiśeṣhikaṇ pōgaḍ un- |  
 ḍigey ottal Sugataṇ kaḍaṅgi baḷeg ōyalk Akṣhapādaṇ biḷal- |  
 puge Lōkāyataṇ eyde S'āṅkhyāṇ aḍasalk ammanuna shaṭ-tarkka-vi- |  
 dhigaḷoḷ tūḷḍitu Gōpaṇandi-ḍig-ibha-prōḍbhāsi-gandha-dvipaṇ ||  
 ḍiṭa-nuḍiv-anyavādi-mukha-mudritāṇ uddhata-vādi vāg-baḷō- |  
 dbhaṭa-jaya-kāḷa-daṇḍaṇ apaśabda-madāṇḍha-kuvādi-daitya-Dhūr- |  
 jjaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṇkaraṇ endu daṇḍuḷaṇ |  
 spluṭa-paṭu-ghōṣha-dik-taṭamaṇ aḍitu vāk-paṭu Gōpaṇandiyā ||  
 parama-tapō-nidhāna vasudhaika-kuṭumba Jaina-sāśanām- |  
 bara-paripūrṇa-chandra sakaḷāgama-tatva-padārttha-sāstra-vi- |  
 stara-vachanābhīrāma guṇa-ratna-vibhūṣhaṇa Gōpaṇandi nin- |  
 noreg inis appaḷaṇ dorag i ill eṇe gāṇeṇ iḷā-taḷāgradoḷ ||

**kanda** || ēṇau ēṇau eḷo pēḷven aṇṇa sa- |  
 n-māna-dāniya guṇa-vrataṅgaḷaṇ |  
 dāna-śaktiy abhimāna-śakti vi- |  
 jūāna-śakti sale Gōpaṇandiya ||

**avara sadharmmaru** ||

śrī-Dhārādhipa-Bhōja-Rāja-makuṭa-prōtāśma-raśmi-cheḷhaṭṭa  
 cheḷhāyā-kuṅkuma-poṅka-lipta-charaṇāṇbhōjāta-Lakṣmī-dhavaḷ |  
 nyāyābjākara-maṇḍaṇē dinamāṇiś śabdāḷja-rōdhōmaṇiḷ  
 sthēyāt paṇḍita-puṇḍarika-taraṇiś śrīmān Prabhāchandramāḷ ||  
 śrī-Chaturmmukha-dēvānām śiṣhyō dhṛishyaḷ pravāḍibhiḷ |  
 paṇḍiteś śrī-Prabhāchandrō rundra-vādi-gajāṅkuṣaḷ ||

**avara sadharmmaru** ||

Bauddhōrvvidhara-śambāḷ Naiyāyika-kaṇja-kuṇja-vidhu-bimbāḷ |  
 śrī-Dāmanandi-vibudhaḷ kṣudra-mahā-vādi-Viṣṇu-Bhaṭṭa-gharaṭṭaḷ

**tat-sadharmmaru** ||

Maladhāri-munindrō 'sau Guṇachandrābhīdhānakāḷ |  
 Balipūrē mallikāmōḍa-S'āntiśa-charaṇārchchakāḷ ||

**tat-sadharmmaru** ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ |  
 syād-vāda-śuddha-siddhānta-vēḍi vādi-gajāṅkuṣaḷ ||  
 siddhāntāmṛita-ārddhi-varddhana-vidhus sāhitya-vidyā-nidhiḷ  
 Bauddhādi-pravitarkka-karkkaśa-matiś śabdāgamē Bhāratih |  
 satyādy-uttama-dharma-harmya-niḷayas sad-vṛitta-bōdhōdayas  
 sthēyād viśruta-Māghanandi-muniś śrī-Vakra-gacheḷhādhīpaḷ ||

avara sadharmmaru ||

Jainêndrê Pūjya[pādas] sakaḷa-samaya-tarkkê cha Bhaṭṭāka]aṅkaṣ  
sāhityê Bhūravis syāt kavi-gamaka-mahā-vāda-vāgmitva-rundrah |  
gītê vādyê cha nrityê diśi vidīśi cha sāmavartti-sat-kirtti-mūrttis  
sthēyāch chhri-yōgi-bṛindārechhita-pada-Jinachandrô vitandrô munindrāḥ ||

avara sadharmmaru ||

(West face.)

Vaṅkāpura-munindrô bhūd Dēvēndrô rundra-sad-guṇaḥ |  
siddhāntādy-āgamārtthajñô sa-jñānādi-guṇānvitaḥ ||

avara sadharmmaru ||

Vāsavachandra-munindrô rundra-syādvāda-tarkka-karkkaśa-dhishanah |  
Chālukya-kaṭaka-madhyê Bāḷa-Sarasvatir iti prasiddhim prāptaḥ ||

ivargge sahodara sadharmmaru ||

śrīmān Yaśaḥkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkaḥ |  
Bauddhādi-vādi-dvipa-kumbha-bhēdi śrī-Siṃhalādhiśa-kṛtārgghya-pādyah ||

avara sadharmmaru ||

muṣṭi-traya-pramitāśana-tuṣṭaś śiṣṭa-priyas Trimuṣṭi-munindrāḥ |  
duṣṭa-paravādi-mallōtkṛiṣṭa-śrī-Gōpanandi-yatipati-śiṣyah ||

avara sadharmmaru ||

Maladhāri Hēmachandrô Gauḷavimuktaś cha Gauḷamuni-nāmā |  
śrī-Gōpanandi-yatipati-śiṣhyō bhūch chhuddha-darsana-jñānādyah ||

kanda || dhārīṇiyol manasija-sam- |

hārigaḷam neneyal ugra-pāpam kiḍugun |  
sūrigaḷam amaḷa-guṇa-sau- |  
dhārigaḷam Gauḷa-dēva-Maladhārigaḷam ||

avara sadharmmaru ||

śrī-Mūla-saṅghê gata-dōsha-mēghê Dēśi-gaṇê sach-charitādi-sadguṇê |  
bhāraty atuchchhê varā-Vakra-gachchhê jātas subhāvas S'ubhakīrtti-dēvaḥ ||  
ājirage kirtti-narttaki- |  
g ājira-bhūgōlav āge S'ubhakīrtti-budban |  
rājāvali-pūjitan ēm |  
rājisidano Vakra-gachchha-Dēsiya-gaṇadol ||

avara sadharmmaru ||

śrī-Māghanandi-siddhāntāmrīta-nidhi-jāta-Mēghachandrasya |  
śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jātā ||

avara sadharmmaru ||

Kalyāṇakīrtti-nāmābhūd bhavya-kalyāṇa-kārakaḥ |  
S'ākīny-ādi-grahāṇam cha nirdhātana-dhurandharah ||

avara sadharmmaru ||

siddhāntāmrīta-vārdhi-sūta-suvachô-Lakṣmī-bhātēkshanaḥ |  
śābda-vyāpiti-nāyikāmbaka-chakōrānanda-chandrōdayah |  
sāhitya-pramadā-kaṭākṣha-viśākha-vyāpura-śikṣhā guruh  
sthēyād viśruta-Bālachandra-munipaś śrī-Vakra-gachchhādhipah ||  
śrī-Mūla-saṅgha-kumālākara-rājahamso Dēsiya-sad-guṇa-guṇa-pravarāvatamsah |  
jīyāj Jināgama-sudhārṇavi-pārṇa-chandraś śrī-Vakra-gachchha-tīlako muni-Bālachandrah ||



siddhântâdy-akhilâgamârthha-nipuna-vyâkhyâna-saṁsuddhiyam |  
 suddhâdhyâtmaka-tatva-nirṇaya-vachô-vinyâsadiṁ prauḍi-saṁ- |  
 baddha-vyâkaraṇârthha-sûtra-bharatâjaṅkāra-sâbityadiṁ |  
 râddhântôttama-Bâlachandra-muniy ant âkhyâtar i lôkado | ||  
 viśvâsâ-bharita-sva-śīta-ja-kara-prabhrajitas sâgara-  
 prôdbhûtas sakalânataḥ kuvalayânandas satâm isvaraḥ |  
 kâma-dhvaṁsana-bhûshitaḥ kshiti-talê jâtô yathârthtâhavyas  
 sô 'yam viśruta-Bâlachandra-munipas siddhânta-chakrâdhipaḥ |

(South face.)

śrī-Mûla-saṅghada Dêśiya-gaṇada Vakra-gachchhada Koṇḍakundânayada pariyâliya Vadḍa-dêvara  
 baḷiya || Dêvendra-siddhânta-dêvaru | avara śishyaru Vṛishabhanandy-âchâryyar emba Chatur-  
 mmukha-dêvaru | avara śishyaru | Gôpanandi-panḍita-dêvaru | avara sadharmmaru | Mahêndra-  
 chandra-panḍita-dêvaru | Dêvendra-siddhânta-dêvaru | S'ubhakirtti-panḍita-dêvaru | Mâghanandi-  
 siddhânta-dêvaru | Jinachandra-panḍita-dêvaru | Guṇachandra-Maladhâri-dêvaru | avaroḷage Mâgha-  
 nandi-siddhânta-dêvara śishyaru | Triratnanandi-bhâṭṭâraka-dêvaru | avara sadharmmaru | Kalyâṇa-  
 kirttir bhâṭṭâraka-dêvaru | Mêghachandra-panḍita-dêvaru | Bâlachandra-siddhânta-dêvaru | â Gôpa-  
 nandi-panḍita-dêvara śishyaru Jusakirtti-panḍita-dêvaru | Vâsavachandra-panḍita-dêvaru | Chandra-  
 nandi-panḍita-dêvaru | Hêmachandra-Maladhâri-Gaṇḍavittar emba Guḷa-dêvaru | Trimuṣṭi-dêvaru ||

*At the east side of Gandhavârâṇa basti.*

Traividyôttama-Mêghachandra-su-tapaḥ-piyûsha-vârâśijjas  
 saṁpûrṇâkshaya-vṛitta-nirmmaḷa-tanuḥ ghushyad-budhânandanah |  
 trailôkya-prasaraḍ-yaśas-śubha-ruchir yyaḥ prâsta-dôshâgamas  
 siddhântâmbudhi-varddhanô vijayatê pûrṇa-Prabhâchandramâl |  
 S'risôdarâmbuja-bhavâd uditô 'trir Atri jâtêndu-putra-Budha-putra-Purâravastah |  
 Âyus tatas cha Nahushô Nahushâd Yayâtiḥ tasmâd Yadur Yyadu-kulê bahavô babhûvah ||  
 khyâtêshu têshu nripatîḥ kathitaḥ kadâchit kaschid vanê muni-varêshv achalâḥ karâḷam |  
 sârddhulakam pratihatô Poysaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmah ||  
 tatô Dvâravati-nâthâ Poysaḷa dvîpi-lâuchhanâḥ |  
 jâtâs S'âsapurê têshu Vinayâditya-bhûpatîḥ ||  
 sas śrī-vṛiddhikaraṇ jagaj-jana-hitam kṛitvâ dharâṁ pâlāyan  
 śvêta-chchhatra-sahasra-patra-kamalê Lakshmiṁ chiram vâsayan |  
 dôrdlâṇḍê ripu-khaṇḍanaika-chaturê vira-śriyam nâṭāyan  
 chikshêpâkhiḷa-dikshu śikshita-ripuḥ tējah-prasastôdayah ||  
 śrīmad-Yâdava-vamśa-maṇḍana-maṇiḥ kshôṇiśa-rakshâ-maṇiḥ  
 Lakshmi-hûra-maṇiḥ narêśvara-sirah-prôttuṅga-śumbhan-maṇiḥ |  
 jiyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiś  
 śrī-Vishṇur vvinayârjito gūṇa-maṇiś samyaktva-chûḍâmaṇiḥ |

kanda || ereda manujaṅge sura-bhû- |  
 miruham éuraṇ-endavaṅge kulîśâgaram |  
 para-vaniteg Anila-tanayam |  
 dhuradol poparddaṅge mṛityu Vinayâdityam |

balida je maleda je Malapara- |  
 taleyo! bāl iduvan udita-bhaya-rasa-vasadim |  
 baliyada maleyada Malepara- |  
 taleyo! kaiy iduvan olaṇe Vinayādityam ||  
 ā Poysaḷa-bhūpāṅge ma- |\*  
 hīpāḷa-kumāra-nikara-chūdāratnam |  
 śrī-pati nija-bhūja-vinaya-ma- |  
 hīpati janiyisidan adhaṭan Eṇeyāṅga-nṛipam ||

vṛitta || anupama-kirtti mūṇeneyā Māruti nālkeney ugra-vahnīy ay- |  
 daṇeyā samudram āṇeneyā pūgaṇey ēḷaney urbbārēshan eṇ- |  
 ṭeneyā kuḷādriy ombhateney udgha-samēta-hasti pa- |  
 ttanēyā nidhāna-mūrttiy ene pōlvavar āṇ Eṇeyāṅga-dēvanam ||  
 nri-puradoḷ dagad-dhagila-dandhagil embud arāti-bhūmipā- |  
 ḷara śiradoḷ garilgari-garigiril embudu vāiri-bhūtalē- |  
 śara karuḷoḷ chimilechimi-chimiḷchimiḷ embudu kōpa-vahni-dur- |  
 ddharataram endoḷ aḷkuṇade kāduvar āṇ Eṇeyāṅga-dēvanam ||

kanda || ā negaḷd Eṇega-nṛipāḷana |  
 sūnu bṛihad-vāiri-marddanam sakaḷa-dhari- |  
 tri-nāthan arthi-janatā- |  
 Bhānu-sutam jishṇu Viṣṇuvarddhanan eśadam ||  
 udeyam geyal olaṇodan an- |  
 t uditōditam āge sakaḷa-rājyābhūdayam |  
 madavad-arāti-nṛipāḷaka- |  
 pada-vidāḷanan amana Viṣṇuvarddhana-bhūpam ||

vṛitta || kelaram kittikki bēram bidurddu kelaram aty-ugra-saṅgrāmadol bā- |  
 ḷ-dale goṇḍ ākshēpadindam kelara taleḷaḷam meṭti mind ugra-kōpam |  
 malev atyudvittaram tottaḷad ulidu nija-prājya-sāmrajyamam tō- |  
 ḷ-valadim nishkaṇṭakam māḍidan adhika-baḷam Viṣṇu jishṇu-pratāpam ||  
 durbbārāri-dharā-dharēndra-kuḷisam śrī-Viṣṇu-bhūpāḷan āṇ- |  
 ddēr bhaddil seḍel oḷi pōgi bhayadind ā bandan ī bandan end |  
 urbbipāḷara kaṇḍe lōkam anitam tad-rūpam āg irppinam |  
 sarbbam Viṣṇu-mayam jagatt enip id ēṇ pratyaksham āg irddudō ||

vachana || svasti samadhigata-paūcha-mahā-śabda-mahā-maṇḍalésvaram Dvārāvati-pura-varādhīsvaram  
 Yādava-kuḷāmbara-dyumaṇi samyaktva-chūdāmaṇi Malaparoḷ-gaṇḍādy-anēka-nāmāvaḷi-samāḷaṇṭakṛita-  
 nam | mattam Chakragoṭṭi Talakādu Nilagiri Koṅgu Naṅgali Kōḷālam Tereyūru Koyatūru Koṅgaḷiy Uch-  
 chaṅgi Taleyūru Pomburchcha Vandhāsura-chauka Baḷeya-vaṭṭaṇa yend ivu modalāg anēka-durgga-  
 trayaṅgaḷan āsramadim koṇḍu chaṇḍa-pratāpadim Gaṅgavādi-tombhattaru-sāsiramumam nuḍige sādhyam  
 māḍi sukhadim rājyam geyuttam irdda śrīman-mahā-maṇḍalésvaram Tribhuvana-malla Talakādu-  
 koṇḍa bhūja-baḷa Vira-Gaṅga Viṣṇuvarddhana Poysaḷa Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-  
 pravarddhamānam āchandrārka-tāram baram salluttam ire ||

kanda || ā negaḷda Viṣṇu-nṛipana-ma- |  
 nō-nayana-priye chalaḷāli-niḷāḷaki chan- |  
 drānane Kāmana Ratiyalu |  
 tān ene tōṇe sari samāne S'ūntala-dēvi ||

vṛitta || aggada Mārasīṅgana manô-nayana-priye Māchikabbey-an- |  
 t aggada-kirtti-vett-ecevar agra-tanûbhave Vishṇuvarddhapaṅg- |  
 aggada chitta-vallabhēy enalk abhivarnnipar āro Lakshmīg-an- |  
 t aggaḷam appa mātānada S'āntala-dēviya puṇya-vṛiddhiyaṃ ||  
 dhuraḍoḷ Vishṇu-nṛipīḷakaṅge vijaya-śrī-vakshadoḷ santatāṃ |  
 paramānandadi nōtu nilva vipuḷa-śrī-tējad-uddāniyaṃ |  
 vara-dig-bhittiyān eydisal kareva kirtti śrīy enutt irppud i |  
 dhareyoḷ S'āntala-dēviyaṃ nereye baṇṇipp ātanē vaṇṇipaṃ ||

kanda || S'āntala-dēviya guṇamaṃ |  
 S'āntala-dēviya s umasta-dānōmatiyaṃ |  
 S'āntala-dēviya śīlam a- |  
 chityaṃ bhuvak-ayka-dāna-chintāmaṇiyaṃ ||

vachana || svasty anavaraṭa-purama-kalyāṇābhilyudaya-sata-sahasra-phaḷa-bhōga-bhāgini dvitiya-La-  
 kshmi-samāneyaṃ | sakaḷa-kaḷāgamānūneyaṃ | abhinava-Rukmiṇīdēviyaṃ | pati-hita-Satyabhāveyaṃ |  
 vivēkayka-Bṛihaspatiyaṃ | pratyutpanna-Vāchaspatiyaṃ | muni-jana-viṇēya-jana-viṇṭeyaṃ | pati-bratā-  
 prabhāva-prasiddha-S'īteyaṃ | sakaḷa-vaudi-jana-chintāmaṇiyaṃ | samyaktva-chūḍāmaṇiyaṃ | ud-  
 vṛitta-savati-gandha-vāreṇeyaṃ | chatus-samaya-samuddhara-karaṇa-kāraṇeyaṃ | Manōja-rāja-vijaya-  
 patākeyaṃ | nija-kuḷābhilyudaya-lipikeyaṃ | gita-vāḍya-nṛitya-sūtradhāreyaṃ | Jina-samaya-samudita-  
 prākāreyaṃ | āhārābhāya-bhaishajya-śāstra-dāna-viṇōdeyaṃ appa Vishṇuvarddhana-Poysaḷa-Dēvara  
 piri-arasi-paṭṭa-mahādēvi S'āntala-Dēvi Saka varsha sās'ra40ydeneya\* S'ōbhakṛitu-saṃvatsarada  
 Chaitra-suddha-pādīva-Bṛihaspativāradanda śrī-Belgoḷada-tirtthadoḷu Savati-Gandha-vāraṇa-Jinālayamaṃ  
 māḷisi dēvatā-pūje gaisi rishi-samudāyakk āhāra-dānakka Kalkaṇi-nāḍa Moṭṭe-Navileyaṃ tamma gurugaḷ  
 śrī-Mūla saṅghada Dēsiya-guṇada Postaka-gachchhada śrīman-Mēghachandra-traividya-dēvara śishyaru  
 Prabhāchandra-siddhānta-dēvaṅge pāda-prakshāṇaṃ māḷisi sarbha-bādhā-parihāravāgi biṭṭa-datti ||

vṛitta || priyadint idan eyde kāva-purushargg āyūṃ mahā-śrīyūṃ akk- |  
 ey idam kāyade kāyva pāpige Kurukshētrōrbbiyoḷ Bānarī- |  
 siyoḷ ēḷ-kōṭi-munindraraṃ kapileyaṃ vēdāḍhyaraṃ kondud ond- |  
 ayaṣaṃ sārggaṃ id endu sāridapud i śaīlāksharaṃ santatāṃ ||

śloka || sva-dattāṃ para-dattāṃ vā yō harēti vasundharāṃ |  
 shashṭir-varsha-sahasrāṇi viśṭyāṃ jāyatē krimiḥ ||

Elasana-kattava keṇey āgi kattisi Savati-gandha-hasti-basadiḡe sarugige dēviyaṃ Jinālayakke biṭṭaru ||  
 śrīmatu piri-arasi-paṭṭa-mahādēvi S'āntala-dēviyaṃ tāvu māḷisida Savati-gandha-vārapada basadiḡe  
 śrīmat-Vishṇuvarddhana-Poysaḷa-Dēvara bēḍikoṇḍu Gaṅgasamudrada koḷagaṇa naḷu-bayal ayvattu-  
 koḷaga garḷde tōṭayaṃ śrīmat-Prabhāchandra-siddhānta-dēvara kāḷaṃ karechi dhārāpūrvvakam māḍi  
 biṭṭa-datti |

idan aḷidavaṃ Gaṅgeya tādīyoḷe hadinēṇṭu-kōṭi-kapileyaṃ konda mahā-pātakaṃ || maṅgaḷam ahā śrī śrī |  
 śrīmat-Prabhāchandra-siddhānta-dēvara śishyaru Mahēndrakīrtti-dēvara munūṛa-hadimūru kaṇchina  
 hoḷavaḷigeḡa S'āntala-dēviya basadiḡe māḷisi koṭṭaru maṅgaḷam ahā śrī śrī ||

\* The correct date is *sāvara naḷvatt'ayāneya*, but the engraver, having by mistake omitted *naḷvatt* and inscribed *adivadayāneya*, has corrected it as best he could by turning the *da* of *sāvara* into 40, which as read gives the right result but looks strange to the eye.

*On pillar north of Gandha-vāraṇa lusti.*

*(North face.)*

Saṃsāra-vana-madhye 'sminni pīṭhṃ tad-gāṇa-jana-drumāṇa |  
 alōkyāḥlōkyā sad-vṛttāṇa bhinatti Yama-takshakaḥ ||  
 śrī-rājat Kṛishṇa-rājēndraṇa magana magam satya-śaucha-dvayāḥṇa- |  
 kāraṇa śrī-Gaṇḡa-Gāṇḡyana magaḷa magam Vira-Lakshmi-vilāsā- |  
 gāraṇa śrī-Rāja-chūḍāmaṇiy aliyā id ēṇa pēṇpo pēḷ end alapiṇ |  
 bhūri-kṣmā-chakramuṇa baṇṇise sale negaḷḍam Ratta-Kandarppa-Dēvaṇ ||  
 para-bhūmiśvara-bhikaraṇa kara-nisātōgrāsi śatṛi-kṣhiti- |  
 śvara-vidhvaṃsa-parama parākrama-guṇātōpaṇa vipakṣhāvani- |  
 śvara-pakṣha-kṣhaya-kāraṇaṇa raṇa-jayōdyōgaṇa dvishan-mēḍini- |  
 śvara-saṃhāra-havirbhujāṇa bluḷa-baḷaṇa śrī-Rāja-mārttaṇḍanā ||  
 iriyalk aṇṇuvar iyal-āgar arebar pūṇḍ ivar āraṇum ā- |  
 nt iriyalk aṇṇmar ad āva gaṇḍa-guṇam āḍ audāryyam end alkaḍ ā- |  
 nt iriv aṇṇmuṇa pīṇḍ ivā pēṇṇum eṣeḷ opp iḷḍ appuṇ āṇ baṇṇisa- |  
 l nērevar bhīraḍa chāgaḍ-unnatikeyaṇa śrī-Rāja-mārttaṇḍanā ||  
 kiḷḍaḍa jasakke tā negaḷḍiyāḍa chalaṇa nered etti garttaḍiṇ |  
 kuḷuḷa chalaṇa todaḷ-nuḍiyad irppa chalaṇa para-veṇṇol ōṭ ōḷam- |  
 baḷḷaḍa chalaṇa śaranya vare kāva chalaṇa para-saṇṇyamaṇa baḷaṇ |  
 giḷḍe kuḷaḍ aṭṭi koḷva chalaṇa āḷḍa chalaṇa Chalad-aṇṇakāḷaṇā ||  
 iru pēḷaḍ ēṇaṇiṇa pogaḷnt iḷḍapud ivā negaḷṭe kalpa-bhū- |  
 mīraḷadin aggaḷaṇa nuḷi Surāchaḷadind achaḷaṇa parākramaṇa |  
 khara-kara-tējaḍiṇ bisidu maṇḡaḷa nēṇṇiya birad audam i- |  
 ḍ oret eṇe baṇṇisal nērevar āṇ ivanaṇa Chalad-aṇṇakāḷaṇaṇa ||  
 digāsuga malladuda dane pēḷdape nēṇṇir atarkya-vikramaṇa |  
 mṛiga-pati gallad illa gaḷḷa sanda gaḷḷāṇṭe-vārdhige... |  
 jagat prasiddhige... ||

*(East face.)*

Dusthita-lōka-kalpa-taruv embuda vāiri-narēndra-kumbhi-kuṇ- |  
 bha-sthaḷa-pāṭana-pravaṇa-kēsariy embuda kāmīni-janō- |  
 ra-sthaḷa-hāram embuda mahā-kavi-chitta-sarōruḷākara- |  
 vasthita-haṃsaṇa embuda samasta-mahijaṇam Indra-Pājanaṇa ||  
 pusivude takku koṭṭ alipi koḷvade mantapaṇa anya-nārig ā- |  
 ḷisuvude chittam iyadude binnaṇam ārumaṇ eyde kūrṭtu baṇ- |  
 chisuvude kalta kalpa yene matt avaraṇa pesar-gōḷḍaḍ entu pō- |  
 lisuvude pēḷim iḡaḷḷina rāja-taṇṭāraḷ Indra-Rājanaṇa |  
 nikhila-vinamaṇa-narēśvara- |  
 mukhābja-nētrōtpaḷāḷakāḷāḷa-śili- |  
 mukha-nikaradin eṣevudu pada- |  
 nakha-kamaḷākara-vilāsam ahitara-Jaṇāḷa |

mannisi pirid ivan toda- |  
 lam nuḍiyan toḷardu mānan adaḡindam id ē- |  
 n unnati vaḍedudo chāgada |  
 nanniya bīrada negarte Chalad-aggaḷiyā ||  
 śarad-amṛita-kiraṇa-ruchiyaṇ |  
 charāchara-vyūptiyaṇ jagaj-jana-nutiyaṇ |  
 karam esed iḷḍapud ēn ī- |  
 śvara-mūrttiyo kirtti Kirtti-Nārāyaṇanā ||  
 nuḍivar bīraman ondu gaṇṭu seḍavar chaṅgakkī vuyvāpar ē- |  
 vaḍe pal-gachchuvār āme sauchigaḷem end irppar ppara-striyāro- |  
 | gaḍaṇṇam nannige bīruvar nuḍi todaḷ dōsakke pakk āḍad ēṇ |  
 baḷa-gaṇḍar Kali-kūladoḷ kaligaloḷ gaṇḍam piraṇ gaṇḍarē ||

(South face.)

S'ṛige vijayakke viddege |  
 chāgakk adaḷṅge jasake penning inita- |  
 kk āgarām id endu kaṇṭaka- |  
 d āgamadoḷe negaḷgum alte bīrara ballam || \*  
 oḷagaṇṇ dakṣiṇa sukara-dushkaramaṇ poṇagaṇa sukara-dushkara-bhēdamam |  
 oḷage vāmade vishamaman alliya vishama-dushkaramaṇ niṇṇ adara poṇaḡ-a- |  
 ggaḷike yenip ati-vishamaman adaḷ ati-visham i dushkaram emba dushkaramam |  
 eḷeyoḷ ōrvvan ēṇ chārisal ā ballam nālku prakaraṇamum ēn Indra-Rājaṇ ||  
 chāriso nālku prakaraṇa |  
 chāraṇe mū-nūṇa mūvat-eṇṇ enisidav ā- |  
 chāraṇegaḷan āsramadiṇ |  
 chārisugum kōṭi-teḡadin eḷeva-beḷaṅgaṇ ||  
 baḷasuv eḷuva suliva gallin tappu chāraṇa-dōsham ēn baḷe poṭṭava- |  
 tṭ aḷeg ēṇ saman āḡ ā Girigeya kolm aḷḍi migalaṇ nelamum aṇasiya dīn e- |  
 nn aḷariyoḷ bare poṇa ge-ḷagi dodaḷam baḷadoḷam kaḍu-gāḷu banna happu- |  
 duḷ āy annappaḷe chārisuv eḷeya Raṭṭa-Kandarppan ant āva ballam ||  
 iḷe-janan id aridu Girigeya- |  
 n eḷad-ōr-ggaṇḍam kōḷoḷage poṇagaṇe mēḷe |  
 kaḷ-peravara charipa baḷalika- |  
 vaḷav aḷakam vaḷame Kirtti-Nārāyaṇam ||  
 Girige mēlas ind ōk kiḷid akkara kālpu nālvar alaḷa mige kiḷidum aksha- |  
 dhuragaṇ beṭṭadiṇ piriḍakke vaḷayamum bhū-vaḷayadin atta piriḍum akke |  
 girige kiḷvaḷi-vaḷayam int inittimam bagevāge kuramaril int ivayoḷ |  
 irade patt-eṇṇa-vaḷeyam barisadannam bhōgam ikkavan allan Indra-Rājaṇ ||  
 kaḍup ugaduḷḍ avaḷ aṅgaḷa |  
 beḷaṅgaḷa bēḡe baṅgaḷa baḷvigaliṇ |  
 kaḷu-jāṇane badi-keyvara |  
 maḷurḍapp aḷ ene biṭṭam ev aram eḷeva-beḷaṅgaṇ ||

The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

negalḍa maṇḍala-māle tri-maṇḍala yamaka-maṇḍalam āḷḍ ā-chandra- |  
 mārggaṃ bagev āḷḍ aridappa sarvvāsti bhadram uḷḷavaḷaṃ cakra-vyūhaṃ bā- |  
 leḷaḷaṃ poḷaḷisal takka peḷava dushkarad aḷepaṅgaḷaṃ aśramadiṃ nereḍa |  
 ..... jagadoḷ eḷeva-beḷaṅgaṃ ||

(West face.)

udda veḷa molevar embud e- |  
 m irḷḍaṃ munn alli kaḍupinoḷ bahu-vidhadiṃ- |  
 ḍ udda veḷam eladu muridum |  
 baddam enal balaḷḍa peḷagan eḷeva-beḷaṅgaṃ ||  
 eḷakam allade poḷḷad āḡ eḷagi | dorekoṇḍa koḷva teḷan allade |  
 neḷeye barale takkaḍiy āṇma | biḷuvalliye bisal aḷipa yalla |  
 paḷiyan āḍiṭṭe murivalli kaḍupinoḷ | muridam illilliya binnāḷava- |  
 n nereye kalpade | birara-biranam giḷegaḷ ā- | bharaṇanam nind i kallāḷa-mādana | \*  
 kū-subhav ēm asuḷi anya- |  
 g āṣaye negaḷḍam takkaḍiyolepam |  
 trāṣadeyam kuṇkadeyam |  
 bisandeyum idḍa meḷesum eḷeva-beḷaṅgaṃ ||  
 ..... Kirtti-Nārāyaṇanam ||  
 vanadhi-nabhō-nidhi-pramita-saṅkhyē Sākāvanipāḷa-kāḷanam |  
 neneyise Chitrabhānu-parivarttise Chaitra-sitētarāṣṭamī |  
 dina-ynta-Sōmavāradoḷu nakuḷa-chittade nōntu tāḷḍidar |  
 jana-nūṭan Indra-Rājan akhīlāmara-rāja-mahā-vibhūtiyam ||

*On a pillar west of Tīrma basti.*

(East face.)

..... ssal u- |  
 chchaḷidu nijāḍhipam besasid er-bbasanam kusid irummak eḷḍu bi- |  
 ḷḍ aḷipanan anyavasthitanam orvvasak aḷkuva yōḷag aḷṭaram |  
 paḷiyede yilladoḷ poleytirppudu Māvana-gandha-hastiyam ||  
 para-baḷav eydi keyḍuv eḷey āḷuva tāṇadoḷ alli biranam |  
 para-vadhu vaṭṭe kātaradey āḷuva tāṇadoḷ alli sauchanam |  
 parikisi sandar illa peḷar orbharuv ennal id aṇṇu sauchav eṇi- |  
 baradaḷ eḷa .....

(South face.)

.....  
 ..... vudam dorege vakkume Māvana-gandha-hastiyam ||  
 oḷaneyā nāyakar uḷḍu tāḡume ... maḷḍa vakkadoḷ dus ya- |  
 u baḍuvinav iḷḍi sandu savakaṭṭ aḷḷid allige nūṅki biran a- |  
 chchaḷivinam āme taḷṭ iḷḍu baldev arāṭiyan endu poḷchali |  
 nuḍiv aḷigaṇḍaram naguvud oṭṭaji Māvana-gandha-hastiyam ||

\* This verse and those following, except the last, have not been made out satisfactorily.

anugigale rāja-chūdā- |  
 maniyol gaḍe mallaniya gelle lēpada bi- |  
 nnaṇa . . . . .

(West face.)

Jaḷaḡe kaṇḍu pāruvalli bittarisuvud ariyaṅ ariyan ēṇ | ēṇa negaḷda Piḷḷa Gali-dina-Sauvirano prachanda-  
 bhuja-daṇḍaṇ māvana-gandha-hasti kavi-jana-vinutaṇ mone-muṭṭe-gaṇḍaṇ āhava-saṇḍa | pare  
 Chitrabhānu-saṁvatsaram adhik-Āshāḍha-bahuḷa-dasami-dinaḍol guru-charaṇa-mūḷaḍol subha-pariṇā-  
 made Piḷḷaṇ Indra-lōkak ogaḍaṇ ||

*In front of S'āsana basti.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |  
 jiyāt trailōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||  
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē |  
 anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

Namō vīta-rāḡāya namas siddhēbhyaḷ ||

Svasti samadhiḡata-pañcha-mahā-śabḍa mahā-maṇḍalēśvaraṇ Dvārāvati-pura-varādhiśvaraṇ Yādava-  
 kuḷāmbara-dyumani sanyaktva-chūḷāmani Malaparol-gaṇḍādy-anēka-nāmāvaḷi-samāḷaṅkṛitar appa  
 śrīman-mahā-maṇḍalēśvaraṇ Trībhuvana-malla Talakāḍu-goṇḷa bhuja-baḷa Vira-Gaṅga Vishṇu-  
 varddhana Hoysaḷ Dēvara vijaya-rāḡyaṇ uttarōttarābhivṛiddhi-pravarddhamānam āchandrārka-  
 tīraṇ salluttam ire tat-pāda-padmaṇḡavi ||

vṛitta || janatādharan udaran anya-vanitā-dūraṇ vachas-sundari- |  
 ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēṇ endapai |  
 janakaṇ tūṇ ene Mākaṇḡbe vibudha-prakhyāte-dharmma-prayu- |  
 kte nikāmātta charitre tāy ēṇal id ēṇ Ēchaṇ mahā-dhanyasō ||

kanda || vitasta-maḷaṇ budha-jana- |  
 mītraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷu |  
 pātraṇ ripu-kuḷa-kanda-kha- |  
 nītraṇ Kaṇḍinya-gōtraṇ amaḷa-charitraṇ ||  
 manu-charitaṇ Ēchigāṅkana |  
 maneyoḷu muni-jana-samūhanuṇ budha-janamuṇ |  
 Jina-pūjane Jina-vandane |  
 Jina-mahimegaḷ āva-kāḷamūṇ sōbhīsugūṇ ||  
 uttama-guṇa-tati-vanitā- |  
 vṛittiyāṇ oḷakoṇḡud endu jagam eḷlaṇ ka- |  
 y yettuvinaṇ amaḷa-guṇa-saṇ- |  
 paṭṭiḡe jagadoḷaḡe Pōchikabbeye nōṇṭaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putraṇ akhila-tīrtthakara-parama-dēva-parama-charitāḷaṇṇa-  
 nōdiraṇa-viḷaḷa-puḷḷa-ḡarikaḷita-vāraḷaṇṇaṇv asana-samara-rasa-rasika-ripu-nripa-kalāpāvalēpa-lōpa-  
 lōlupa-kṛipāṇṇuṇv āhāḷabhaya-bhaishajya-śāstra-dāna-vinōdanuṇ sakaḷa-lōka-sōkāpa-nōdanuṇ ||

vṛitta || vajraṃ Vajrabhrītō haḥaṃ Hālabhṛitāś chakraṃ tathā Chakriṇāś  
śaktiś S'aktidharasya Gāṇḍīva-dhanur Ggāṇḍīva-kōḍaṇḍīnaḥ |  
yas tadvat Vitanōti Viśṇu-nṛipatēḥ kār̥yaṃ kathāṃ mādr̥śair  
Ggaṅgō Gāṅga-taraṅga-rañjita-yaśō-rāśis sa var̥ṇnyō bhavēt ||

int enipa śrīman mahā-pradhānaṃ daṇḍanāyakaṃ drōha-gharaṭṭa Gaṅga-Rājan Chāḷukya-chakravartī-  
Tribhuvana-Malla-Permmāḍi-Dēvana daḥaṃ pannir̥vvaru sāmantar vverasu Kaṇṇegāla-biḍinalu biṭṭ ire ||

kanda || tege vāruvamaṃ hāruva |  
bageyaṃ tanag iruḷa-bavarav enuṭa sa-vēgaṃ |  
buguva kaṭakigaran aḷiṇaṃ |  
puḡisidudu bluḷ-āsi Gaṅga-daṇḍādhipana ||

vachana || eṇabinam avaskanda-kēḷiyindam anib or̥m sāmantarumaṃ bhaṅgisi tadiya vastu-vāhana-sam-  
ḍhanam nija-svānige tandu koṭṭu nija-bhujāvas'ṭambhakke meechchi meechchidem bēḍi koḷḷim ene ||

kanda || parama-prasādamam paḍe- |  
du rājyaṃ dhanaman enumaṃ bēḍad ana- |  
śvaram āge bēḍi-koḇḍam |  
Paramanau idan Arhad-archchanāūchita-chittam ||

antu bēḍikoḇḍu ||

vṛitta || pasarise kirttanam-janani-Pōchala-dēviyar artthivaṭṭu mā- |  
ḍisida Jinālayakkam osed ātma manōraṇe Lakshmi-dēvi mā- |  
ḍisida Jinālayakkam idu pūjana yōjitam endu koṭṭu san- |  
tosaman ajasram āmpaṇ ene Gaṅga-chamūpan id en udāttaṇō ||

akkara || āḍiy-āḡirppud Ārhata-samayakke Māla-saṅgha Koṇḍakundānvayaṃ |  
bādu vēḇadamaṃ baḷeyipud alliya Dēsiga-gaṇḍa Pustaka-gachchhāda |  
bōḍha-vibhavadā kukkuṭāsana-Maladhāri-dēvara śishyar enipa pempiṇ- |  
gādam esedirppa S'ubhachandra-siddhānta-dēvara guḇḇam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enuṭoḷ av anitumaṃ tān eyde posayisidaṃ |  
Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḍisidaṃ |  
Gaṅgavāḍiya Tigulaṇam beṅkoḇḍu Vira-Gaṅgaṅge nimirchchi-koṭṭam |  
Gaṅga-Rājan ā munnina Gaṅgara-Rāyaṅgaṃ nūrmmaḍi-dhanyan alte ||

ettidan ellig alli neleviḷane māḍidan ellig alli kaṇ |  
pattidud ellig alli manam āv eḷey eydidud ellig alli saṇ- |  
pattina Jaina-gēhamane māḍise dēsadoḷ allig allig e- |  
ttettalum āvagaṃ paḷeya māḷkevol āḍudu Gaṅga-Rājanam ||

Jina-dharmmagraṇiyatti Mabbarasiyam lōkam guṇaṅ ol̥rud ē- |  
k ene Gōḍāvari ninda kāraṇadin iḡaḷu Gaṅga-daṇḍādhipā- |  
thanumaṃ Kāvēri pērchchi suttī pīriduṃ nīr ottiyuṃ muṭṭit i- |  
ll ene samyaktvada pempanin neṇeye baṇṇippanṇane vaṇṇipam ||

int enipa daṇḍanāyaka-Gaṅga-Rājan Saka-varshaṃ 1039 neya Hōmaṇambi-saṇvatsarada Phālguna-  
suddha 5 Sōmavāradandu tamma gurugaḷu S'ubhachandra-siddhānta-dēvara kāḷam karebchi Parama-  
naṃ koṭṭar || daṇḍanāyaka-Ēchi-Rājanuṃ tanag abhivṛiddhiyāge salisidaṃ | Paramana sāmantarām  
mūḇḇalu sallyada kalla-haḷḷavō gaḍi | teṅkalu kaḍida kummari horagūgi | haḷḷuvalu Bekkan oḷa-gerēya



Mivina-kereya gaddey olağagi | Bejugolakke hoda batte gadi | badagalu mere | Nérila-kereya mûdana  
kôdiyim teñkana hosa-gerey achchugatt âdud ellam | â Hosagereya badagana-kôdiyindam mûla hoda  
niru-vakkeyindam | aykana kattada tâyi-valladindam | teñkal âdud ellav initum Paramaṅge simeyâgi  
bitta datti || i dharmmamam pratipâlisidargge mahâ-punyam akkam ||

vrittam || priyadind int idan eydo kâva-purushargg âyum mahâ-sriyum a- |  
kkey idam kâyado kâyva pâpige Kurukshêtrôrviyoġ Bâparâ- |  
siyoġ êl-kôti-munindraram kavileyam vêdâdhyaram kondud ond- |  
ayasan sârggum id endu sârid apud i sâilâksharam santatam ||

ślôka || sva-dattâm para-dattâm vâ yô harêd vasundharâm |  
shashîr vvarsha-sahasrâni vishîbhâyâm jâyatê krimih ||  
bahubhir vvasudhâ dattâ râjabhis Sagarâdibhih |  
yâni yâni yathâ dharmma tâni tâni tathâ phalam ||

biruda-rûvâri-mukha-tilakam Varddhamânâchâri khaṇḍarisidam |

## 60

*Viragal east of Bâhubali basti.*

S'rig âsrayav ene tēja- |  
kk âgarav ene negalâ Gaṅga-vajranal êm ka- |  
bbam geýdan embar avaro- |  
i bôgeyo mârppadeg oraṇṭan aṇṇana baṇṭam ||

Rakkasa-maniya kôneya Gaṅgana kâlegadol tanna sâvam niščaysi kâlegadinde Rakkasa-maniya  
kalipi tanna balavum mârbbalavum patam ane pegalondid ene kâlega bayisi:da ghôlayilar pparapiṅge  
mârbbalam biġ êkadi kaydân ûnkarisi tanna bala pera-bâgadalli bandadim gadadam Dôvâjiyoġ pâyisi  
mûlam ellamam paġal badisi bôreyam peġedu santudu poyigan âtmânicchhapam adir ilikavaṇḍaranak  
âsraya Gaṅgana vettam ellamam biduvinan teralâdi palaram tûli tûlganike tanna birad alalad eġeyam  
para-balam pegalal badikade mâgi biġdad andinamdu kaiyam moredu sôvudu poġegen ant el-agradol ||

naṭṭa-saralgaġim didakakk anvaya kôpisi keyda bediro- |  
ġiṭṭa nisanta-hêtuġaġim nâdamo saġlisi biṭṭa biġpavo- |  
i tottane nondu biġpeġeyol naybagolupi mânaman ellam |  
muttalam itta silegada Bâyiġan â diva vikrâkrântanâ ||

## 61

*Viragal north of the above.*

Sri-yuvatiġe nija-vijaya- |  
śri-yuvatiġe savatiġ enisi raṇa-mûrkha-nipâ- |  
mâya-paġâyada meġali |  
Bâyikan enip i negaltoyam prakatîsidam ||  
śri-dayitana Bâyikana ma- |  
nô-dayiteġe jagadol esoda Jâbayyagâ ti- |  
a: âdar tâteyar poġalam |  
a: âti-vapâdi vilall anibara vesarim ||

avaroḷa vuṭṭid iḷḷa arivinaṃ- |  
 tave dhare dhadida Gutti yene negaḷḍaḷ bhū- |  
 bhuvanara satiyaṃ jaga- |  
 m-avaṇijegaṃ perey enalke peṇḍirum oḷare ||  
 dhīrana tanaya vibudhō- |  
 dāri dhareg esela Lōka-Vidyādharan an- |  
 t ā ramaṇige patiy ene piḡa- |  
 r āruman ā satiya pempinoḷ pōlipude ||  
 śrāvaka-dharmmadol dorey enal peḡar ill inesūva Rēvati |  
 śrāvaki tāne sajjanikeyol Janakātmaje tāne rūpinoḷ |  
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti sa- |  
 d bhāvadi Sōviyabbe Jina-śāsana-dēvate tāne kūṇire ||  
 Udaya-Vidyādharan appa Sōyibbēndra.....

*At the base of the image of S'āntīśvara in Gandhacāraṇa basti.*

Prabhāchandra-munindrasya pada-paṇkaja-śaṭpadā |  
 S'āntalā S'ānti-Jainēndra-pratibimbam akārayēt ||

*(On the pedestal.)*

uktau vakra-guṇaṃ dṛisōs taraṭatāṃ sad-vibhramam bhrū-yugō  
 kāṭhinyam kuchayōr nitamba-phalakē dhatsē 'ti mātra-kramam |  
 dōshān ēva guṇi karōshi subhagē saubhāgya-bhāgyan tava  
 vyaktaṃ S'āntala-Dēvi vaktum avanaṃ śaknōti kō vā kavīḥ ||  
 rājatē rāja-simhiva pārsvē Viṣṇu-mahibhritāḥ |  
 vikhyātā S'āntalākhyā sā Jināgāram akārayēt ||

*On the pedestal of the image of Ādiśvara in Eraḍa-katte basti.*

S'ubhachandra-munindrasya siddhāntē siddha-nandināḥ |  
 pada-padman-yugē Lakṣmī Lakṣmīr iva virājītē ||  
 yā Sitā-pati-dēvatā vrata-vidhau kṣhāntau Kṣhītir yā punar  
 yā Vācha vachanē Jinārcha-vidhau yā Chēṇi kēvaḷam |  
 kāvyē niti-vadhū ranē jaya-vadhūr yā Gaṇga-sēnāpatēs  
 sā Lakṣmīr vasatīm guṇaika-vasitir vyātītanān mūtanān ||

śrī-Mūla-saṅgha Dēśika-gaṇada Pastakānvaya ||

*On the pedestal of the image of Ādiśvara in the upper storey of Kattale basti.*

Bhādrām astu śrī-Mūla-saṅghada Dēśika-gaṇada śrī-S'ubhachandra-siddhānta-dēvara guḍḍam  
 daṇḍanāyaka-Gaṇga-Rājyanu tamma tāyi Pōcharvege māḷisid i basadi maṇḡḷam ||

*On the pedestal of the image of Ādikṛaru in S'āsana basti.*

Āchāryas Subhachandra-dēva-yatipō rāddhānta-ratnākaras  
tātō 'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā |  
yasyāsau Jina-dharma-nirmala-ruchi śrī-Gaṅga-sēnāpatir  
Jainam mandiram indirā-kuḷa-griham sad-bhaktitō 'chikarat ||

*On the pedestal of the image of Nēmisvara in Chāmunda Rāja basti.*

Gaṅga-sēnāpatōs sūnur Ēchayō bhāratichanah |  
trailōkya-rañjanam Jaina-chaityālayam achikarat ||  
budha-bandhus satām bandhur Ēchanah kamalāchanah  
Boppanāpara-nāmānkō chaityālayam achikarat ||

*At the base of the image of Pārśvanātha in the upper storey.*

Jina-grihamam Belguḷadoḷ |  
janam ellam pogale mantri-Chāmundaṇa nan- |  
danam nele māḷisidam |  
Jina-bhavanaman Ajitasēna-munivara guḷḷam ||

*On a pillar at Kañchina doṇe.*

*(First face.)*

S'rimat parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-guṇa-sampannar appa śrimat tribhuvana-malla chaladaṅka-rāva Hoysala-Setṭiyaru  
Ayyāvoḷeya yundigeya Dammi-Setṭiya magam Malli-Setṭige chaladaṅka-rāva Hoysala-Setṭi yendu pesaru  
koṇḍar intu Saka-varṣa 1059 neya Saumya-sampvatsarada Māgha-māsada śukla-pakshada saṅkrama-  
padandu tann avasānanam aridu tanna bandhugaḷam biḷipe sama-chittadoḷu muḍipi svarggasthan  
ādam ||

*(Second face.)*

ātana sati ent appar entendoḷe ||

Tura-vanmasaga sugga vēga su-putri svasti śrī-Jina-gandhōdaka-pavitri-kritōttamāṅgeyumam āhārābha-  
ya-bhaisajya-sāstra-dāna-rinōdeyar appa Chaddikabbe tanna purusha chaladaṅka-rāva Hoysala-Setṭigam  
vanagam tanna maga Būchanāṅge parōksha-vinayam-āgi māḷisida nisidhige ||

*On a broken stone lying near the entrance to Kañchira doṇe.*

(First face.)

..... vyāvṛitta-vichehḥittayē |  
kra. . nē Kali-kalmashaty anudinam śrī-Bāḷachandra-muniṇ  
paśyāmu śruta-ratna-Rōhṇa-dharam dhanyās tu nānyē vayan ||

Ḥramara-kaḷānvitar akuṭiḷar achaūchaḷar ssudda-paksha-vṛittar dōḷhāpachaya-prakāsar ene Bāḷa-  
chandra-dēva-prabhāvam ēn achchariyē || śrī-Bāḷachandra .....

(Second face.)

... bhadrām appa triḷō... vara-vihita-pūrttam nitya-kīrttim chitya-samuchita-cheritōya .. ra dhṛita-  
ppadhu-vinū ... -yitvāham bhuja-bimba-chita-maṇi ... karatvam chīrād imu ..... samā .....  
gatibhis sa .... Kshatriyar uddha-śrī-kavi .... samadha ..... śrīvaham ....

(Third face.)

... rānō babhā ... chitra-tanūbhṛitām a .... yatētarār || sakaḷa .. vandya-pādāravindam sa ....  
ma-mūrttim sarva-satrā .... baka-durita-rāsi-bhavya-da .... nu-vijita-makara-kētu ..... rtti-vratin-  
draṇ || bhānō .... suvika .... chakrā .... rō tat-pad-bhava .....

*On a broken stone lying near the Brahma Dēva temple.*

..... nvayada hana .... ya baḷiya śrī-Guṇachandra-siddhānta-dēvar agra-śishyaru śrī-Nayakīrtti-  
siddhānta-chakravarttigala śishyaru śrī-Dāvaṇandi-traividya-dēvaruṇ Bhānukīrtti-siddhānta-dēvaruṇ  
śrī-Adhyātmi-Bāḷachandra-dēvaru || paramāgama-vāridhi .... naṇ ..... na chakri na ....

*On the rock to the west inside Bhadrabāhu's cave—(Nāgarī characters.)*

Śrī-Bhadrabāhu-svāmiya pādamaṇ Jinachandra prapamatam |

*On the rock to the west outside Bhadrabāhu's cave.*

S'ālīvāhana-S'akābādāḷ 1731 neya S'ukla-nāma-samvatsarada Bhādrapada ba 4 Budhavāradali ||  
Kuṇḍakundānvaya Dēsi-gaṇada śrī-Chāru || śishyarāda Ajitakīrtti-dēvaru avara śishyaru S'āntakīrtti-  
dēvaru śishyarāda Aditakīrtti-dēvaru māśopavāsavaṇ sampūrṇa māḷi i gaviyalli dēva-gatar ādaru ||

*On the rock going up to Bhadrabāhu's cave.*

Svāsti śrī-Īśvara-samvatsarada Maḷayāḷa-kāḷayu Saṅkarānu ill iddu vechchi gaddeya haḷuvāṇa  
huṇaseya mūru-guṇḍige ....

*On the rock north of a pond outside the enclosure wall to the south.*

Svasti śrī-Parābhava-saṃvatsarada Mārggaśīra-baḥula-asṭami-S'ukravāradandu Mariyāla Permmaḍi-nāyaka hiriya-beṭṭadi chikka-beṭṭake ba. . . .

### INSCRIPTIONS ON VINDHYA-GIRI.

*At foot of the colossus of Gommaśēvuru.*

*On the left.*

(In Nāgarī characters.)\* } S'ri-Chāmūṇḍa-Rājēṃ karaviyalē  
S'ri-Gaṅga-Rājēṃ suttālē karaviyalē

*On the right.*

(In Pūrvaḍa Hale Kannaḍa characters.) S'ri-Chāmūṇḍa-Rāja māḍisidaṃ  
(In Grantha and Tamil characters.) S'ri-Chāmūṇḍa-Rājar ulappamḍryan  
(In Hale Kannaḍa characters.) S'ri-Gaṅga-Rāja suttālayavaṃ māḍisidaṃ

*On the rim of the lotus pedestal.*

Svasti samasta-daitya-divijādhipa-kinnara-pannagā naman- |  
maṣṭaka-ratna-nirggata-gabhasṭi-samutthitāmaḷa-prabhā- |  
prāsta-samasta-dustara-tamaḷ-paṭṭalaṃ Jina-dharmma-śāsanam |  
vistaram āg enalke dhare-vārudhi-sūryya-śāśāṅkar uḷḷinaṃ ||

*On the rock at the left hand.*

S'ri-Nayakirtti-siddhānta-chakravarttiḡa guḍḍa śrī-Basavi-Setṭiyaru suttālayada bhittiya māḍisi-  
chavvisa-tirthakaram māḍisidaru mattaṃ śrī-Basavi-Setṭiyara su-putraru Nambidēva-Setṭi Bōki-Setṭi  
Jinni-Setṭi Bāhu-Bahubali-Setṭi tamn-ayya māḍisida tirthakara mundaṇa jālāndaravaṃ māḍisidaru ||

\* It is not clear in what language these two lines are. They may be in the Prakrit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujarātī.





N# 75

ಶ್ರೀಶಾಸ್ತ್ರಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಮಂಗಳಾನ್ತರಂಗವಿವರಣೆ

N# 76

ಶ್ರೀಶಾಸ್ತ್ರಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಮಂಗಳಾನ್ತರಂಗವಿವರಣೆ  
ಶ್ರೀಗಂಗಾನ್ತರಂಗವಿವರಣೆ





*At the mouth of the conduit by which the water  
used for bathing the image escapes.*

S'ri-lalita-sarôvara

*On the rock at the right hand.*

S'riman mahâ-maṇḍalêśvara pratâpa-Hoysaḷa-Nârasimha-Dêvara kaiyallu mahâ-pradhâna hiriya-  
bhaṇḍâri Hullamayya Gommaṭa-dêvara Pârisva-dêvara chatur-viṃṣati-tīrtthakara ashta-vidhâ-  
rchchanegam rishiyar âhâra-dânakkam Savaṇeraṇ biḍisi kotta datti ||

*In the Tirthakara sūlâlāya.*

S'rimat parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
jiyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvanâśrayam śrī-prithvi-vallabha mahâ-râjâdhirâja-paramêśvaram Dvârâvatipura-  
varâdhîśvaram Yâdava-kulâmbara-dyumanî sarvvajña-chûḍâmaṇi Magara-râjya-nirmuḷlanam Chôḷa-  
râjya-pratiṣṭhâchâryyam śrīmat pratâpa-chakravartī Hoysaḷa śrī-Vira-Nârasimha-Dêvarasaru prithvi-  
râjyam geyyutt-iralu tat-pâda-padmôpajiviyum śrīman-Nayakīrtti-siddhânta-chakravarttigala śishyaru  
śrīmad Adhyâtma-Bâlachandra-dêvara guḍḍam Svasti samasta-guṇa-sampannam Jina-gandhâdaka-  
pavitrikṛitôttamâṅganum sad-dharmma-kathâ-prasaṅgam chatur-vidha-dâna-vinôdanum appa  
Paduma-Settīya maga Gommaṭa-Settī Khara-samvatsarada Pushya suddha uttarâyana-saṅkrânti  
pâḍi-diva Brihavarâdandu śrī-Gommaṭa-dêvara chavvisa-tīrtthakara ashta-vidhârchchanega akshaya-  
bhaṇḍâravâgi kotta gadyâna 12 ||

*In the Brahma Dêva maṇḍapa.*

(First face.)

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâñchhanam |  
jiyyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
śrī-Bukka-Râyasya babhûva mantri śrī-Chaicha-dandêśvara-nâmadhêyah |  
nītir yyadiyâ nikhilâbhinandya niśêśhayâmâsa vipaksha-lôkam ||  
dânam chêt kathayâmi lubdha-padaviṇ gâhêta santânakô  
vaidagdhim yadi sâ Brihaspati kathâ kutrâpi samliyatê |  
kshântim chêt anapâyiniṇi jâdatayâ sprisyêta sarvvamśahâ  
stôtram Chaichapa-dandanêtur avanau śakyam kavinâm katham ||  
tasmâd ajâyanta jagad-jayantaḥ-putrâs trayô bhûshita-chârû-śilâh |  
yair bhûshitô jâyata madhya-lôkô ratnais tribhir Jaina ivâpavarggaḥ ||  
Irugapa-dandauâtham atha Bukkaṇam apy anujô  
sva-mahima-sampadâvirachayan sutarâm prathitau |  
prati-bhaṭa-kâmini-prithu-payôdhara-hâra-harô  
mahita-guṇô bhavad jagati Maṇḍapa-dandapatih ||

dākshīya-prathamāspadam sa-charitasyaikāśrayas satya-vāg-  
 ādhāras satitam vadānya-padavi-saṅchāra-jaṅghālakah |  
 dharinopaghna-taruḥ kṣmā-kula-griham saujanya-saṅkēta-bhūh  
 kirtim Maṅgapa-daṇḍapō 'yam atanō Jjaināgamānuvratā ||  
 Jānakity abhavad asya gēhīni chāru-sīla-guṇa-bhūṣaṇōjvalā |  
 Jānakiva tanu-vṛtta-madhiyamā Rūghavasyā ramaṇiya-tējasā ||  
 āstām tayōr astamitāri-varggau putrau pavitrikṛita-dharinma-mārggau |  
 jāyān abhūt tatra jagad-vijētā bhavyāgrauḥ Chehaichapa-daṇḍanāthā ||  
 Irugapa-daṇḍādhipatis tasyāvarajas samasta-guṇa-sāli |  
 yasya yasās-chandrikayā milanti divāpy arāti-mukha-padmaḥ ||

vṛtta || Brahman bhāḷa-lipim pramāṛjjaya na chēd brahmatva-hānir bbbhavēd  
 anyān kalpayā kāla-rāja-nagarīm tad-vairi-prithvi-bhṛitūm |  
 vētāla-vraja-varddhayōdara-tatim pānāya navyāsrijām  
 ynddhāyōddhata-sūtravair Irugapa-kṣmāpāḥ prakōpō 'bhavat ||  
 yātrāyām dhvajani-patēr Irugapa-kṣmāpasya dhātī dhatid-  
 ghōṭī-ghōra-khura-prahāra-tatibhūḥ prōddhūta-dhūlīvrājāḥ |  
 raddhē bhānu-karē 'gamadī ripu-karāmbhōjam cha saṅkōchanam

(Second face.)

prāpat kirtti-kumudvati vikasanam diptāḥ pratāpānalāḥ ||  
 yātrāyām Irugēsavarēṇa sahasā śūnyāri-saudhāṅga-  
 prōllasad-villukānta-kānta-śakalē gachchhad vanēbhādhipāḥ |  
 matvā sva-pratimām prati-dvipam iti chhinnaika-dantas tadā  
 trāhi trāhi Gajānanēti bahudhā vētāla-vṛindais stutāḥ ||  
 kō Dhātrē likhitaṁ lalāṭa-phalakē varṇnam pramārṣṭam kṣamō  
 vārttām dhūrtta-vachō-mayim iti vayanā vārttān na manyāmahē |  
 yad dhātṛyām Irugēndra-daṇḍa-nṛipatau sañjāta-mātrē priyō  
 nīsrir apy adhika-sriyāghatī ripus saśrīr apaśrī-kṛitāḥ ||  
 yad bāhāv Irugēndra-daṇḍa-nṛipatēr bbbibraty anantā-dharām  
 śēśādhiśa-phaṇḍaganē niyamitām ses saṅganā yās sadā |  
 gāḍhalingana-sāndra-saṅbhava-sukha-prōddhūta-rōmāvaliḥ  
 sāhasīm rasanām adhiāt tava guṇm stōtam kṛitārthīḥ phanī ||  
 āhāra-sampad-abhayārppanam aushadham cha śāstram cha tasya samajāyata nitya-dānam |  
 hūṣaṇpitānya-vanitavyasanam sa ch uṛyyam mūrcheḥkā cha dēsa-vaśatō 'sya babhūva dūrē |  
 dānam chāsya su-pātra ēva karṇā d'nēshu drishṭir Jjinē  
 bhaktir dharinma-pathō Jjinēndra-yaśvām ākarmanēshu śrutiḥ |  
 jīhvā tat-guṇa-kirttunēshu vap ishas saukhyam cha tad-vandanē  
 ghṛānam tach-chana jābja-sauraḥ b'arē sarvvam cha tat-sēvanē ||  
 Irugapa-daṇḍanēti aḥ aśasī dhav, b'arē  
 malinima-śēti vah | aram adhira-dṛiṣṭam chitūrē |  
 vahati cha tasya bāhu-parighē dharanī-valayam  
 parimitarārākrama-kathāpi cha tat-kuchayōḥ ||  
 karṇair vvismpita-kupḍalair atilakāsaṅgair lalāṭa-sṭhalair  
 ākīrnair alikāḥ payōdhara-taṭair asprishta-muktā-gupāḥ |  
 bimbōshṭhair api vairi-rāja sudṛiṣāḥ tāmbūla-rāgōjjhūṭair  
 yyasya sphārataram pratāpam asakṛid vyākurvātē sarvvataḥ ||

(Third face.)

yat-kirttibhis sura-dhuni-parilaṅghinibhir dhautê chirāya nija-bimba-gatê kaṣaṅkê ।  
 svachchhātmakas tulina-didhitir aṅganānām avyājam ānana-ruchim kabalikarōti ॥  
 yat-pādājya-rajah-kaṇā prasuvatê bhaktyā natānām bhuvam  
 yat-kārunya-kaṭāksha-kānti-lahari prakshālayaty āśayam ।  
 mōhāhaṅkaraṇam kshipōti vimalā yad-vaikharī-maukharī  
 vandyah kasya na mānaniya-mahimā śrī-Paṇḍitāryyō yatih ॥  
 mandāra-druma-mañjarī-madhu-jhari-mañju-sphuran-mādhuri-  
 prauḍhāhaṅkriti-rūḍhi-pātava-paripāṭi kṛitāṭi bhataḥ ।  
 upityad-Rudra-kaparīḍa-gartta-vilūṭhat-svarlōka-kallōlini-  
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōṣāḥaḥ ॥  
 kārunya-prathamāvatāra-sarapīś śāntê miśāntam sthīram  
 vaidushyasya tapah-phalam sujanatā-saubhāgya-bhāgyodayah ।  
 Kandarppa-dviradēndra-paūcha-vadanah kāvyāmpitānām khaṇir  
 Jjainādhyāmbara-bhāskariś S'rutamunir jīgartti namrārtujit ॥  
 yukty āgamārnnava-vilōlana-Mandurādriś śabdāgamāmburūha-kānana-bāla-sūryyah ।  
 śuddhāśayah prati-dinam paramāgamēna samvardhatê S'rutamunir yyati-sārvaśhaṇmah ॥  
 tat-sannidhau Beṅguḷê jagad-agrya-tīrtthê śrīmān asāv Irugapāhvaya-dāṇḍanāthah ।  
 śrī-Guṇmatêśvara-sanātana-bhōga-bhōtōr ggrāmōttamam Beṅguḷākhyam adatta dhīrah ॥  
 S'ubhakṛiti-vatsarê jayati Kārttika-māsi tīthau  
 Mura-mathanasya pushṭim upajagmushi sītaruchau ।  
 sad-upavaṇam sva-nirmūta-navina-tāṭakayutam  
 sachiva-kulāgraṇir adita tīrttha-varam muditah ॥  
 Irugapa-dāṇḍādhiśvara-vimala-yaśah-kalana-varddhana-kshētram ।  
 āchandra-tūrakam idam Beṅguḷa-tīrttham prakāśatām atulā ॥  
 dāna-pālanayōr mādhyê dānāt srēyō 'upālanam ।  
 dānāt svarggam avāpuōti pālanād achyutam padam ।  
 sva-dattām para-dattām vā yō harēch cha vasundharīm ।  
 shashṭir-varsha-sahasrāpi viśṭāyām jāyatê krimih ॥

### 83

*In the maṇḍapa west of the aloce.*

S'rīmat-parama-gaṁbhīra-syādvād-āmōgha-lāṅchhanam ।  
 jiyāt trailōkyā-nāthasya śāsanaṁ Jina-śāsanaṁ ।

Svasti śrī-vijayābhūdaya-S'ālīvāhana-śaka-varsha 1621 nē sadaya S'ōbhakṛitu-saṁvatsarada Kārttika-  
 ba 13 Guruvāradallu śrīman mahā-rājādhirāja rāja paramēśvara Kāṇṇṇāṭaka-rājyābhishavāna-paritṛipta  
 paramāhlāda parama-maṅgālibhūta śhaḍ-darśhana-saṁprakṣhaṇa-vichakṣhaṇopāya vidvad garīṣṭha  
 duṣṭa-dupta-jana-mada-vibhaṅjana Mahīśūra-dhīrādhināthar-appa Dodḍa-Kṛishṇa-Rāja-Vadeyar  
 ayanavarū ॥ mattam ॥

vṛitta ॥ janatā-dhāraṇ udāra-satya-sadayam sat-kirtti-kāntā-jayam ।  
 vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratīpodayam ।  
 jana-nātham vara-Kṛishṇa-bhūvara-lasat-prakhyāta-chandrōdayam ।  
 ghana-punyānvita-kṣatriyāṇma-pāḍedam sad-dharmma-sampattiyam ॥

kanda || śrīmad-Belguḷad-aḥbaladi |  
 sōmārkkara-jareva-dēva Gomāṭa-Jinapana |  
 śrī-mukhav avalōkisal oḍa- |  
 n āmōdavu puṭṭi harusha-bhājanan usurddam ||

vachana || pārtthiva-kula-pavitranam Kṛishṇa-Rāja-puṅgavanam Belguḷada Jina-dharmmakke biṭṭanthā  
 grāmādhigrāma-bhūmigaḷ | Ārhanahalliyum | Hosahalliyum | Jinanāthapuram | Vastiya-grāmamum |  
 Rāchanahalliyum | Uttanahalliyum | Jinanahalliyum | koppalugaḷ verasu kasabe-Belguḷa-samētam  
 sapta-samudram ullān nevaram sapta-parama-sthānādhipatīyappa Gummaṭa-svāmiyavara pūjōtsavan-  
 gaḷa punya-sampriddhi-samprāpty-arttha-nimīty-artthavāgiyum | abjābjamitrar sākshi-pūrvvakam sarvva-  
 mānyavāgi dayapālisiyu mattam ||

kanda || Chiga-Dēva-Rāja-kalyāṇiya |  
 bhāgadoḷ irppa anna-chhatrādigaḷig i |  
 su-guṇiyu Kabāḷe-grāmava |  
 jagad-croyanu Kṛishṇa-Rāja-śēkharan ittam ||\*  
 int i-Belguḷa-dharmmavu |  
 antarisade chandha-sūryyar ullān nevaram |  
 santasadind enmaya bhū- |  
 kāntaru rakshisali dharmma-vriddhiya beḷeyam ||

yī dharmmavam paripālisiḷavar dharmmārtha-kāma-mōkshaṅgaḷam parampareyim paḍeyuvar ||

vr̥tta || priyadind i Jina-dharmmamam naḷayipargg āyum mahā-śrīyu- |  
 m akkey idam kāyada nēcha-pāpige Kurukshētrōrviyoḷ Bānarā- |  
 śrīyoḷ ēl-kōṭi-muṇḍrararū kapileyam vēdādhyarū kondud and |  
 ayasun sūrggum id endu Kṛishṇa-nṛipa śālakshārugaḷ nēmisaḷ ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

## 84

*In the same place.*

S'rī-S'ālivāhana-śaka-varuṣa 1556 neya Bhāva-samvatsarada Āshāḍa-śu-13 Sthiravāra-Brahma-yōga-  
 dalu śrīman mahā-rājādhirāja rāja-paramēśvara Maisūru-paṭṭanādbiśvara śhaḍ-daruśana-dharmma-  
 sthāpanāchāryyarāda Chāma-Rāja-Voḍeyaru-ayyanavaru Belguḷada sthānadavara kshētravu babu-dina  
 aḷavu āgiralāgi ā Chāma-Rāja-Voḍeyaru-ayyanavaru yī kshētrava aḷava-hiḷidantāv. ru Hosavōḷala-  
 Kempappana maga Channanṇa Belguḷada Pāyi-Setṭiyara makkaḷu Chikkaṇṇa Chigapīyi-Setṭi yivaru-  
 muntāda aḷava-hiḷidantāvava karasi nimma aḷavina sālavanu tirisēnu yannalāgi Channanṇa Chik-  
 kaṇṇa Chigapīyi-Setṭi Muddanṇa Ajjanṇa Padumappana maga Paḍenṇa Padumarasayya Doddanṇa  
 Pañchabāna-kavigaḷa maga Bannuappa Bommanṇa-kavi Vijayanṇa Gumanṇa Clārukīrtti-Nāgappa  
 Bēḷadayaḷa Bommi-Setṭi Hosahallīya-Rāyanṇa Paṛiyannṇa-Gauḍa Bairā-Setṭi Bairanṇa Virayya ivaru  
 muntāda samastaru tamma taude-tāyigalige punyev āgaliy endu Gummaṭa-svāmiya sannidhiyali tamma  
 guru-Chārukīrtti-panḷita-dēvara-munde dhāra-dattavāgi yī aḷahina patra-sālavanu yī aḷava koṭṭa  
 sthānadavarigo yī varttakaru gauḷugaḷu yī sālavanu dhārīpūrvvakavāgi koṭṭavu yī biṭṭantā patra  
 sālavanu āvanāḍaru aḷupidare Kāśi-Rāmēśvarādalli sāhasra kapileyanu Brāhmaṇaranu konda pāpakke  
 hōguvaru yendu bareḍa śilā-śāsana || śrī śrī ||

\* The verse is so in the original, but seems incorrect in metre.

*To the left of the Dvārapālaka doorway.*

S'ri-Gommatā-Jinanam nara- |

nâgâmara-Ditija-khachara-pati-pûjitanam |

yôgâgni-hata-Smaranam |

yôgi-dhyêyanam amêyanam stutiyisuvem ||

kramadin mey vopard âpada kramade mâtam bittu tam itta cha- |

kram adum nihprabham âge siggan olakonl âtmâgrajang olpu gey- |

du mahi-râjyaman ittu pôgi tapadin karmînâri-vidhvamsiy â- |

da mahâtman Puru-sûnu-Bâhubalivol matt âro mânônntar ||

dhrita-jaya-bâlu-Bâhubali-kêvali-rûpa-samâna pañcha-vim- |

śati-samupêta pañcha-śata-châpa-samummati-yuktam appa tat- |

pratikipitiyam manô-mudade mâdisidam Bhuratan jîtâkhi- |

kshitipati-chakri Paudanapurântikadol Puru-Dêva-nandanam ||

chira-kâlam sale taj-Jinântika-dharitri-dêśadol loka-bhi- |

karanam kukkûṭasarp-pa-saṅkuṭam asaṅkhyam puṭṭi dal Kukkuṭe- |

śvara-nâman tada pûrig âdudu baṭikkam prâkritargg âyt agô- |

charam antâ mahi-mantra-tantra-niyatar kkânbar ggad innum palar ||

kêlalk appudu dêva-dundubhi-ravam mât êno divyârchelanâ- |

jâlam kânalum appud â Jinana pâdôdyan-nakha-prasphurad- |

lilâ-darppanam nirikshisidavar kkânbar nnijâtita ja- |

nmâlamb-âkritiyam mahâtisayam â dêvaṅg ilâ viśritam ||

janadin taj-Jina-viśrutâtisayamam tam kêldu nôlp alti chê- |

taneyol puṭṭ ire pôgal udyamise dâram durggamam tat purâ- |

vani yend âryya-junam prabôdhisidol antâdandu tad-dêva-ka- |

lpaneyim mâlîpen endu mâlîsidan int i dêvanam Gommatam ||

śrutamam darśana-śuddhiyam vibhavamam sad-vrittamam dânamam |

drityam tannoḷe sauda Gaṅga-kuṣa-chandram Râcha-Mallam jaga- |

n nutan â bhûmipana dvitiya-vibhavam Châmuṇḍa-Râyam Manu- |

pratimam Gommatam alte mâdisidan int i dêvanam yatnadim ||

ati-tuṅgâkritiy-âdol âgad adaroḷ saundaryyam aumnatyamam |

nuta-saundaryyamam âge matt atisayam tân âgad aumnatyamam |

nuta-saundaryyamam ūrjijâtisayamam tannalli nind irdduv êm |

kshiti-sampûjyam Gommatêśvara-Jina-śrî-rûpam âtmôpanam ||

praviddham bareyal Mayan nereye nôdal Nâka-lôkâdhipam |

stuti goyyal phani-nâyakam nereyan end and anyar âr ârppur im |

praviddham bareyal samantu tave nôdal baṇṇisal nissamâ- |

kritiyam dakshiṇa-Kukkuṭêśa tanuvam sâścharyya saundaryyamam ||

magedum pâradu mêle pakshi-nivaham kaksha-dvayôddêśadol |

miruguttum poraṇṇamugum surabhi-Kâsmirârâṇa-châyam i- |

teḡad âścharyyaman i tri-lôkâda janam tân eyde kaṇḍirddud âr |

nneḡavar nneṭtane Gommatêśvara-Jina-śrî-mûrttiyam kirttisal ||

nelagatt ā nāga-lōkaṃ talaṃ avani diśa bhitti bhitti brajaṃ sva- |  
stala-bhāgaṃ muchhaṇaṃ mēgaṇa surara vimānōtkaraṃ kṛṣṇa-jālaṃ |  
vilasat tāraughaṃ antar-vitata-maṇi-vitānaṃ samantāge nityaṃ |  
nilayaṃ śrī-Gommaṭśaṅg enisidudu Jinōktāvalōkaṃ triḷōkaṃ ||

anupama-rūpanō Smaran udagrane nirjjita chakri matt udā- |  
rane neṇṇe geldum ittan akhiḷōrvviyan aty-abhimāniyē tapa- |  
sthanum ereḷ aṅguriy itt eḷeyol irddapud emban anūna-bōdhanē |  
vinihata-karma-bandhan ene Bāhubaliśan id ēn udāttanō ||

abhimāna sthira-bhāvavaṃ namage māḷk aty-udgha-mānōnnatam |  
śubha-saubhāgyaman Aṅgaṇaṃ bhuja-balāvashtaṃbhamaṃ chakrava- |  
rtti-bhujādarppa-vilōpi Bāhubali trishṇūchchēbhōdamam mukta-rū- |  
jya-bharaṃ muktiyan ūpta nirvṛiti-padam śrī-Gommaṭśaṃ-Jinaṃ ||

sphurad-ndyat-sita-kāntiyiṃ parisarat-saurabhyadindam diśō- |  
tkaramaṃ mudrisutum namēru-sumanō-varshaṃ sphuṭaṃ Gommaṭśē- |  
śvara-dēvōttama-chāru-divya-śiradoḷ dēvarkkaḷind ādudam |  
dhare-yellam neṇṇe kaṇḍud ā mahimey ā dēvaṅg ad āścharyyamē ||

euag āyt ikshisai āgad āyt enage kṛpalk embavōl āyte pē- |  
| vanitā-bālaka-vṛiddha-gōpatatiyūṃ kaṇḍ alḷkaḷind ārvvin an- |  
dina vond āvagam udgha-divya-kusumāsāraṃ malit-lōka-lō- |  
chana santōśhadam tytu Gommaṭa-Jinādhiśōttamāṅgāgradoḷ ||

miruguva tāraka-prakaram i paramēśvara-pāda-sēveg en- |  
d eṇṇapude bhaktiyindam ene nirmmaḷinaṃ ghana-pushpa-vṛishti ban- |  
d eṇṇagidud abhiraḷiṇ dhareg adabharaṭarādabhuta harshakōṭi kaṇ |  
dēreḷ ire sanda Belgaḷada Gommaṭa-nāthana pāda-padmadoḷ ||

Bharatan anādi-chakradharanam bhuja-yuddhade gelda kāladoḷ |  
duritam abāriyaṃ tavisi kēvaḷa-bōdhaman āḷda kāladoḷ |  
suratati muṇne māḷidudu pū-maḷe yi doreyakkum embinaṃ |  
suridudu pushpa-vṛishti vibhu-Bāhubaliśana mēle lileiyiṃ ||

kemmag id ēke nāḷa-palavandada nandida bindigarkkaḷaṃ |  
niṃ maruḷāgi dēvar ivar end avaraṃ mati-geṭṭu niṃnan ē- |  
k anma toḷaḷchidappa bhava-kānanadoḷ paramātma-rūpanam |  
Gommaṭa-dēvanam neneya niṅuve jāti-jarādi-duḷkhamam ||

sammāday āḷal āga koleyūṃ pūsiyūṃ kaḷavūṃ parāṅganā- |  
sammatiyūṃ parigrahadā-kāṅksheyum eṇb iṇṇaḷindam ādoḷ en- |  
duṃ manuḷaṅg ihatreya-paratreya-kēḷ eṇutūṃ malōchchadoḷ |  
Gommaṭa-dēvan irddu sale sāḷuvavōl eṇṇe irddan ikshisai ||

emṇuman i vasantanumam induvumam nane villum-ambumam |  
kemmag anātha-yūthamane māḷi bisuṭṭu tapakke pūndu nin- |  
d im-niḷil appud ēṃ paḷevud end ati-nugḷhayaṇ alḷpan ādamam |  
Gommaṭa-dēva niṃna kivig eḷḍave ninnavol āro niḷkṛipar ||

emman id êke niṃ bisuṭey end eḷeyuṃ latikāṅgiyarkkaḷuṃ |  
 tamm aḷaliude bandu bigiy appidar embinam aṅgadalli pu- |  
 ttuṃ murid-otti-taḷta-latikāḷiyuṃ oppe tapō niyōgaḍoḷ |  
 Gommaṭa-dēvan irḍḍ irav Ahindra-Surēndra-munindra-vanditaṃ ||

tammāne pōdar eun-anujar-ellaruṃ eyde tapakke niṃuṃ in- |  
 t amma-tapakke vōdoḷ enaḡ i siriy oppadu bēḷ enuttuṃ a- |  
 nṇaṃ manam iḷduṃ annu-migeyuṃ bagegoḷḷade dikshe-goṇḍe niṃ |  
 Gommaṭa-dēva ninna-tari sand aḷav ār yyaṇanikke Gommaṭaṃ ||

nimm-aḍi yenna-dhātriyōḷaḡ irḍḍapuv emb idu vēda dhātri tāṃ |  
 nimmaduṃ enuaduṃ bagevoḷ alladu bēḷ adu dṛiṣṭi-bōdha-vi- |  
 ryyaṃ mahitātma dharmam Abhavōktiyoḷ emba niḡagrajōktiyoṃ |  
 Gommaṭa-dēva niṃ manada-māna-kashāyamaṃ eyde tūḷḍidai ||

tamma tapasvigaḷge ku-tapa-sthiti vēḷḷ abajāṅga-saṅgataṃ |  
 tamma śarīram āge negaḷv anyatarāptara śāstra-vṛittakaṃ |  
 kammarī-yōḷan audame-valaṃ sva-parākṣhaya-saukhyā-hētuvam |  
 Gommaṭa-dēva niṃ tapamaṃ ānt upadēśakan ādud oppadē ||

niṃ manamaṃ Nijātinaṇoḷ-akappitaṃ āḡ iḍe mōhaniya-mu- |  
 khyam maṇid-ōḷi biḷe ghana-ghāti-balaṃ baladṛik-prabōdha-sau- |  
 khyam mahimānvitaṃ negaḷe varttisi mattam aghāti-ghātadiṃ |  
 Gommaṭa-dēva mukti-padamam paḍedai nirapāya-saukhyamaṃ ||

kammidav appa kiḷa-posa-pūgaḷin archchisi pāda-padmamaṃ |  
 sammadadinde nōḍi bhavad-ākṛitīyaṃ balagoṇḍu balla-pān- |  
 giṃ manam oldu kirttipavar ēṇ kṛitakṛityaro S'akran-andadiṃ |  
 Gommaṭa-dēva ninnaṃ aḡid archchisutirppavar ēṇ kṛitarttharō ||

Kusumāstraṃ kūma-sāmṛāḷyada mahimeyan āntirddodaṃ munne tannoḷ |  
 vasudhā sāmṛāḷya-yuktaṃ Bharata-kara-vinuktaṃ rathāṅgastraṃ ugrām- |  
 śu-saman tann udgha-dōrddandamaṃ eḷasidoḷaṃ biṭṭ avam mukti-sāmṛā- |  
 ḷya-sukhārtthaṃ diksheyaṃ Bāhubaḷi-taḷedan em mannaṃ ēn endo mānbar ||

manadiṃ nuḍiyiṃ tanuvīn- |  
 d enasuṃ mun neṇapid aghamaṃ alaṇipen emb i |  
 manadindam oseḍu Gommaṭa- |  
 Jinamaṃ stutiṃyisidan intu Sujaṇōttamaṃ ||

su-jaṇar bbhavyaro tanag ava- |  
 r aḷasram-uttamaṃ-sam-appa puruḷin Boppaṃ |  
 Sujaṇōttamaṃ enippaṃ |  
 su-jaṇargg uttamaṃ emba puruḷind enisaṃ ||

i Jina-nuti-śāsanamaṃ |  
 śrī-Jina-śāsanav idaṃ vinirmisidaṃ vi- |  
 dyā-jita-vṛijinaṃ su-kavi- |  
 samāḷa-nutaṃ viśada-kirtti Sujaṇōttamaṃ ||



vara-saiddhāntika-chakrê- ।  
 śvara Naya-kirti-vratīndra-śiṣyaṃ nija-chi- ।  
 t-pariṇatan adhyātma-kaḷā- ।  
 dharan ujaḷa-kirti Bālachandra-munīndraṃ ॥

tan-muni niyôgadiṃ ||

poḍavige sanda Gonnmaṭṭa-Jinēndra-guṇa-stava-śāsanakke Ka-  
 nnaḷa-gavi-bappan end cniṭṭa Boppana-Paṇḍitan oldu pēḷḷ ivan  
 kaḍayisiḍan balan Kavaḷamayyana-dēvaṇan arttiyinde Bā-  
 gaḍeḡeyya Rudran ādarade māḷisiḍan vīḷasat-pratiśṭhēyaṇ ||

## 86

*On the west face of the same stone.*

Svasti śrī-Belugūla-tīrtthada Gommaṭa-dēvara suttālayadolū vaḍḍa-byavahāri Moṣaḷeya Basavi-Setṭiyaru  
 tāvu mādisida chaturvīṃsati-tīrtthakara ashta-vidhārchchanegge Moṣaḷeya nakaraṅgaḷu varisa-nibandhi-  
 yāgi koḍuva paḷi Nēmi-Setṭi Basavi-Setṭi pa 4 Gaṅgara-Mahadēva Chikka Mādi pa 2 Dammi-Setṭi pa 4  
 Beṭṭi-Setṭi Bibi-Setṭi Elagi-Setṭi pa 3 Uyama-Setṭi Bidiyama-Setṭi pa 4 Mahadēva-Setṭi Raṭṭa-Setṭi pa 2  
 Pārisa-Setṭi Basadi-Setṭi Rāyi-Setṭi pa 4 Mārāgūli-Setṭi Hoysaḷa-Setṭi pa 2 Nambidēva-Setṭi pa 5  
 Bōki-Setṭi pa 5 Jinni-Setṭi pa 5 Bāhubali-Setṭi pa 5 paṭṭaṇa-sāmi Anki-Setṭi Māli-Setṭi pa 3 Mahadēva-  
 Setṭi Gōvi-Setṭi pa 2 Bammi-Setṭi Mūki-Setṭi pa 2 Mārāṇḍi-Setṭi Mahadēva-Setṭi pa 2 Bauri-Setṭi  
 Māri-Setṭi pa 2 Sōvi-Setṭi Duḍḍi-Setṭi pa 2 Hāruva-Setṭi Haradi-Setṭi pa 2 Bammāṇḍi pa 2 Sāntēya pa  
 1 Kūtaiyya pa 2 Masani-Setṭi Kūti-Setṭi Basavi-Setṭi pa 3 Chatti-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi pa 1  
 Mahadēva-Bayira pa 2 Bammeya Masana pa 2 Kāḷeya-Gāḷeya pa 2 gavuḍu-sāmi Madavaniga-Setṭi pa  
 2 Māli-Setṭi Pārisa-Setṭi pa 2 Ilolli-Setṭi Bōki-Setṭi pa 2 Gaṅgi-Setṭi Āyta-Setṭi Dēvi-Setṭi pa 2 Māli-  
 Setṭi Dammi-Setṭi pa 2 Māri-Setṭi Āyama-Setṭi pa 2 Mārāja Hariyaṇa Kāḷeya pa 2 Mārāgaṇḍana-  
 halliya Gunmajja Bayireya pa 1 Māki-Setṭi Būvi-Setṭi pa 1 Ebi-Setṭi pa 1 Akkavaya Mahadēva-Setṭi  
 Pārisa-Setṭi pa 1 Nidiya Malli-Setṭi pa 1.

## 87

*On the east face of the same stone.*

S'ri-Basavi-Setṭiyara tirtṭakara aṣṭa-vidhārchanaṇeḡ Moṣaḷeya nakara varisa-nibandhiyāḡi Chavunḡeya Jakanna Kiriya-Chavunḡeya pa 2 Mahadēva-Setṭi Kambi-Setṭi pa 1 Uyama-Setṭi Pārisa-Setṭi pa 1 Bōki-Setṭi Būki-Setṭi pa 1 Māchi-Setṭi Honni-Setṭi Surggi-Setṭi pa 1 Mūki-Setṭi pa 1 Rāmi-Setṭi Hobi-Setṭi pa 1 Mambi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi Guddi-Setṭi Chikka-Malli-Setṭi pa 2 Masani-Setṭi Mābi-Setṭi Ammāṇḡi-Setṭi pa 2 Aliya-Māri-Setṭi Muddi-Setṭi pa 2 Kariki-Setṭi Chikkamādi pa 2 Kariya Bammī-Setṭi Māri-Setṭi pa 1 Malli-Setṭi Ayibi-Setṭi Kāli-Setṭi pa 2 manigāra-Māchi-Setṭi Setṭiyana pa 1 Tariniya Chaundeya Peggāḡe Basavaṇṇa Chandeya Rāmeṇahulḷeya Jakkana pa 2 Māḷa-gaunḡa Setṭi-  
yana Māchaya Māreya Chikkana Goleya pa 1 Mādi-gaunḡa-gaunḡeya Mābeya Bammeya Honneya  
Jakka-gaunḡa pa 1.

## 88

Naḷa-saṃvatsarada uttariyaṇa-saṅkrāntiyālu śrīman-mahā-pasāyi Vijeyannavar-aḷiya-Chikka-Mudu-  
kaṇṇa śrī-Gommaṭa-dēvara nityārchebanege 20 bāsiga-hūvinge śrīmau-mahā-maṇḍalāchāryyaru Chāndra-  
prabha-Dēvara kaiyālu māgu-goṇḍu Gaṅgasamudradālu gadde sa 1 beddalu kaṇṇ 200 nūṇaṇaṇ  
konḍu kōṭṭa datti maṇḍaḷam aḷā śrī.

Kālayukti-saṁvatsarada Kārttika śuddha illu śrī-Gommaṭa-dēvara yarchchanega huvina paḍige śrīman-mahā-maṇḍalāchāryaru hiriya-Nayakirtti-dēvara śishyaru Chandraprabha-dēvara kayalu Yagaliyada Kabi-Setṭiya Sōmeyanu gadde paḍavala-geṛeya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ābbadalu guḷeya keyanēge gadyaṇa baḍuhauna beddalu akaluna sime.

*To the right of the Dvārapālaka doorway.*

S'rimat parama-gaṁbhira-syādvād-āmōgha-lāūchhanam |  
jīyāt trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||  
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē |  
anyavādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē || namō 'stu ||  
jagat-tritaya-nāthāya namō janma-pramāthiṇē |  
naya-pramāṇa-vāg-rasmi-dhvasta-dhvāntāya S'āntayē || namō Jināya ||

Svasti samadhiyata-pañcha-mahā-śabda-mahā-maṇḍalāśvaraṁ | Dvārāvati-puravarādhiśvaraṁ | Yādava-kuḷāmbara-dyumaṇi | samyaktva-chūdāmaṇi | Malaparol gaṇḍādy anēka-nāmāvali-samāḷaṅkṛitaṁ appa śrīman-mahā-maṇḍalāśvaraṁ | Tribhuvana-malla Taḷakāḍu-goṇḍu Bhujabala Vira-Gaṅga Vishnu-Varddhana-Hoysala-Dēvara vijaya-rājyaṁ uttarōttarābhivṛddhi-pravarddhamānam āchandrārka-tāraṁ saluttam ire tat-pāda-padmopajivi ||

vṛtta || janatādihāran udāran anya-vanitā-dūraṁ Vachas-sundari- |  
ghana-vṛtta-stana-hāran ugra-raṇa-dhīraṁ Māraṇ ēn endapai |  
janakaṁ tām ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu- |  
kta nikāmaṭṭa-charitre tāy enal id ēn Ēchaṇ mahā-dhanyaṇō ||

kanda || vitrasta-maḷaṁ budha-jana- |  
mitraṁ dvija-kuḷa-pavitraṁ Ēchaṇ jagadoḷ |  
pātraṁ ripu-kuḷa-kanda- |  
khanitraṁ Kaṇḍīnya-gōtraṁ amaḷa-charitraṁ ||

Manu-charitaṇ Ēchigāṅkana |  
maneyoḷ muni-jana-samūhamuṇ budha-janamuṇ |  
Jina-pōjane Jina-vandane |  
Jina-mahimegaḷ āvakālamuṇ sōbhisuguṇ ||  
uttama-guṇa-tati-vanitā- |  
vṛttiyaṇ oḷakoṇḍuḍ endu jagam ellam ka- |  
y yettuvinan amaḷa-guṇa-sam- |  
pattige jagadoḷage Pōchikabbeye nōṇṭaḷ ||

vachana || ant enisid Ēchi-Rājana Pōchikabbeya putraṇ akhiḷa-tīrtthakara-parama-lēva-parama-charitā-karananōdiruṇa-vipuḷa-puḷaka-parikalita-vāra-bāṇanum asama-samara-rasa-rasika-riṇa-nṛipa-kaḷāpāva-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhūishajya-śāstra-dāna-vinōdanuṇ sakaḷa-lōka-sōkāpanōdanuṇ ||

vṛtta || vajraṁ Vajrabhṛitō haḷaṇ Haḷabhṛitaś chakraṁ tathā Chakriṇaś  
śaktiś S'aktidharasya Gāṇḍiva-dhanur Ggāṇḍiva-kōḍayḷinaḷ |  
yas tadvad vitanōti Vishnu-nṛipatēḷ kāryyaṁ kathaṁ mādrisair  
Ggaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsīs savarṇyō bhavēt ||

**vachana** || ant enipa śrīman mahā-pradhānam dandanāyakam drōha-gharṭṭa Gaṅga-Rāja Chōlana  
 sāmantan Adiyaman ghaṭṭadiṁ mēlāda Gaṅgavāḍi-nāḷa gadiya Talakāḍa-bidinoḷ paḍi yippantirddu  
 Chōlam kōṭṭa nāḍam kōḍade kādi koḷḷim ene vijigishu-vṛittiyindam etti baḷam eraḍuṁ sārēchhidalli ||

**vṛitta** || ittaṇa bhūmi-bhāgaḍoḷ ad anyar ad ēke bhavat-pratāpa-saṁ-  
 pattiya varuṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyin-  
 d ettida ninna kayya nisitāsiya tau mone benna-bāran e-  
 ttuttire pōgi Kañchi-guri-yappinam ōḍida Dāman ēydane ||

kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā-  
 raḍe naḷid innuv antadane jānisi jānisi Gaṅga tanna naṁ-  
 bida-sudati-kadambad-erde pavano vōg ire pulle-vechchu ve-  
 chchidapan aharniṣam Tigula Dāman arāya-sarāya-vṛittiyin ||

enitānuṁ bavaraṅgaḷoḷ palabaram beṅkoṇḍa gaṇḍindam ō-  
 v enisuttam Talakāḍoḷ inne varam irdd iḡaḷ karuṁ Gaṅga-Rā-  
 jana khaḷgāhatig aḷki yuddha-vidhiyoḷ benn ittu nāy unṇad ō-  
 ḍimal unḷ irddapan attā S'aiva-sānivol sāmanta-Dāmōḍaram ||

**vachana** || embinam oude meyyoḷ arāyavadin eydi mūdalisi dhṛiti-geḍisi beṅkoṇḍu mattam Narasiṅga-  
 Varmmam modalāge ghaṭṭadiṁ mēlāda Chōlana sāmantar ellaruṁ beṅkoṇḍu nāḷ-ādud-ellaman ēka-  
 chchhatrad-unḍige sādhyam māḍi kuḍe kṛitajñam Viṣṇu-nṛpati meechi meechideṁ bēḍikoḷḷim ene ||

**kanda** || avanipan enag ittapan en-  
 d avar-ivara-vol uḷida vastuvam bēḍade bhū-  
 bhuvanam baṇṇise Gōvin-  
 dāvāḍiyam bēḍidam Jinārechhana-lubdham ||  
 Gommaṭam eye muni-samudā-  
 yaṁ manadoḷ meechi meechi bicheḷaḷisuttam ||  
 Gommaṭa-dēvara pūjag a-  
 dam mudadiṁ biṭṭan alte dhīrōḍattam ||

**akkara** || ādiy āgirppuḍ Āhata-samayakke Mūla-saṅgham Koṇḍakundānvayam ||  
 bādu-veḷadam baḷeyipud alliya Dēsiga-ḡaṇada Pustaka-gachchhuda ||  
 bōdha-vibhavada Kukkuṭāsana-Maḷadhāri-dēvara-śiṣhyar enipa pempin-  
 g ādam eṣeḍ irppa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamūpati ||

Gaṅgavāḍiya basadigaḷ enit olaṁ anitunam tān eyde posayisidam ||  
 Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḷisidam ||  
 Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi-kōṭṭam ||  
 Gaṅga-Rājan ā munnina Gaṅgura rāyaṅam nūrmmaḍi-danyan alte ||

dharmnasyaiva baḷāl lōkō jayaty akhila-vidvishah ||  
 ārōpayatu tattraiva sarvvō 'pi guṇam uttamam ||

śrīmaḷ-Jaina-vachō 'bḍhi-varddhana-vidhus sālitya-vidyā-nidhis  
 sarppad-Darppaka-hasti-mastaka-luḷhat-prōṭkaṇṭha-kaṇṭhiravah ||  
 sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvanis  
 sthēyāt śrī-Nayakirtti-dēva-munipās siddhānta-chakrēśvaraḥ ||

kṛita-dig-jaitrav ivaṃ barutte Narasiṃha-kṣhōṇipam kaṇḍu sa-  
 nṁatiyim Gommaṭa-Pārisvanātha-Jinaram matt i chaturvīṣṣati-  
 pratimā-gēhaman int ivarkke viṇuṭam prōtsāhadim biṭṭan n-  
 prati-mallam Savaṇēṇa-Bekka-Kaggeṇeyamum kalpāntaram salvinam ||  
 Narasiṃha-Ilīnādrī-tad-udhṛita-kaḷaśa-hrada-ka-huḷḷa-kara-jihvikē-  
 y ānata-dhārā-Gaṅgāmbuni-Nayakirtti-muniśa-pāda-sarasi-madhyē ||  
 lalanā-lilege munnad entu Kusumāstram puṭṭidom Vishṇugam ||  
 lalita-S'ri-vadhuvīṅgav ante Narasiṃha-kṣhōṇipālaṅgav Ê-  
 chala-Dēvi-vadhugam parārṭtha-charitam puṇyādḥikam puṭṭidom ||  
 balavad-vairi-kuḷāntakam jaya-bhujam Ballāḷa-bhūpālakam ||  
 chira-kālam ripugaḷg-asādhyam enisidd Uchehaṅgiyam mutti ||  
 durddhara-tējō-nidhi dhūḷigōṭeyane koṇḍ ā Kāma-Dēvāvani-  
 śvaranam Sand-Oḍeya-kṣhītīśvaranam ā bhaṇḍāramam strīyaram ||  
 turaga-vrātānumam sumantu piḍidam Ballāḷa-bhūpālakam ||

Svasti śrīman-Nayakirtti-siddhānta-chakravartigaḷa-guḍḍam śrīman-mahā-pravḷānam sarvādḥikāri  
 hiriya-bhaṇḍāri Huḷḷayyaṅgaḷu śrīmat-pratāpa-chakravartti Vira-Ballāḷa-Dēvara kayyalu Gommaṭa-dē-  
 vara Pārśva-dēvara chaturvīṣṣati-tīrthakarara aṣṭa-vidhārcchanegam rishiyar-āhāra-dānakkaṇ  
 bēḷikonḍu Savaṇēṇa-Bekka-Kaggeṇeya biṭṭa datti ||

paramāgama-vāridhi-hima-  
 kiranam rūddhānta-chakri Nayakirtti-yanī-  
 śvara śishyan amaḷa-nija-chit-  
 paripatan Adhyātmi-Bāḷachandra-muṇḍram ||

Kantu-kuḷānta-Kāla-Yama ūrjjita-śāsanamam niśidhikā-  
 santatiyam taṭāka-sarasi-kuḷamam Nayakirtti-Dēva-sai-  
 ddhāntikaroḷ parōksha-vinayaṅgaḷan i teṇadinda māḷpar ā-  
 r int ire nōntar ār enisidam Nayakirttin iḷā-vibhāgadoḷ ||

## 91

Svasti samasta-guṇa-sampannar appa śrī-Beḷuguḷa-tīrthada samasta-māṇikya-nakharāṅgaḷu śrī-Gom-  
 maṭa-dēvara Pārśva-dēvarige varsha-nibandiyāgi hūvina-paḍige jāti-havāḷakke tolege tū 1 karidakko  
 visa 1 yida āchandrārkkā-tāram barām salisuvaru || maṅgaḷam ahā śrī śrī ||

## 92

Svasti śrī-Beḷuguḷada tīrthada Gummi-Setṭi Yadasaiya Chikaivēya Kēṭayya Koṇana Mari-Setṭiya maga  
 Lakkaṇa Lōkeya Sabaiya magalu Sōmavve mēlamēlāda samasta nakharāṅgaḷu Gommaṭa-Dēvara  
 hūvina paḍige Gaṅgasamudrāda hinde gadde sa 1 ā Gommaṭa-purada bhūmiy olaḷe ondu honna-  
 beddale guḷa Yakeyya samudāyaṅgaḷa kayyalu māṇuḷḷonḍu māmalegāṇaḷo āchandrārkkā-tāram barām  
 saluvantāgi baradu koṭṭa śāsana ||

## 93

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada S'ukravāradandu śrī-Gommaṭa-Dēvarige chavvisa tīrtha-  
 karige hūvina paḍige Janni-Setṭiya maga Chandrakirtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya  
 bhaṇḍāravāgi koṭṭa ga 1 pa 2ḷ yi mariyāḍiyalu kundade bāsiga-huvvan ākuvaru maṅgaḷam ahā śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Puṣya-śuddha 5 Bṛi śrī-Gommaṭa-Dēvara nityābhishēkakke śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Chāra Kanūra Mēdāvi-Setṭige parōksha-vinayakke akshaya-bhaṇḍārakke koṭṭa gadyāna nālku ya honnege amṛita-paḍige āchandrārka-nitya-paḍi 3 ya māna hāla naḍisuvaru yi dharmmava māṇika nakaraṅgaḷuṃ yeḷḷeyēṅgaḷuṃ āraivaru maṅgaḷam ahā śrī śrī ||

Ilalasūra Sōyi-Setṭiya maga Kēti-Setṭiyaru Gommaṭa-Dēvarallige nitya-paḍi mūgu māna hālannu abhisēkakke koṭṭa ga 3 i honna paḍige hāla naḍeyisuvaru māṇika-nakhara naḍeyisuvaru āchandrārka-tārakaṃ maṅgaḷam ahā śrī ||

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāṅchhanam |  
jiyāt-traiḷōkya-nātbasya-śāsanam Jina-śāsanam ||

S'rimat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Nārasimha-Dēvarasaru śrīmad-rājadhāni-Dōrasamudra-dalu sukha-saṅkathā-vinōdadim rājyaṃ goyuttam ire S'aka varuṣa 1191 neya S'rimukha-saṃvatsarada S'rāvaṇa-śuddha 15 Ādivāradallu śrīman mahā-maṇḍalāchāryyaru Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kayyala Honnachageṛeya Mādāyana maga Saṃbu Dēvanu Saṅgi-Setṭiyara-maga Bommaṇṇa Aggapa-Setṭiyara makkaḷu Dōraya Chavudāyyanavaru śrī-Gommaṭa-Dēvara amṛita-paḍige Mattiyakeṛeya-nattakalla-śimā-mariyādeyoḷ aḡāda-gadde suttālayada chatur-vvimsati-tīrtthakara amṛita-paḍige koṭṭa modalēriya gadde salego vōdu sahita sarvva-bāḍha-parihāravāgi dhārā-pūrvvakam mūḷikoṇḍu āchandrārka-tārakaṃ baram salvantāgi koṭṭa datti maṅgaḷam ahā śrī śrī śrī ||

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada-śuddha 5 Ādivāradallu śrī-Gommaṭa-Dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara-guḍḍa Gērasappeya Gōvinda-Setṭiya-mom-maga Ādiyaṇṇa akshaya-bhaṇḍāravāgi yirisida gadyāna nālku tūṅgaṅge hoṅge hāga baḍi ā baḍiyali nityābhishēkakke vabbaḷa hāla naḍasuvaru yi hāṅge māṇikya-nakaraṅgaḷa eḷḷey vāḍayaru āchandrārka-tārakaṃ baram salvantāgi naḍasuvaru || maṅgaḷam ahā || śrī śrī śrī ||

*On the east face of a pillar in Ashṭadikpālaka maṇṭapa.*

*(First face.)*

Svasti śrī-vijayābhūdaya-S'ālivāhana-śakha varuṣa 1748 neya sanda varttamānakke saluva Vyayanāma-saṃvatsarada-Phālguna ba 5 Bhānuvāradalu Kāsyapa-gōtrē Ahaniya-sūtrē Vṛishabha-pravarē prathamānuyōga-śākhāyām śrī-Chāvūṇḍa-Rāja-vaṃśasthārāda Bīḷikere-Ananta-Rājai-arasinavara praputra Tōṭa-Dēvarājai-arasinavara putra Satyamaṅgalada Chaluvi-arasinavara putra śrīman Mahisūrapuravarādhīsa-śrī-Kṛishṇa-Rāja-Vaḍeyaravara sammukhadalli bārigāṭu-kandāchāra-savāra-kachēri-

*(Second face.)*

yilāke-bakshi Dēvarājai-arasinavaru śrī-Gommaṭēśvara-svāmīyavara mastakābhishēka-pūjōtsava-divasa svarggasthar āḍḍakke śrī-puradinda varshamprati-varshadallu śrī-Gommaṭēśvara-svāmīyavarige pāda-pūje muntāda sēvārttha naḍeyuvahāge yivara putrarāda Puṭṭa-Dēvarājai-arasinavaru 100 nūru varaha hākiruva puduvaṭṭina sēvege bhadrām bhūyād varddhatām Jina-śāsanam || śrī ||

*On the west face of a second pillar.*

S'rimat-parama-gambhīra-syādvād-ānūgha-lāuchhanam |  
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Sakha-varsha sāvira 1459 taneya Viḷambi-saṃvatsarada Māgha-suddha 5 yalu Gerasoppeya Chavudi-Setṭaru Agani-Bommayana maga Kambhayana tanna kshētra aḍa-hāgiralāgi Chavudi-Setṭaru aḍanu biḍisi koṭṭudakke vondu taṇḍakke āhāra-dāna Tyāgala Brahmana mundana huvvina tōṭa vondu paḍi-akki-akshate-puñja ishtanu āchandrārka-sthāyiyāgi nāvu naḍasi bahenu maṅgaḷam śrī śrī śrī śrī śrī ||

*On the south face.*

Tat-saṃvatsaradalu Gerasoppeya Chavudi-Setṭarige Doda-Dēvappagaḷa maga Chikkapanu koṭṭa dharmma-sādana namage anumatyā baralāgi nīvu namage parihaṛisi koṭṭudakke 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī śrī śrī ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavudi-Setṭarige Kavigaḷa maga Bommanu koṭṭa dharmma-śāsana namadi anupatyā baralāgi nīvu namage parihaṛisi koṭṭudakke varsha 1 kke āṅa tūgaḷu paṇṇantara 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī ||

*On the east face.*

Tat-saṃvatsaradalu Gerasoppeya Chavudi-Setṭarige Huvvina Channayana koṭṭa dharmma-sādanada saṃbandha nanna kshētravu aḍa-hāgiralāgi nīvu ā kshētravannu biḍisi ko . . . . . ||

*On the east face of a third pillar.*

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayisākha ba 10 lā maṇḍalésvara-kulōttuṅga Chaṅgaḷa-Mahadēva-mahipālana pradhāna-sirōmaṇi Kēsavanātha-vara-putra kula-pavitraṃ Jina-dharmma-sahāya-pratipālakaḥ aha Bommyaṇa-mantri-sahōdarar aha samyaktra-chōḍāmaṇi Channa-Bommarasana Nāñjarāyapaṭṭanada śrāvaka-bhavya-janaṅgaḷa gōshti-sahāya śrī-Gummaṭa-svāmiya baḷḷivāḍava jirṇmōddhārava māḍisidaru śrī ||

*On the pedestal of Kūshmāṇḍini.*

S'ri-Nayakirtti-siddhānta-chakravartigaḷa śishyaru śrī-Bālachandra-dēvara guḍḍa Kēti-Setṭiya maga Bamma-Setṭi māḍisidam yakshi-dēvatīyaṃ ||

*In Suddara basti, to the north.*

(First face.)

Śrīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

śrī-Nābhēyō 'jitaś S'amphava-Nami-Vimelās Sūvrat-Ānanta-Dharmmās

Chandrānkas S'anti-Kunthās sa-Sumati-Suvidhīs S'italō Vāsūpūjyāh ।

Mallīs S'rēyas Supārsvō Jalajaruchir Arō Nandanah Pārśva-Nēmī

śrī-Viraś chēti dēvā bhuvī dadatu chatur-vvimpśatir mmaṅgalāni ॥

Virō viśiṣṭhām vinatāya rāti iti tri-lōkair abhivarnyātō yaḥ ।

nirasta-karmmā nikhilārthā-vēdi pāyād asau paśchima-tīrtthanāthah ॥

tasyābhavan sudasi Vira-Jinasya siddhās saptarddhayō gaṇadharāḥ kiḷa Rudra-saṅkhyāḥ ।

yē dhārayanti śubha-daśana-bōdha-vpittm mithyā-trayād api gaṇān vinivarttya viśvān ॥

Indr-Āgnibhūtir api Vāyubhūtir Akampanō Mauryya-Sudharmma-Putrāḥ ।

Maitrēya-Maṇḍyan punar Andhavēlah Prabhāsakaś chēti tadiya-samjūāḥ ॥

pūrvvajñān iha vādīnō 'vadhī-jushah dhi-paryaya-jñāninah

sēvē vai kriyakāpś cha sikṣhaka-yatīn kaivalya-bhājō 'py amūn ।

ity agny-amḥunidhi-trayōttara niśānāthāstikā yaiś śatāḥ

Rudrōnaika-śatāchalair api mitān saptaiva nityam gaṇān ॥

siddhīm gatō Vira-Jinō 'nubaddha-kēvaly-abhikhyās traya ōra jātāḥ ।

śrī-Gautamas tau cha Sudharmma-Jambū yaḥ kēvali vai tad ihānubaddham ॥

jānanti Viṣṇur Aparājita-Nandimitran Gōvarddhanēna gurupā saha Bhadrabāhuḥ ।

yē pañcha kēvalivad apy akhīḷam śrutēna śuddhā tatō 'stu mama dhiś śrutakēvalibhyaḥ ॥

vidyānuvāda-paṭhanō svayam āgatābhir vvidyābhir ātma-charitād amalād abhinnāḥ ।

pūrvvāni yē daśa-purūṇy api dhārayanti tān naumy abhinna-daśapūrvvadarān samastān ॥

tē Kshatriyaḥ Prōṣṭhila-Gaṇadēvau Jayas Sudharmmā Vijayō Viśākhah ।

śrī-Buddhilō 'nyan Dhṛitishēṇa-Nāgau Siddhārthakaś chēty abhidhāna-bhājah ॥

• Nakshatra-Pāṇḍū Jayapāla-Kaṇśāchāryyāv api śrī-Drumashēnakaś cha ।

ēkādāśāṅgi-dharaṇēna rūḍbhā yē pañcha tē 'mī hṛidi mē vasantu ॥

āchāra-samjūāṅga-bhritō 'bhavans tē Lōhas Subhadrō Jaya-pūrvvabhadrah ।

tathā Yaśōbhūr amī hi mūla-stambhā Jinēndrāgama-ratna-harmmyē ॥

śrīmān Kuṃbhō Vinitō Haladhara-Vasudēy-Āchalā Mērudhīras

Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvīra-Vīrau ।

ity ādy ānēka-sūrislv aṭha supadam upētēshu dīryat tapasyā-

śāstrādhārēshu punyād ajani sajjatām Koṇḍakundō yatīndrah ॥

rajōbhir asprisṭatamatvam antar bbāhyē 'pi samvyañjayatūm yatīśah ।

rajaḥ-padam bhūmitaḷam vihāya chachāra manyē chatur aṅgūḷam sah ॥

śrīmān Umāsvātir ayaṃ yatīśas Tatvārthā-sūtram prakāṭi-chakāra ।

yan-mukti-mārggācharaṇōdyatānām pāthēyam arghyam bhavati prajānām ॥

tasyaiva śiṣhyō 'jani Gṛiddhrapīñchbah dvitiya-samjūāsya Balākapiñchbah ।

yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganū-mōhana-maṇḍanāni ॥

Samantabhadras sa chirāya jiyād vādibha-vajrāṅkuśa-sūkti-jālah |  
yasya prabhāvāt sakalāvanīyaṃ vadhyāsa durvvādaka-vārttayāpi ||

syāt-kāra-mudrita-samasta-padārthha-pūrṇaṃ  
trailōkya-larṃmyam akhilam sa khalu vyanakti |  
durvvādakōkti-tamasā pihitāntarālam  
Sāmantabhadra-vachana-sphuṭa-ratna-dīpaḥ ||

tasyaiva śishyaś S'ivakōṭi-sūris tapō-latāmbana-dēha-yasṭhiḥ |  
saṃsāra-vārākara-pōtam ētat Tatvārthha-sūtram tad alamchakāra ||

prāgalbhya dāyi-gurupā kila Dēvanandi budhyā punar vipulayā sa Jinēndra-buddhiḥ |  
śrī-Pūjyapāda iti chaishā budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-dēvatābhīḥ ||

Bhaṭṭākāṣṭhikō kṛta Saugatādi-durvvākya-pāṅkais sakaṣaṅka-bhūtam |  
jagat sva nāmēva vidhātum uchchaiḥ sārtham samantād akaṣaṅkam ēva ||

jīyāj jagatyām Jinasēna-sūriḥ yasyōpadēśōjvala-darppanēna |  
vyaktikṛitam sarvvaṃ idam vinēyāḥ punyaṃ purāṇaṃ puruṣā vidanti ||

vinaya-bharaṇa-pātram bhārya-lōkaika-mitram  
vibudha-nuta-charitram tad Gaṇēndrāgra-putram |  
vihita-bhuvana-bhadram vita-mōhōru-nidram  
vinamata-Guṇabhadram tīrṇa-vidyā-samudram ||

sad-vyañjana-svara-nabhas-tanu-lakṣaṇāṅga-  
chebhinnāṅga-bhauma-śāṅkunāṅga-nimittakair yyaḥ |  
kāla-trayē 'pi sukha-duḥkha-jayājayādyaṃ  
tat sākshivat punar avaiti samastam ēva ||

yaḥ Pushpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvitayēna rējē |  
phala-pradānāya jagaj-janānām prāptōṅkurābhyām iva kalpa-bhūjaḥ ||

Arhadbalis-saṅgha-chatur-vvidham sū śrī-Koṇḍakundānvaya-Māla-saṅgham |  
kāla-svabhāvād ila jāyamānād vōdētārā kalpikarānāya chakrē ||

sitāmbarādau viparīta-rūpē khilē viśaṅghē vitanōtu bōdham |  
tat Sēna-Nandi-tridivēśa-Simhas-saṅghēshu yas tam manutē kudṛitsaḥ ||

saṅghēshu tatra gaṇa-gachchha-vali-trayēna lōkasya chakshushi bhidhājushi Nandi-saṅghē |  
Dēśi-gaṇē dhṛita-guṇānvita-Pustakāchchha-gachchhō 'ṅgulēśvara-valir jīyati prabhūtā ||

tatrāsan Nāgādēv-Ōdayaravi-Jina-Mēghaprabhā Bālachandrā  
dēva-śrī-Bhānuchandra-S'ruta-Naya-Guṇadharmmādayaḥ kirtti-dēvāḥ |  
dēva-śrī-Chandradharmmēndra-kula-guṇa-tapō-bhūṣaṇās sūrayō 'nyō  
Vidyādhāmēndra-Padmāmara-vasuguṇa-Māṇikkanandy-āhvaṃyās cha ||

(Second face.)

vihita-durita-bhaṅgā bhiṃna-vādibha-śrīṅgā vitata-vividha-maṅgāḥ viśva-vidyābja-bhṛīṅgāḥ |  
vijita-jagad-Anaṅgāvēśa-dūrōjvalāṅgā viśada-charaṇa-tuṅgā viśṛitās tē 'sta-saṅgāḥ ||

jīyāch chhri-Nēmichandraḥ kuvalaya-laya-kṛit kūṭa-kōṭṭīrddha-gātrō  
nityōdyan-drishti-bādhā-virachana-kuśalas tat-prabhākṛit-pratīpaḥ |  
chandrasya ēva pradattāmrīta-vachana-ruchā niyatē yasya śāntim  
dharma-vyājasya-nētus svam abhimata-padam yas cha nēmi-rathasya ||



śrī-Māghanandi-vibudhō jagatyām anvartham ēvātanutātma-nāma |  
 samullasat samvara nirjiteṇa na yēna pāpāny abhinanditāni |  
 tuṅgē tadiyē dhṛita-vādi-simhē guru-pravāhōnnata-vamśa-gōtrē |  
 athōditō 'bhūn nija-pāda-sēvā-pramōdi-lōkō 'bhayachandra-dēvaḥ ||  
 jayati jita-tamō 'ris tyakta-dōshānushaṅgaḥ-padum akhila-kalānām pātram Ambhōruhāyāḥ |  
 anugata-jaya-pakshuś chātta-mitrānukūlyas satatam Abhayachandras sat-sabhā-ratna-dīpuḥ |  
 tadiya-tanujaś S'rutamunir ggaṇi-padēśas tapō-bhara-n'yantrita-tanus stuta-Jinēśaḥ |  
 tatō 'jani Jinēndra-vachanāsta-vishayāśas tata sva-yaśasā bhṛita-samasta-vasudhāśaḥ ||  
 bhava-vipina-kṛiśānuḥ-bhavya-pankōja-bhānus sa vitata-nama-sōnus sampadē kāmādhēnuḥ |  
 bhuvī durita-tamō 'ri-prōttha-santāpa-vārī S'rutamuni-vara-sūriś śuddha-silō 'sta-nārīḥ ||  
 chaṇḍōddanḍa-tri-danḍam parama-sukha-padum pāpa-bijaṃ parā gō-  
 vārāgārōru kāra-trividham adhikṛitā-gauravaṃ gāraṇam cha |  
 tulyaṃ bhallōna śalya trayam atula-vapuś-śarmma-marmma-chchhidam hō  
 bhāshōnnēśhī tri-dōsham S'rutamuni-munipō nirmumōchaika ēva ||  
 praśishya-bha-gaṇēṅga-mahasā bhuvī tadiyē pravarddhayati pūrṇa-kala-indur iva yas sma  
 anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-S'rutamunir ggaṇi-padē saḥ ||  
 mārggē durggē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi  
 śrāvye kāvyē 'ti navyē mridu-madhura-padaiḥ śarmmadair unarmmadair chu |  
 mantō tantrē 'pi yantrē nuta-sakala-kalāyām cha śabdārṇavē vā  
 kō vānyaḥ kōvidō 'sti S'rutamuni-munivad viśva-vidyā-vinōdaḥ ||  
 śabdē śrī-Pūjyapādaḥ sakala-vimata-chit-tarkka-tantrēshu Dēvaḥ  
 siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ |  
 adhyātmē Varddhmanō Manasija-mathanē vārī-mug-duḥkha-vanbhā  
 ity ēvaṃ kirtti-pātram S'rutamunivad abhūd bhū-trayē kō 'tra kaśchit ||  
 śraddhām śuddhām pravarddhām dadhatam adhikṛitām Jaina-mārggē susarggē  
 siddhim buddhim maharddhē budha-vara-nivahair adbhutām artyamanām |  
 nūtraṃ chitraṃ charitraṃ bhava-bhaya-bhayadam bhavya-navyāmbujānām  
 apy ēnō nyēnam ēnaṃ S'rutamuni-munipaṃ chandram ārādhayadhvam ||  
 śrīmān itō 'syĀbhayachandra-sūrēs tasyānujātaś S'rutakirtti-dēvaḥ |  
 abhūj Jinēndrōdita-lakshānānām āpūrṇa-lakshikṛita-chāru-vṛittāḥ ||  
 vidita-sakala-vēdē vīta-chētō-vishādē vijita-nikhila-vādē viśva-vidyā-vinōdē |  
 vitata-charita-mōdē visphurach-chit-prasādē vinuta-Jinapa-pādē viśva-rakshām prapēdē ||  
 sa śrīmāns tat tanūjas tadānu gaṇipadē sasyadhāch Chārukirttiḥ  
 kirttyākīrṇa-trilōkyā muhur ayati viduḥ kārīyam adyāpy atulyaḥ |

(Third face.)

yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpātītās chātuvāchaḥ  
 Padmā-sadmātta-mitrōvalatara-ruchayō 'py utthitā vādi-padmāḥ ||  
 chāru-śrīś Chārukirttiḥ pada-nata-vasudhādhisvarō 'dhisvarō 'yaṃ  
 garvvaṃ kurvantaṃ urvīśvara-sadaś mahā-vādinam vāda-vandyaṃ |  
 chakrē vikṛiḍaḍ agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō  
 'vēdyāvēdyādyā-vidyā vyapagama-vilasat-viśva-vidyā-vinōdaḥ ||

Ballâla-kshônipâlam valita-Bali-balam vâjibhir vvêjitâjîm  
rôgâvêgâd gatâs tñhitim api sahasôllâ-ghatâ mâninâya t  
âiryyai va svayam sô 'khilavid Abhaya-sûrês tathâ târayattam  
niśimâśêsha-śâstrâmbunidhim Abhaya-sûrîm param Simhanâryyam ||

śiśtô dushtâgha-pishtî-karâṇa-nipuṇa-sûtrasya tasyôpadêśhtuś  
śishyah piyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitâghaḥ t  
sûris sûrô vinôyâmburuha-vikasanê sarvva-dig-vyâpi-dhâmâ  
śrîmân asthât kṛitâsthô Bêluguḷa-nagarê tatra dharmmâbhivṛidhyai ||

yasmimś Châmuṇḍa-Râjô Bhujabalinam inam Gummatam karmatâbhâjûam  
bhaktyâ śaktyâ cha muktyaijita-Sura-nagarê sthâpayad bhadram adrau t  
tadvat kâlâtrayôthôjvala-tanu-Jina-bimbâni mânyâni chânyah  
Kailâsê śîla-śâli tri-bhuvana-vilasat-kirtti-chakriva chakrê ||

sthânê tat sthâna-mantrôjvalataram atulam Paṇḍitô 'laṅkarôtu  
śrîmân êshô 'rkk-kirttir nṛipa iva vilasat sâla sôpânakâdyaih t  
chitram śîrshê 'bishiehya tri-bhuvana-tilakam tam punas sapta-vârân  
paṅkônmutkam vidhâyâkñhila-jagad-uru-punyais tathâlançhakâra ||

kiṃvâ kshîrâbhishêkât uta n'ja-yaśasô nirmalâch chhaṅkarâdrîn  
gôtrâdrîn spâtakîm cha kshitim amara-gajân dig-gajân êsha dhîrah t  
kshîrôdân sapta-sindhûn upari-jara-dharân śâradân nâga-lôkam  
S'êshâkirṇam vidirṇâmpita-kalâsam api svar-vvitênê na vidmah ||

Mêrau janmâbhishêkam Sura-patir iva tat tathâivâtra sâilê  
dêvasyâdarśayân nô param akñhila-janasyaisha sûrir vvidhâya t  
san-mârggam châdhunainam pihitam api chiram vâma-drig vâktamôbhûh  
niśêsham tâni pûrvvam Purur iva punar atrâkaṇṇkô 'paniya ||

rê rê Kâpâda kôṇam śaraṇam adhivasa kshudra-nidhâ-nivâsam  
maimâṃsêchchhâm atuchchhâṃ tyaja nija-paṭu-vâdêshu kṛichehhrâsu gachehha t  
Bauddhâbuddhê vimugdhô 'sy apasara sahasâ Sâṅkhyâ mâ raṅkha saṅkhyê  
śrîmân mathnâti vâdindra-gajam Abhaya-sûrîm param vâdi-simhaḥ ||

aîsvaryyam vahataś cha śâśvata-mukhê dattaś cha sarvvajñâtâm  
bibhrâtê cha nirîsatâm śivatayâ śrî-Chârukirttiśvarau t  
tatrâyam Jina-bhâg asâv ajinabhâg dhîmân ayam mârggaṇô  
Hêmâdrim samadhatta-mârggaṇam uru-sthêmâsa Hêmâchalê ||

sphûrjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâlâvalîdasya tê  
ham hô Manmatha-jivanaushadhir abhûd êshâ purâ S'ailajâ t  
sarvvajñôttama-Chârukirtti-sumunês samyak-tapô-vahninâ  
nirddagdhasya charitra-chaṇḍa-marutô-ddhûtasya kâ tê gatih ||

pitâmaha-parishvaṅga-saṅgatainah-praśântayê t  
Chârukirtti-vachô Gaṅgâlingitâṅgi Sarasvatî ||

âsyam Vâṇi-nivâsyam hridayam uru-dayam svam charitram pavitram  
dêham śântyaika-gêham sakala-sujanatâ-ganyam udbhûta-punyam t  
śrâvyâ bhavyâ guṇâjir nnikhila-budha-tatêr yyasya sô 'yam jagatyâm  
atyârûḍha-prasâdô jayatu chiram ayam Chârukirtti-vratindrah ||

mādhama pṛaṇḍham daridraṃ dhana-pātim adhamam mānavam mānavantam  
dushtam śiṣṭam cha duḥkhānvitam api sukhinaṃ durimmaḍam dharma-śīlam |

(Fourth face.)

kurvvan sāmanta-bhadraṃ charitaṃ anusaṇaṃ namra sāmanta-bhadraṃ  
tanvan śrī-Chārūkirttir j jagati vijayatē chandrikā chārūkirttiḥ ||  
rē rē Chārvvāka-gārvvaṃ parihara birudāḷim puraiva pramuñcha  
Sāṅkhyāsāṅkhyēya-rājat-parikara-nikarūd āpta ghaṭṭō 'si Bhāṭṭa |  
pūrṇaṃ Kāṇḍa tūrṇaṃ tyaja ujjam anisaṃ mānam āpan-nidānam  
himsaṃ pumsō 'bhīsaṃsyō vrajati yad aparān vādinaḥ Sīṃhaṇāryyaḥ ||  
tat-panḍitāṅghry-anuratau tad ilādhināthau samyaktva-bōdha-charaṇōnnata-dāna-niṣṭhau |  
jātāv ubhau Hārīyaṇō haripāṅka-clārur Mmāṇikka-Dēva iti ch'Ārjuna-dēva-kalpah ||  
dhanyāmanyēna sanyāsa-parama-vidhinā nōtum ēva svayaṃ svam  
dharmaṃ karmāri-marmma-clchhidam uru-sukhadam durilabham vallabham cha |  
śāntās śāntēr niśāntikṛta-sakala-janāḥ sūkti-pyūṣha-pūrais  
tē 'mi sarvvē 'sta-dēhās sura-padam agaman dhyāta Jainēndra-pādāḥ ||  
tatra trayō-daśa-satais cha daśa-dvayēna S'ākē 'bdakē parimitē bhavad Īśvarākhyē |  
Māghē chaturdaśa-tithau Sītabhāji-vārē Svātau śanais sura-padam Puru-panḍitasya. ||  
āsīd athĀbhinava-panḍita-dēva-sūrir āśānanāchchham ukuri-kṛta-kirttir ēśah |  
śiṣhyē nidhāya nija-dharma-dhurīṇa-bhāvaṃ yatrātma-samskriti-padē 'jani Paṇḍitāryyaḥ ||  
tathyaṃ mithyā-kadambam satatam api vidhīṣṭ vṛithā tāmyas  
īdam tatvaṃ Tāthāgatatvaṃ taraṇa-jana-śirō-ratna tāva pradhāva |  
jīvan bhadrāṇi pasyaty uru-jagad-uditāt tyakta-vādābhilāshō  
yasmād bhasmī-karōty agnir iva buvitarān vādinaḥ Paṇḍitāryyaḥ ||  
saṃsārāpara-vārīkara-dara-lahari tulya-śalyōtha dēha-  
vyuhē muhyaj janānām asukha-jala-charair ardditānām amishām |  
pōtō nitō vinitō 'dbhuta-tati-gatavan-navya-bhavyārchchitāṅghriḥ  
bhadrōnnidras sumudras satatam Abhinavō rājatē Paṇḍitāryyaḥ ||  
ayam aṭha guru-bhakti-ākārayat tan-nishadyām  
apara-gaṇibhir uochair ggēhibhis tais sahaiva |  
śubha-dina-sumuhūrttē pūritōdbhūbilāśam  
yugapad akhila-vādya-dhvāna-ratna-pradānaiḥ ||  
ity ātma-śaktyā nija-muktayē 'rhaddāsōditam āśanam ētad urvvyām |  
śāstraugha-karṭri-traya-śaṃsanāṅgam āchandra-tāram ravi-Mēru jiyāt ||

S'rimat Karṇāṭa-dēśē jayati pura-varam Gaṅgavatī-ākhyam ētat  
sadrik dānōpavāsa-vrata-ruchir abhavat tatra Māṇikya-dēvaḥ |  
Rūbāyī dharmna-patnī guṇa-gaṇa-vasatis tasya sūnus tayōś cha  
śrīmān Māyāṇa-nāmājani guṇa-maṇi-bhāk Chandrakirttēs cha śiṣhyah ||

samyaktva-chūdāmaṇi-yenisida ā bhavyōttamau svasti śrī S'aka-varuṣa 1331 neya Virōdhi-saṃ-  
vatsarada Chaitra ba 5 Gu śrī-Guṇmaṭa-nāthana madhyāhuada aṣṭa-vidhārchchana-nimittavāgi

Belugulada Gaṅgasamudrada keṇeya keḷege dāna-sāleya gadde kha 2 gavanū Belugulada māṇikya-  
nakharada Hariya-Gauḍana maga Gummaṭa-Dēva Māṇikya-Dēvana maga 'Pommanṇan olaḡāda  
gaudagaḷa samakshamadalli dēvarige pāda-pūjeyam māḍi kramavāgi koṇḍu koṭṭu asādhārana  
vabanta kirttiyanū puṇyavanū upārjisi koṇḍanu maṅgaḷam ahā śrī śrī śrī ||

## 107

S'iladi Chandramauḷi-vibhuv Āchala-Dēvi-nijōdgha-kāntey ā- |  
lōla-mṛigākshi Belugulada Gummaṭa-nāthana pādada a- |  
rchchūḷige bēḷi Bekkana śimeyan ittan udāra-Vira-Ba- |  
llāḷa-nṛipūḷakan urviyum abdhiyum uḷḷinam ayde salvinam ||

antu dhārāpūrvvakavaṃ māḍikottanta grāma śime | mūḍa Honnēnahalli teṅka Bastihalli Dēvara-  
halli paḍuva Chōḷēnahalli Hāḷunahalli

(Below the third face.)

baḍaga Mañchanahalliya biṭṭu tōṭa grāmavu āchandrārka-sthāyiyāgi saluge maṅgaḷam ahā śrī śrī śrī ||

## 108

South of the Siddara basti.

(First face.)

S'ri Jayaty ajēyya-mūhātmyam viśāsita-kuśāsanam |  
śūsanaṃ Jainam udbhāsi-mukti-lakṣmyaika-śūsanaṃ ||  
aparimita-sukham analpāvagamamayaṃ prabala-bala-hṛitātāṅkam |  
nikhilāvalōka-vibhavaṃ prasaratu hṛidayē paramjyōtiḥ ||  
uddiptākṣhila-ratnam uddhṛita-jaḍam nānā-nayāntargriham  
sa-syātākāra-sudhābhilipti-janibhṛit kārūṇya-kūpōchchhritam |  
ārōpya śruta-yānapātram amṛita-dvipam nayantaḥ parān  
ētē tirtha-kritō māḍiya-hṛidayē madhyē bhavābdhyā satām ||  
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ  
śrī-Varddhamaṇa-munir antima-tirthanāthaḥ |  
yad-dēha-diptir api sannihitākṣhilāṇam  
pūrvvōttarāśrita-bhavaṃ viśadī-chakūra ||  
tasyābhavach charama-chij-jagad-śivarasya yō yauvvarājya-pada-saṃśrayataḥ prabhūtaḥ |  
śrī-Gautamō gaṇapatir bhagavān varisthas śrēṣṭhāir anuṣṭhita-nutir immunibhis sa jyāt  
tad-anvayē śuddhimati pratitē samagra-śīlānala-ratna-jālē |  
abhūd yatindrō bhuvi Bhadrabāhuḥ payaḥ-payōdhāv iva pūrṇa-chandraḥ ||  
Bhadrabābur agrimas samagra-buddhi-sampadā  
śuddha-siddha-śāsanaṃ su-śabda-bandha-mundaram |  
iddha-vṛitta-siddhir atra baddha-karma-bhit tapō-  
vṛiddhi-varddhita-prakirttir uddhadhē maharddhikaḥ ||  
yō Bhadrabāhuḥ śruta-kēvalānām munīśvarāṇām iha paśchimō 'pi |  
apaśchimō 'bhūd vidushām vinētā sarva-śrutārttha-pratipūdanēna ||

tadiya-śishyò 'jani Chandraguptaḥ samagra-silānata-dēva-vṛiddhaḥ |  
vivēśa yat tivra-tapaḥ-prabhāva-prabhūta-kīrttir bhuvanāntarāṇi ||  
tadiya-varṣākarataḥ prasiddhād abhūd adōśhā yati-ratna-mālā |  
babhau yad antar-mmanivan munīndras sa Kuṇḍakundōdita-chaṇḍa-daṇḍaḥ ||  
abhūd Umāsvāti-muniḥ pavitrē varṣē tadiyē sakalārttha-vēdī |  
sūtrikṛitaṃ yēna Jina-prāṇitaṃ śāstrārtha-jātaṃ muni-puṅgavēna ||  
sa prāṇi-saṃrakṣaṇa-sāvadhānō babhāra yōgi kila griddhra-pakṣhān |  
tadā prabhṛity ēva budhā yaṃ ābur āchāryya-śabdōttara-Griddhrapiñchcham ||  
tasmād abhūd yōgi-kula-pradipō Balākapiñchchah sa tapō maharddhīḥ |  
yad-aṅga-saṃsparśana-mātratō 'pi vāyur vviśhādīn amṛiti-chakāra ||  
Samantabhadrō 'jani bhadrā-mūrttis tataḥ prapētā Jina-śāsana-sya |  
yadiya-vāg-vajra-kāṭhōra-pātaś chūṛṇi-chakāra prativādi-sailān ||  
śrī-Pūjyapādōddhṛita-dharṃma-rājyas tatō surādhiśvara-pūjya-pādaḥ |  
yadiya-vauidushya-guṇān idāniṃ vadanti śāstraṇi tad-uddhṛitāni ||  
dhṛita-viśva-buddhir ayam atra yōgibhīḥ kṛita-kṛitya-bhāvam anubibhrad uchchakāḥ |  
Jinavad babhūva yad-Anaṅga-chāpahrīṭ sa Jinēndra-buddhir iti sādhu-varṇnitaḥ ||  
śrī-Pūjyapāda-munir apratimaushadharddhir jjiyād Vidēha-Jina-darśana-pūta-gātraḥ |  
yat-pāda-dhauta-jala-saṃsparśaḥ-prabhāvāt kālāyasaṃ kila tadā kanaki-chakāra ||  
tataḥ paraṃ śāstra-vidāṃ muninām agrēsarō 'bhūd Akalāṅka-sūriḥ |  
mithyāndhakūra-sthagitākhiḥlārthhāḥ prakāśitā yasya vachō-mayūkhaiḥ ||  
tasmin gatē svargga-bhuvam maharshau divaḥ-patīn narttum iva prakṛiṣhṭān |  
tad anvayōdbhūta-muniśvarāṇāṃ babhūvur itthaṃ bhuvi saṅgha-bhēdāḥ ||  
sa yōgi-saṅghaś chaturah prabhēdān āsādy bhūyān aviruddha-vṛittān |  
babhāv ayam śrī-bhagavān Jinēndras chatur-mukhāniva mithas samāni ||  
Dēva-Nandi-Siṃha-Sēna-saṅgha-bhēda-varttināṃ  
dēśa-bhēdataḥ prabōdha-bhāji dēva-yōginām |  
vṛittatas samastatō 'viruddha-dharṃma-sēvinām  
madhyataḥ prasiddha ēśa Nandi-saṅgha ity abhūt ||  
Nandi-saṅghē sa-Dēśiya-gaṇē gachchhē 'chchha-Pustakē |  
Ingulēśa-balir jjiyān māṅgaḷi-kṛita-bhūtalāḥ ||  
tatra sarvva-śarīri-rakṣhā-kṛita-matir vviḷitēndriyas  
siddha-śāsana-varōdhana-pratilabdha-kīrtti-kalāpakaḥ |  
viśruta-S'rutakīrtti-bhaṭṭāraka-yatis samajāyata  
prasphurad-vachanāmṛitāṃśu-vināśitākhiḥlā-hṛittamāḥ ||  
kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhūram uchchaiḥ |  
sva-dēhā-bhūram cha bhuvi praśāntas samādhi-bhēdēna divaṃ sa bhējē ||

(Second face.)

gatē gagana-vāsasi tridivam atra yasyōchchhritā  
na vṛitta-guṇa-saṃhatir vvasati kēvalaṃ tad-yaśaḥ |  
amanda-mada-Manmatha-praṇamad-ugra-chāpōchchalat-  
pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhuvi ||  
śrī-Chārukīrtti-munir apratima-prabhāvas tasmād abhūn nija-yaśō dhavaḷi-kṛitāśaḥ |  
yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛitāśaḥ śarirē ||  
yas tapō-vallibhūir vvēllitāgha-drumō varttayāmāsa sāra-trayaṃ bhūtalē |  
yukti-śāstrādikam cha prakṛiṣhṭāśayaś śabda-vidyāmbudhēr vṛiddhi-kṛich-chandramāḥ ||

yasya yôgîsînâḥ pādāyōs sarvādā saṅginim Indirām paśyatas S'ârṅginâḥ |  
 chintayēvābhavat kṛishṇatā varshmanâḥ sānyathā nilatā kim bhavēt tat tanōḥ ||  
 yēshām śarirāśrayatō 'pi vātō rujah prasāntim vitatāna tōshām |  
 Ballāḷa-rājōtthita-rōga-sāntir āsit kilatit kimu bhēshajēna ||  
 munir mmanishā-balatō vichāritam samādhi-bhēdam samavāpya sattamāḥ |  
 vihāya dēham vīvidhāpadān padam vivēsa divyam vapur iddha-vaibhavam ||  
 astamāyāti tasmīn kṛitiniyaryamṇinābhavishyat tadā Paṇḍita-yatis |  
 sōmah vastu-mithyā-tama-stōma-pihitam sarvām uttamair ity ayaṁ vaktṛibhir upāghōshi ||  
 vibudha-jana-pālakaṁ kubudha-mata-hārakaṁ  
 vijita-sakalēndriyaṁ bhajata tam alam budhāḥ ||  
 Dhavalasarōvara-nagara-Jināspadam asadṛśam ākṛita tad-uru-tapō-mahāḥ ||  
 yat-pāda-dvayaṁ ēva bhūpati-tatis chakrē śirō-bhūshanam  
 yad-vākyāṁṛitam ēva kōvida-kulam pītvā jījīvānīsam |  
 yat-kirttyā vimalam babhūva bhuvanam ratnākarēṇāvrītam  
 yad-vidyā visadi-chakāra bhuvanē śāstrārṥtha-jātam mahat ||  
 kṛitvā tapas tivrām analpa-mēdhās saṁpādya punyāny anupaplutāni |  
 tēshām phalasyānubhavāya datta-chētā ivāpa tridivam sa yōgi ||  
 tasmīn jātō bhūmni Siddhānta-yōgi prōdyad-vāchā varddhayan siddha-śāstram |  
 śuddhē vyōmni Dvādaśātīnā karauḡhair yadvat padma-vyūham unnidrayan svaiḥ ||  
 durvvādy-uktaṁ śāstra-jātam vivēki vāchānēkāntārṥtha sambhūṭayā yai |  
 Indrō 'śanyā mēgha-jalōtthayā bhū-vṛiddhām bhūbrit-saṁhatim vā bibhēda ||  
 yadvat padāmbuja-natāvanipāla-mauli-  
 ratnāṁśavō 'nīsam amuṁ vidadhus sarāgam |  
 tadvan na vastu na vadhūr nna cha vastra-jātam  
 nō yauvvanam na cha balaṁ na cha bhāgyam iddhām ||  
 pravīsyā śāstrāmbudhim ēsha dhūrō jagrāha pūrvvam sakalārṥtha-ratnam |  
 parē 'samarṥthās tad anupravēśād ēkaikam ēvātra na sarvām āpuḥ ||  
 saṁpādya śishyān sa munīḥ prasiddhān adhyāpayāmāsa kuśāgra-buddhim |  
 jagat-pavitri-karaṇāya dharmma-pravarttanāyākhila-saṁvidē cha ||  
 kṛitvā bhaktim tē gurōs sarvva-śāstram nītvā vatsa kāmādhēnuṁ payō vā |  
 svikṛtyōchchais tat-pibantō 'ti-puṣṭāḥ śaktim svēshām khyāpayāmāsus iddhām ||  
 tadya-śishyēshu vidām-varēshu guṇair anēkaś S'rutamunī-abhikhyai |  
 rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ||  
 kulēna śilēna guṇēna matyā śāstrēna rūpēna cha yōgya ēśah |  
 vichāryya tam sūri-padam sa nītvā kṛita-kriyam svam gaṇayāṁchakāra ||  
 athaikadā chintayad ity anēnāḥ sthitim samālōkya nījāyushō 'pām |  
 samarpya chāsmin sva-gaṇam samarṥthō tapas charishyāmi samādhi-yōgyam ||  
 vichāryya chaivam hridayē gaṇāgrāṇir nīvēdayāmāsa vinēya-bāndhavaḥ |  
 munis samālūya gaṇāgra-varttinam sva-putram itṥham śruta-vṛitta-sālinam ||

(Third face.)

mad-anvayād ēsha samāgatō 'yam gaṇō guṇānām padam aśya rakṣā |  
 tvayāṅga madvat kriyatām itīṣṭam samarpayāmāsa gaṇi gaṇam svam ||  
 guru-viraha-samudyad-duḡkha-dūnam tadyaṁ mukham aguru-vachōbbhis sa prasanni-chakāra |  
 sapadi vimalitābala-ślīṣṭa-pāṁsu-pratānam kim adbhivasati yōshin-manda-phōṭkāra-vātaiḥ ||

kriti-tati-hita-vṛttas satva-gupti-pravṛttō jita-kumata-viśēshaś śōshitāsēsha-dōshah |  
 jita-Ratipati-satvas tatva-vidyā-prabhutvas sukrīta-phala-vidhēyam sō 'gamad divya-bhūyam ||  
 gatē 'tra tat-sūri-padāśrayō 'yam munīśvaras saṅgham avarddhayat tarām |  
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅkajam ||  
 prakṛitya-kṛityam kṛita-saṅgha-rakshō vihāya chākṛityam analpa-buddhiḥ |  
 pravarddhayan dharmmam aninditam tad-gurūpadēsān saphali-chakāra ||  
 akhaṇḍayad ayam munir vimala-vāgbhir aty-uddhatān  
 amanda-mada-saṁcharat-kumata-vādi-kōlāhalān |  
 bhramann-amara-bhūmi-bhṛid-bhramita-vāridhi-prōchchalat-  
 taraṅga-tati-vibhrama-graḥaṇa-chāturibhir bhuvi ||  
 kā tvam kāmīni kathyatām S'rutamunēḥ kirttiḥ kim āgamyatē  
 Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatē sarvvataḥ |  
 nēndrah kim sa cha gōtra-bhid Dhana-patiḥ kim nāsty asau kinnarah  
 S'ēshah kutra gatas sa cha dvīrasanō Rudrah paśūnām patiḥ ||  
 Vāg-dēvatā-hṛidaya-rañjana-maṇḍanāni mandāra-pushpa-makaranda-rasōpamāni |  
 ānanditākhila-janāny amṛitam vamanī karṇnēshu yasya vachanāni kavīśvarāṇām ||  
 samanta-bhadrō 'py aSamantabhadrah śrī-pūjya-pādō 'pi na Pūjyapādah |  
 mayūra-piñchchhō 'py aMayūrapīñchchhas chitram viruddhō 'py aviruddha ēshah ||  
 ēvam Jinēndrōdita-dharmmam uchchaiḥ prabhāvayantam muni-varṣa-dīpinam |  
 adṛīśya-vṛityā Kalinā prayuktō vadhūya rōgas tam avāpa dūtavat ||  
 yathā khalah prāpya mahānubhūvam tam ēva paśchāt kabalī-karōti |  
 tathā śanais sō 'yam anupraviśya vapur bbabādhdhē pratibaddha-vīryyah ||  
 aṅgāny abhūvan sakṛīśāni yasya na cha vratāny adbhuta-vṛitta-bhājah ||  
 prakampam āpad vapur iddha-rōgān na chittam āvasyakam aty-apūrvvam |  
 sa mōksha-mārggō rucim ēsha dhīrō mudañ cha dharmmē brīdayē prāsāntim ||  
 samādadē tad-viparītakārinīy asmin prasarppty adhīdēham uchchaiḥ |  
 aṅgēshu tasmin pravṛjīmbhamāṇē niśchitya yōgi tad-asādhyā-rūpatām ||  
 tatas samāgatya nījāgrajasya prapamya pādāv avadat kṛitāñjalih |  
 Dēva paṇḍitēndra yōgi-rāja dharmma-vatsala  
 tvat-pada-prasādatas samastam ārjjitam mayā |  
 sad yaśah śrutam vṛatam tapaś cha puṇyam akshayam  
 kim mamātra varttita-kriyasya kalpa-kāṅkshinah ||  
 dēhatō vinūtra kashṭam asti kim jaga-trayē tasya rōga-pīḍitasya vāchyatā na śabdataḥ |  
 dhyēya ēva yōgatō vapur vvisarjjana-kramas sūdhū-vargga sarvva-kṛitya-vēdinām vidām-vara ||  
 vījñāpya kāryyam munir ittham arththiyam muhur muhur vvarayātō gamēsāt |  
 svikṛitya sallēkhanam ātmanīnam samābitō bhāvayati sma bhūvyam ||  
 udyad-vipat-timī-timīṅgila-nakra-chakra-prōttuṅga-mṛityu-nuriti-bhīma-taraṅga-bhāji |  
 tivrājavamjava-payōnidhi-madhya-bhāgē klīśnāty ahar-onīśam ayam patitas sa jantuh ||  
 idam khalu yad-aṅgakam gagana-vāsasām kēvalam  
 na hēyam asukhāspadam nikhila-dēhabhājām api |  
 atō 'sya munayah param vigamanāya baddhāsāyā  
 yatanta iha santatam kathina-kāya-tāpādibhiḥ ||  
 ayam vishaya-saūchayō visham asēsha-dōshāspadam  
 sprīśaj-jani-jushām ahō balu-bhavēshu sammōhakṛit |  
 atah khalu vivēkinas tam apahāya sarvvam-sahā  
 vīsanti padam akshayam vividha-karṇma-bāny utthitam ||

(Fourth face.)

uddipta-duḥkha-sikhi-sāṅgatiṃ aṅga-yashtīm tivrājavamjava-tapātapa-tāpa-taptām ।  
 srak-chandanādi-vishayāmisha-taila-siktām kō vāvalambya bhuvi sañcharati prabuddhaḥ  
 srashtuḥ strinām ēnasām sṛiṣṭitaḥ kiṃ gātrasyādhō bhūmi-sṛiṣṭya cha kiṃ syāt ।  
 putrādīnām śatru-kāryam kiṃ artham sṛiṣṭēt ittham vyartthatā dhātur āsit ॥  
 idaṃ hi bālyam bahu-duḥkha-bijam idaṃ vayah-śrīr ghana-rūga-dāhā ।  
 sa vṛiddhabhāvō 'py amarashāstra-śālā dasēyam aṅgasya vipat-phalā hi ॥  
 labdham mayā prāktana-janma-puṇyāt su-janma-sad-gātram apūrvva-buddhiḥ ।  
 sad-āśrayaḥ śrī-Jina-dharinma-sēvā tatō vinā mā cha paraḥ kṛiti kaḥ ॥  
 ittham vibhāvya sakalam bhuvana-svarūpam yōgi vinaśvaram iti praśamam dadhānah ।  
 arddhāvamilita-dṛig askhalitāntaraṅgaḥ paśyan svarūpam iti sō 'vahitas samādhau ॥  
 brīdaya-kamala-madhyē saiddham ādāya rūpam  
 prasaraḍ-amṛita-kalpair mṛtūla-mantrair prasīñchan ।  
 muni-parishad-udīṛṇa-stōtra-ghōṣhais sahaiva  
 S'rutamunir ayam aṅgam svaṃ vihāya praśāntaḥ ॥  
 agamaḍ-amṛita-kalpaṃ kalpam alpikṛitainā  
 vigalita-parimōhas tatra bhōgāṅgākēshu ।  
 vinamaḍ amara-kāntānanda-bāshpāmbu-dhārā  
 patana-hṛita-rajōntar-ddhāma-sōpāna-ranyam ॥  
 yatau yātō tasmīn jagad ajani sūnyam janibhṛitām  
 manō-mōha-dhvāntam gata-balam apūry apratihataṃ ।  
 vyadīpyad-yach chhōkō nayana-jalam ushṇam virachayan  
 viyōgaḥ kiṃ kuryyād iha na mahatām dussahataraḥ ॥  
 pādū yasya mahā-nunēr api na kair bhūbhṛich-chhīrōbhīr dhṛitā  
 vṛittam san na vidāṃvarasya hṛidayam jagrāhu kasyāmalam ।  
 sō 'yam śrī-muni-bhānumān vidhi-vaśād astam prayātō mahān  
 yūyam tad-vidhim ēva hanta tapasā hantum yatadhvam budhāḥ ॥  
 yatra prayānti paralōkam anindya-vṛittā sthānasya tasya paripūjanam ēva tēshām ।  
 ijjā bhavēd iti kṛitākṛita-puṇya-rāsēḥ sthēyād iyam S'rutamunēs suchiram nishadyā ॥  
 ishū-śara-sikhi-vidhu-mita-S'aka-Paridhāvi-śaraḍ-dvitiyagĀshādḥ ।  
 sita-navami-Vidhudinōdaya jushi sa-Viśākhē pratishṭhītēyam iha ॥  
 vilīna-sakala-kṛiyam vigata-rōdham aty ūrjjitam  
 vilāṅghita-tamas tulā-virahitam vimuktā śayam ।  
 avān-manasa-gōcharam vijita-lōka-śakty agrimaṃ  
 madīya-hṛidayē 'nisam vasatu dhāma-divyam mahat ॥  
 prabandha-dhvani-sambandhā sad-rāgōtpādana-kshamā ।  
 Maṅga-Rāja-kavēr vāṇi Vāṇi-viṇāyatē tarām ॥

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*On the Tyāgala Brahma Dēva lambha*

(North face.)

Brahma-Kshatra-kuḷōdayāchala-śrīr-bhūshāmanir bhānumān  
 Brahma-Kshatra-kuḷābdhi-varddhana-yaśō-rōchih sudhā-didhitih ।  
 Brahma-Kshatra-kuḷākarāchala-bhava-śrī-hāra-vallīmanih  
 Brahma-Kshatra-kuḷāgni-chaṇḍa-pavanaś Chāvunḍa-Rājō 'jani ॥



kalpānta-kṣhubhitābdhi-bhishapa-balam Pātāla-Mallānujam  
 jētuṃ Vajraḷa-Dēvam udyata-bhujasyēndra-kṣhitindrājūyā ।  
 patyus śrī-Jagadēkavira-nṛpatēr jjaitra-dvipasyāgratō  
 dhāvad-dantini yatra bhagnam abhātānikam mṛigānikavat ॥  
 asmin dantini danta-vajra-dalīta-dviṭ-kumbhi-kumbhōpaḷē  
 virōttamsa-purō-nishādini ripu-vyālāṃkuṣē cha tvayi ।  
 syāt kō nāma na gōcharaṭ prati-nṛpō mad-bāna-kṛiṣṇōraga-  
 grāsasyēti Nalamba-Rāja-samarē yaḥ ślāghitaḥ svāminā ॥  
 khyātāḥ kṣhāra-payōdhir astu paridhīś chāstu 'Trikūṭaḥ puri  
 Laṅkāstu prati-nāyakō 'stu cha Surārātis tathāpi kṣhamē ।  
 tam jētuṃ Jagadēkavira-nṛpatē tvat-tējasēti kṣhānān  
 nirvvyūḍham Raṇasīga-pārthiva-ṛaṇē yēnōrjjitam garjjitam ॥  
 virasyāsyā raṇēshu bhūriṣhu vyaṃ kaṇṭha-grahōtkaṇṭhayā  
 taptās samprati labdha-nirvṛiti-rasās tvat-khalga-dhārāmbhasā ।  
 kalpāntam Raṇaraṅga-Siṅga-vijayi jivēti Nākānganā  
 gīrvāṇi-kṛita-Rāja-gandhakariṇē yasmai vitiṇṇāsishah ॥  
 ākrashtuṃ bhuja-vikramād abhilashan Gaṅgādhirāja-śriyaṃ  
 yēnādu Chaladānka-Gaṅga-nṛpatir vyarthābhilāshi-kṛitaḥ ।  
 kṛitvā vira-kapāḷa-ratna-chashakē vira-dvishās-śōṇitam  
 pātum kautukinās cha Kōṇapa-gaṇāḥ pūrṇābhilāshī-kṛitāḥ ॥

## 110

(South face.)

S'ri-Gommaṭa-Jina-pādāgrada chhāgada kambakke yakshanam māḍisidaṃ Digambara-guṇādhyam bhōga-  
 Purāṇaran enippa herggaḍe Kannaṃ ॥

## 111

On the rock east of Akhaṇḍa bāḡu.

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam ।  
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

S'ri-Mūla-saṅgha-payah-payōdhi-varddhana-sudhākara vana-vāsē .. takirtti-dēvās tach-chhishyā Jina-  
 pati-śrīmad-Dēvēndra-Viśālakirtti-dēvās tat-śishyāḥ bhāṭṭāraka-śrī-S'ubhakirtti-dēvās tach-chhishyāḥ  
 Kalikāla-Sarvvañña-bhāṭṭāraka-Dharmmahūshapa-dēvāḥ tach-chhishyā śrī-Amalakirtty-āchāryyā tat-  
 śishyāḥ ... tapita ... kuvalam ullāsaka ... Dēvaṅka ... chāryya-paṭṭa-vipula ... mahā-māyō-  
 ddhāraka-samaya-Mallī-dēvānām tatvārthta-vārdhhi-varddhana-himāṃsunā Vardhamāna-svāminā  
 kārītā ... āchāryya S'aka-varsha 1295 Paridhāvi-samvatsara-Vaiśākha-suddha 3 Budhavāra ॥

## 112

On the same.

S'ri-S'ā .. kirtti-dēvara śishyaru Hēmachandrakirtti-dēvara nisidhi maṅgaḷam abā śrī ॥

*On the same.*

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।  
jīyāt trailōkya-nūthasya śāsanam Jina-śāsanam ॥

Svasti samadhighata-pañcha-mahā-sabda-mahā-maṇḍalāchāryyādi praśyastaya-virājita-chihṇāṇkṛitaruṃ visambōdāvabōdhitaruṃ sakaḷa-vimaḷa-kēvaḷa-jūāna-nētra-trayarum ananta-jūāna-darśana-viryya-sukhātmakarum vidita . . . ddhārakarum ēkatva-bhāvanā-bhāvitātmarum ubha-naya-samartthi-sakharum tri-daṇḍa-rahitarum tri-śalya-nirākṛitarum chatu-kashā-vināśakarum chatur-vidhav-upasargga-girikandarādi-daireya-samanvitarum pañcha-dasa-pramāda-vināsa-karttugaḷum pañchāchāra-viryya-sāra-praviṇarum samadarusanada bhēdābhēdigalum saṭu-karmma-sārarum sapta-naya-niratarum ashtāṅga-nimitta-kusalarum ashtā-vidha-jūānāchāra-sampannarum nava-vidha-brahmachariya-vinirmuktarum daśa-dharmma-sarmma-sāntarum ēkādaśa-śrāvākāchārav-upadēsa-bratāchāra-chāritrarum dvādaśa-tapaniratarum dvādaśāṅga-sruta-pravidhāna-sudhākararum trayōdaśāchāra-śīla-guṇa-dhairyya . . . . . sampannarum embata-nālku-lakeha-jīva-bhēda-mārggaṇarum sarvva-jīvi-dayā-pararum śrīmat-Koṇḍakundānvaya-gagana-mārttaṇḍarum viditōtaṇḍa-kushamūṇḍaru . . . guṇa-gajēndra-siphākramada dhārāvabhāsurarum śrīmad-Dēśi-gaṇa-Pustaka-gachchhada Koṇḍakundānvaya śrīmat-tri-bhuvana-rāja-guru-śrī-Bhānuchandra-siddhānta-chakravarttigalum śrī-Sōmachandra-siddhānta-chakravarttigalum Chaturmmukha-bhaṭṭāraka-dēvarum śrī-Siphanandi-bhaṭṭāchāryyarum śrī-S'ānti-bhaṭṭārakāchāryyarum śrī- . . . kirtti-doragē Bhaṭṭāraka-dēvarum Kanakachandra-Maladhāri-dēvarum śrī-Nēmichandra-Maladhāri-dēvarum chatur-vidha-śrī-sakala-gaṇa-sādhāraṇa- . . . . . ga-dēvadhāmarum Kak-yoga-gaṇadhara-pañchāsata-munindrarum avara śiṣhyaru Gauras'ri-kantiyarum Sōmas'ri-kantiyarum . . . śrī-kantiyarum Dēvas'ri-kantiyarum Kanakas'ri-kantiyarum yippatt-eṇṭu-taṇḍa-śiṣhyaru verasu Hebāṇachi-sampvatsarada Phālguṇa-su 8 Bri śrī-Gomnaṭa-dēvara tirtha-subha-kalyāṇa- . . . ke maṇḍaḷam ahā ॥

*On a stone erected against that rock.*

Svasti śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustaka-gachchha-Koṇḍakundānvaya-śrī-Traividya-dēvara śiṣhyar Padmaṇandi-dēvaru Naḷa-sampvatsara-Chaitra-śu 1 Sōnavārada andu Nāka-S'ri-manas-sarājūna-rāja-marājār ādaru maṇḍaḷam ahā śrī ॥

*On the rock at Akhaṇḍa bāgilu.*

Svasti śrīman-mahā-pradhāna bhavya-jana-nidānam sēneyara kūrā raṇa-raṅga-dhīra śrīman-Mariyāṇe-daṇḍanāthānuḷam dāna-bhānuḷan enisida Bharatamayya daṇḍanāyakan i Bharata-Bāhubali-kēvaligala pratimeḷaḷumam basadigaḷum ā tirttha-dvāra-paksha-sōbhārttham mādisidan i raṅgada happaḷigeyuman i mahā-sōpāna-paṇṭiyumam rachisidaṃ śrī-Gomnaṭa-dēvara sutṭalu raṅguma-happaḷigeyam bigiyisidan adum alladeyūm i Gaṅgavāḍi-nāḍol allig allig elli nōrppaḍam ॥

kanda ॥ prakāṭa-yaśō vibhuv eḷba- ।

ttu-kanne-vasadigaḷan osedu jirṇnōddhāra- ।

prakaraman innūṇan alau- ।

kika-dhṛiti mādisidan eseye Bharata-chamūpam ॥

Bharata-chamūpati-sute suśīle S'āntala-dēvi Būchi-Rājāṅgane tad-vara-taneyam Maṇi . . . . . nesadu barayisidaṃ idaṃ ॥

## 116

*On the rock west of Vodegal basti.*

S'rimatu S'alivāhana-śaka-varusha 1602 nē Siddhārthi-saṃvatsarada Māgha-bahula 10 yallu Muni-gundada śimeya dēśa-kulakaraṇiyara male-dalāṅka Honnappayyana anuja Veṅkappayyana putra Sidda-ppayyana anuja Nāgappayyana puṇya-striyar-āda Banadāmbikeyarū bandu darśanav ādaru bhadraṃ bhūyāt śrī || S'rutasāgara-varṇigaḷa samēta ||

Idē tithiyalli Maḷigūra Jaḍagappa Nāgavvana putra Dāuappa-Setṭara puṇya-stri-Nāgavvana maiduna Bhisṭappanu darśanav ādaru ||

## 117

*On the rock south of Kañchi-gubbi bāgilu.*

S'rī Saumya-saṃvatsaradoḷu vibhada Āśvayuja ba 7 miyoḷu tāṃ śrī-Sōmanāthapurav-enisida Koṅga-nāḍiṅ adam anādiya grāmaṃ || ā grāmadalu śrīmat paṇḍi . . . . .

## 118

*In the Chawisa Tirthaṅkara basti.  
(Nāgarī characters).\**

Om nama-Siddhébhyah Gommaṭa-svāmīh Ādiśvaraḥ Muḷlanāikaḥ Chōvvisa-tirthaṅkara ki paratimā Chārukīrti-paṇḍitaḥ Dharamachandraḥ baḷlāta ka . . . . . pudasa Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaisāka-vadi 3 S'ukkuravāra dēharāṅkipati syaha . . . . . lla gōvāḷaḥ yavare gōtraḥ śrī-Nāśīh śrī-Nāsikā-putraḥ Sarāvanāsāḥ va āva māmāsikā-putraḥ Rāmanāsah Kamukapūra . . . . .

## 119

*On the rock west of the steps going up to Akhaṇḍa bāgilu.  
(Nāgarī characters.)*

Saṃvat 1119 varshē Vaisākha-śudhi śrī-Kāśṭha-saṅghē mandita . . . . .

## 120

*On the rock east of the steps for ascending the hill.*

Arakeṇya vira-Vira-Pallava-Rāyana makaṃ . . . du Singhara-Nāyakam Beḷaguḷa . . . . . baḷigara beṭṭakko ||

## 121

*On the rock behind Brahma Dēva maṇṭapa.*

Siddhārthi-saṃ | Kārtika-suddha 2 ralu | śrī-Brahma-Dēvara-maṇṭapavannu Hirisāṇi Giri-gauḍauā tamma Raṅgaiyana sēve ||

\* The language seems to be Mahrattī or Gujratī.

*At the southern foot of the hill.*

Svasti prasiddha-saiddhântika-chakravartigaḷ trivishṭapâvêshṭita-kirttigaḷ Koṇḍakundânṇavayada gagana-mârttaṇḍarum appa śrīman Nayakirtti-siddhânta-chakravartigaḷa guḍḍa Bamma-Dêva-heggaḍeṃyama Nâga-Dêva-heggaḍe Nâgasamudram endu keṇeyam kattiṣi tōṭavan ikkisidaḷ avara śiṣhyaru Bhânukirtti-siddhânta-dêvaru Prabhâchandra-dêvaru Bhattâraka-dêvaru Nêmichandra-paṇḍita-dêvaru Bâlachandra-dêvara sannidhiyalu Nâga-Dêva-heggaḍege ā tōṭa gadde avare-hola sarbba-bâdhâ-pariharavâgi vaṣakke gadyâṇa 4 tēruvantâgi makkaḷa makkaḷu paryyanta koṭṭa śâsanârthavâgi śrī-Gommaṭa-dêvara aṣṭa-vidhârchanega biṭṭa datti ||

*On a rock in Channayya's tope.*

Puttasâmi-Setṭara śrī-Dêvirammana maga Chennanṇana maṇṭapa Âdi-tirtada koḷa | vidu hâlu-goḷavo | vidu amurta-goḷavo | vidu Gaṅge nadiyo | vidu Tungabadriyo | vidu maṅgalâ Gâuriyo | vidu runda-vanavo | vidu sraṅgâra-tōṭavo ayi ayiyâ ayi ayiyâ vaḷe-tirtta vaḷe-tirtta jaya jaya jaya jaya ||

## INSCRIPTIONS IN THE TOWN.

*At Alkana basti.*

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |  
jiyât trailôkya-nâthasya śâsanâṇ Jina-śâsanam ||  
bhadram bhûyâj Jinêndrâṇâm śâsanâyâgha-nâsinê |  
kutirttha-dhivânta-saṅghâta-prabhêda-ghana-bhânavê ||  
svasti śrī-janma-gôham nibhṛita-nirupamaurvânâlôddâma-têjam  
vistârântaḥ-kṛitôrvvi-talam amaḷa-yâśâś-chandra-sambhâti-dhâmam |  
vastu-brâtoḍbhava-sthânakam atisaya-satvâvalambam gabhîram  
prastutyam nityam ambhônidhi-nibham esagam Hoysaḷôrvviśa-vaṇśam  
adaṇḷu kaustubhad ond anargghya-guṇanam dēvēbbhad uddâma-sa- |  
tvada gurbham himaśmīy ujvaḷa-kalâ-sampattiyam pûrijâ- |  
tad udâratvada pempan orbban enitâm tan tâldi tân alte pu- |  
ṭṭidan udvêjita-vira-vairi-Vinayâdityâvanipâlakam ||

kanda || vinayam budharam rañjise |  
ghana-têjam vairi-balanan alaṅise negaḷdam |  
Vinayâditya-nṛipâlakam |  
anugata-nâmârtthan amaḷa-kirtti-samarttham ||

â-Vinayâdityana vadhu |  
bhâvôḍbhava-mantra-dêvatâ-sannibhe sad- |  
bhâva-guṇa-bhavanam akhiḷa-ka- |  
lâ-viḷasite Kelayab-arasi yembaḷu pesarim |

â-dampatige tanûbhavan |  
 âdam S'achigam Surâdhipatigam muni ent |  
 âdam Jayantan ante vi- |  
 shâda-vidûrântaraṅgam Eṇyaṅga-nṛipam |

âtam Châlukya-bhûpâlana balada bhujâ-daṇḍam uddaṇḍa-bhûpa- |  
 brâta-prôttuṅga-bhûbhṛid-vidâlana-kulîsam vandi-sasyaughâ-mêgham |  
 śvêtâmbhōjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |  
 khyâta-prôdyad-yasâś-śrî-dhavaḷita-bhuvanam dhîran êkâṅga-vîram |

eṇyan eḷeg enisi negalḍ irdd |  
 Eṇyaṅga-nṛipâla-tiḷakan aṅgane chalviṅg- |  
 eṇevattu śîla-guṇadiṁ |  
 neṇad Êchala-dêviy antu nântarum olaṛê ||

ene negalḍ avar ibbarggam |  
 tanûbhavar nnegalḍar alte Ballâlâṁ Vi- |  
 shṇu-nṛipâlanan Udayâdi- |  
 tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

avaroḷ madhyaman âgiyūṁ bhuvanadoḷ pûrvvâparâmbhōdhiy e- |  
 yduvinam kûḷe nimirchchu vondu-nija-bâhâ-vikrama-kriḍey u- |  
 dbhavadinḍ uttaman âdan uttama-guṇa-brâtaika-dhâmam dharâ- |  
 dhava-chôḍâmaṇi Yâdavâbja-dinapam śrî-Vishṇu-bhûpâlakaṁ ||

eḷag eseva Kôyatûr ttat |  
 Taḷavana-puram auto Râyarâyapuram ba- |  
 ḷpâla baḷeda Vishṇu-têjō- |  
 jvaḷanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||

iniṭam durggama-vairi-durgga-chayamam koṇḍam nijâkshēpadinḍ |  
 inibar bbbhûparan âjjiyōḷe tavisidam tann-astra-saṅghâtadinḍ |  
 inibargg ânatargg ittan udgha-padamam kârūnyadinḍ endu tân |  
 anitam lekkade pēḷvoḷ Aljabhavanuṁ vibhrântan appam balaṁ ||

kanda || Lakshmi-dêvi-khagâdhipa- |  
 lakshaṅg esedirḍda Vishṇug-ent antevalam |  
 Lakshmâ-dêvi lasan-mṛiga- |  
 lakshmânane Vishṇug agra-satiyene negalḍaḷ ||

avargge Manôjan ante sudati-jana-chittaman ilkoḷalke sâlṽ- |  
 avayava-śōbheyind Atanuv emb-abhidhânaman ânad aṅganâ- |  
 nîvahaman echchu muyvan aṇam ânade biraran echchu yuddhaḍoḷ |  
 tavisivan âdan âtmabhavan apratimam Narasiṁha-bhûbhujam ||

paḷe mât êṁ bandu kaṇḍaṅg-amṛita-jaladhi tām garbbadiṁ gaṇḍavâtam |  
 naḍiv âtaṅg ênan embai praḷaya-samayadoḷu mēreyam mîṛi barppâ- |  
 kaḷalanam Kâlananam muḷidu kuḷikananam yugântâgniyanam |  
 siḷilanam siṁhadannam Puraḥaran-urigaṇṇannan i Nârasimham ||

tad-arddhāṅga-lakshmi ||

mṛidu-padey Ēchala-dēvi |  
 sudatiye Narasiṃha-nṛipatiḡ anupama-saukhyā- |  
 prade paṭṭa-mahā-dēvi- |  
 padavige sale yōgyey āgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanā-lilege munnavaḡ entu Kusumāstraḡ puṭṭidom Viṣṇuḡaḡ |  
 lalita-śrī-vadhuvīṅgavaḡ ante Narasiṃha-kṣhōṇipāḷaṅgavaḡ Ē- |  
 chala-dēvi-vadhugaḡ parārṭṭha-charitaḡ puṇyādhikaḡ puṭṭidom |  
 balavad-vairi-kuḷāntakaḡ jaya-bhujāḡ Ballāḷa-bhūpāḷakaḡ ||  
 ripu-bhūpāḷēbha-siṃhaḡ ripu-nṛipa-naḷinānika-rākā-śaśāṅkaḡ |  
 ripu-rājanyaughā-mēgha-prakara-nirasanōdhvānta-vāta-prapātaḡ |  
 ripu-dhātṛisādri-vajraḡ ripu-nṛipati-tama-stōma-vidhvaṃsanārkkāḡ |  
 ripu-prīthvipāḷa-kūḷāṇaḡ udayisidaḡ Vira-Ballāḷa-Dēvaḡ ||  
 gata-liḷaḡ Lāḷaḡ āḷambita-bahāḷa-bhayōgra-jvaraḡ Gūrjaraḡ san- |  
 dhṛita-śūḷaḡ Gauḷaḡ uchchaiḡ kara-dhṛita-viḷasat-pallavaḡ Pallava prō- |  
 jḷhita-chēḷaḡ Chōḷaḡ ādaḡ kadana-vadanadoḷu bhēriyaḡ poysse virā- |  
 hiṭa-bhūbhṛij-jāḷa-kūḷāṇaḡ atūḷa-baḷaḡ Vira-Ballāḷa-Dēvaḡ ||  
 bharadindaḡ tanna dōr-ggarbbadin Oḷey-araṣaḡ kāydu kūdalk aṇaḡ pūṇ- |  
 d ire Ballāḷa-kṣhitiṣaḡ naḷḷēdu baḷasiyuḡ mutte sēnā-gaṇḷendrō- |  
 tkara-dantāghāta-saṃchōṛṇita-sikharadoḷ Uchchaṅgiyoḷ silkidaḡ bhā- |  
 sura-kāntādēśa-kōśa-vraja-janaka-hayaughāṇvitaḡ Pāṇḍya-bhūpuḡ ||  
 chira-kāḷaḡ ripugaḷḡ asādhyāḡ enisirdḡ Uchchaṅgiyaḡ mutti dur- |  
 ddhara-tējō-nidhi dūḷigōṭeyane koṇḡ ā Kāma-Dēvāvani- |  
 śvaranaḡ sand-Oḷeya-kṣhitiśvaranaḡ ā bhaṇḍāramaḡ striyaraḡ |  
 turaga-vṛātāmumaḡ samantu piḷidaḡ Ballāḷa-bhūpāḷakaḡ ||

svasti samadhiḡgata-paūccha-mahā-śabda mahā-maṇḍaḷśēṣaraḡ Dvārāvati-pura-varādhīśvaraḡ | Tuḷuva-  
 baḷa-juḷadhi-baḷavāṇaḡ dāyāda-dāvāṇaḡ Pāṇḍya-kuḷa-kamaḷa-vōdaṇḡ gaṇḡa-bhēruṇḡa maṇḍaḷika-  
 bēṇṭekāḡ Chōḷa-kaṭaka-sūrekāḡ | saṅgrāma-bhīmaḡ | kali-kāḷa-Kāmaḡ | sakaḷa-vaudi-bṛinda-santarppaḡ  
 samagra-vitarāṇa-vinōdaḡ | Vāsantikā-Dēvi-labdhā-vara-prasādaḡ | Yādava-kuḷāmbara-dyumaḡ | maṇḍaḷi-  
 ka-makuṭa-chūḷāmaḡ kadana-prachaṇḡa Malaparoḷ-gaṇḡa S'ānivāra-siddhi giri-durgga-mallaḡ | nāmūdi  
 prasasti-sahitaḡ śṛīmat Tribhuvana-mallaḡ | Talakāḷu-Kōṅgu-Naṅgali-Noḷambavāḷi-Banavase-Iḷānuṅgal-  
 goṇḡa bhuja-baḷa Vira-Gaṅga pratāpa Hoysaḷa Vira-Ballāḷa-Dēvaḡ ddakṣhiṇa-maṇḍalamam dushṭa-  
 nigrāha-śiṣṭa-pratipāḷana-pūrvvakaḡ sukha-saukāthā-vinōdadiḡ rājyaḡ geyyuttiro

tat-pāda-padmoṇajivi ||

tanag āṛādhyāḡ Haraḡ vikrama-bhuja-pariḷaḡaḡ Vira-Ballāḷa-Dēvaḡ |  
 vanipāḷaḡ svāmi vibhrājita-vimaḷa-charitrōtkaraḡ S'ambhu-dēvaḡ |  
 janakaḡ śiṣṭēṣṭha-chintāmaḡ janani jagat-khyāṭey Akkavve yend and |  
 inisaḡ śrī-Chandramaḷi-prabhuḡe samame kālēya-mantriśa-varggaḡ ||  
 pati-bhaktaḡ vara-mantraśakti-yutaḡ Indraṅḡ entu bhāsvad-Brahaḡ |  
 spati-mantriśvaraḡ ādan ante viḷasad-Ballāḷa-dēvāvani- |  
 patiḡ i-viśruta-Chandramaḷi-vibudhēsaḡ mantriyaḡ ādaḡ samu- |  
 nnata-tējō-niḷayaḡ virōdhi-sachivōnmattēbha-paūchāṇanaḡ ||

vara-tarkâmbuja-bhâskaram Bharata-sâstrâmbhōdhi-chandram samu-  
ddhuta-sâhitya-latâlavâlan esedam nânâ-kalâ-kōvidam |  
sthira-mantram dviya-varṣa-sōbhitam asēsha-stutyan udyad-yasam |  
dhareyoḥ viśruta-Chandramauḷi-sachivam saujanya-janmālayam ||

tad-arddhāṅga-lakshmi ||

ghana-bâhâ-bahalōrmmi-bhâsite mukha-vyâkōṣa-pankēja-maṇ- |  
ḍane dṛiṇ-mîna-valāse nâbhi-vitatâvarttânke lāvanya-pâ- |  
vana-vâk-sambhṛite Chandramauḷi-vadhuv î śriy-Âchiyakkaṇ jagaj- |  
jana-samstutye kalâṅka-dûre nute Gaṅgâ-dēvi tân allalê ||

svasty anavarata-vinamad-amara-mauḷi-mâlâ-milîta-chaḷaṇa-naḷina-yugaḷa-bhagavad-Arhat-paramê-  
śvara-snâta-gandhōdaka-pavitrikṛitōttamāṅgeyup chaturvidhânûna-dâna-samuttuṅgeyup appa śrîmatu  
hîriya-herggaditîy Âchala-dēviy anvayav ent endolê ||

vara-kirtti-dhavalitâsâ- |  
dviradaugham Mâsavâdi-nâḍa vinâtam |  
parama-śrâvakam amalam |  
dharaniyoḥ î Śiveya-Nâyakam vibhuv esedam ||  
âtana satige sitâmbuja- |  
sitâṁsu-śarat-payōda-viśuda-yasâś-śrî- |  
dhautâ-dharâtaleḡ akhiḷa-vi- |  
niteḡ Chandavveḡ abaleyar ddorey unṭê ||

tat-putra ||

Jinapati-pada-sarasîruha- |  
vinamad-bhruṅgaṇ samasta-lalanânaṅgaṇ |  
vinaya-nidhi-viśva-dhâtriyoḥ |  
anupaman î Bamma-Dêva-heggaḍe negaḷdam ||

tat-sahôdaram ||

gata-duritan amala-charitam |  
vitarana-santarppitâkhiḷârtthi-prakaram |  
kshitiyoḥ Bâveya-Nâyakam |  
ati-dhîram kalpa-vṛikshamam gelev andam ||

tat-sahôdari ||

sarasîruha-vadane ghana-kuche |  
hariṇâkshi madôṭka-kôkiḷa-svane madavat- |  
kari-pati-gamane tanûdari |  
dhareyoḥ Kâlavve rūpin âgaram âḍaḷ ||

tat-sahôdari ||

dhareyoḥ rūḍhiya Mâsavâḍiy-arasam Hemmâḍi-Dêvam guṇâ- |  
karan â-bhûpana chitta-vallabhe lasat-saubhâgyo Gaṅgâ niśâ- |  
kara-târâchaḷa-târa-bâra śarad-ambhōda sphurat-kirtti-bhâ- |  
surey app Âchala-Dêvi viśva-bhuvana-prakhyâtiyam tâḷdidaḷ ||

tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhûjan amalâmbhôrâsi-gambhîran u-  
ddhura-darppa-pratinâyaka-prakara-tivra-dhivânta-saṅghâta-sam-  
haraṇârkkam śarad-abhra-śubhra-vīṣat-kirtty-aṅganâ-vallabham |  
dhareyo| Sôvaṇa-nâyakam negaḷdan udyad-dhairyya-śauryyākaram |

kanda || Gîri-sutege Jahnu-kannege |  
Dharaṇi-suteg Attimabbeg anupama-guṇado| |  
ore yenal int i sakaḷôr- |  
vvareyo| Bâchavve śilavati sati negaḷdal ||

tat-putram ||

para-sainyâhi-vihaṅgan ūrijita-yaśas-saṅgam Jinêndrâṅghri-pa-  
dmarajô-bhriṅgan udâra-tuṅgan esedam tann oppuv i sad-guṇô-  
tkaradiṇ dēśiya-daṇḍa-nâyakan iḷâbhîṣhâtṛttha-sandâyakam |  
dhareyo| Bammeya-nâyakam nikhiḷa-dinânâtha-santrâyakam ||

tad-vanite ||

śatapatrêkshane Malli-Setṭi-vibhugam niśśêsha-châritra-bhâ-  
siteg i Mâchave-Setṭikavvegav anûnâtiniya-saundaryya-nir-  
ijita-chittôdbhava-kântey udbhavisida| Dôchavve sat-kânte tâ-  
ra-tushârâṁśu-lasad-yaśô-dhava|itâśâ-chakrey i dhâtṛyo| ||

Bammeya-nâyakan-anujam |

Mâram maḍanâkâram |  
hâra-kshirâbdhi-vīṣada-kirttyâdhâram |  
dhîram dhareyo| negaḷdam |  
dûrikṛita-sakaḷa-durita-vimalâchâram ||

tad-anuje ||

hariṇi-lôchane paṅkajânane ghana-śrôṇi stanâbhôga-bhâ-  
sure bimbâdhare kôkiḷa-svano sugandha-śvâso chaūchat-tanû-  
dari bhriṅgâvali-niḷa-kêśe kaḷa-hamṣi-yâney i kambu-kan-  
dharey app Âchala-Dêvi kantu-satiyam saundaryyadind êlipa| ||

indu-mukhi mṛiga-vilôchane |  
Mandara-giri-dhairyye tuṅga-kucha-yuge bhriṅgi-  
bṛinda-śita-kêśa-vīṣate |  
Chendavve vinûtey âda| akhiḷôrvvareyo| ||

tad-anujam ||

hâra-Harahâsa-himaruchi |  
târagiri-sphaṭika-śaṅkha-śubhrâmburuha-  
kêḷira-sura-Sindhu Śârada- |  
nîrada-bhâsura-yaśôbhirâmam Kâmam |



Sirigam Vishnugav entu munna visamāstram puttidom Sambhugam |  
 Girisañjātegev entu Shaḍvadanān ādom putranant iḡaḷ i- |  
 dharaṇi-viśruta-Chandramauḷi-vibhugam śrīy Āchīyakkāṅgav u- |  
 ddhura-tējam guṇi Sōman udhavisidam nissīma-puṇyōdayam ||  
 vara-Lakshmi-priya-vallabham vijaya-kāntā-karṇapāram vibhā- |  
 sura-Vāṇi-hṛidayādhipam tuhina-tāra-kshira-vārāsi-pāṇ- |  
 ḍura-kirttiśan udagra-durddhara-turaṅgārūḷha-dēvan tanu- |  
 ddhura-kāntā-kamaniya-kāman esedam śrī-Sōman i dhātriyoḷ ||  
 paramārādhyān ananta-saukhyā-nīlayam śrīmaj-Jinādliśvaram |  
 guru-saiddhāntika-chakravartti Nayakirtti-khyāta-yōgīśvaram |  
 dharaṇi-viśruta-Chandramauḷi-sachivam hṛit-kāntan end andaḍ ār |  
 ddoroy iy Āchala-dēvig indu viśadōdyat-kirttig i dhātriyoḷ ||  
 bharadīm Beluḡoḷa-tirthadoḷ Jinapati-śrī-Pārśva-dēvōdgha-man- |  
 diramam māḍisidaḷ vinūta-Nayakirtti-khyāta-yōgīndra-bhā- |  
 sura-śiśyōttama-Bāḷachandra-muni-pādāmbhōjani-bhakte su- |  
 sthīrey app Āchala-dēvi kirtti-viśadāsā-chakre sad-bhaktiyim ||

tad-guru-kuḷa śrī-Mūla-saṅgha Dēsiya-ḡaṇa Pustaka-ḡachchha Koṇḍakundānvayadoḷ ||

kanda || vidita-Guṇachandra-siddhān- |  
 ta-dēva-sutan ātma-vēdi-paramata bhūbhṛid- |  
 bhidura Nayakirtti-siddhān- |  
 ta-dēvan esedam munindran apagata-tandram ||  
 vara-saiddhānta-payōdhi-varddhana śarat-tārādhipam tāra-hā- |  
 ra-ruchi-bhrājita-kirtti-dhauta-nikhiḷōrvi-maṇḍaḷam durddhara- |  
 smara-bāṇāvāḷi-mēgha-jāḷa-pavanam bhavyāmbuja-vrāta-bhā- |  
 suran i śrī-Nayakirtti-dēva-munipam vikhyātiyam tāḷdidom ||

tach-chhishyar ||

vara-saiddhāntika-Bhānukirtti-munipa śrīmat-Prabhāchandra-dē- |  
 vara śiśhya stuta-Māghānandi-muni-rājar Ppadmanandi-vrati- |  
 śvarar urvvi-nuta-Nēmichandra-muni-nātha khyātar ādar nnira- |  
 ntarav i śrī-Nayakirtti-dēva-muni-pādāmbhōruhārādhakar ||  
 Smara-mātāṅga-mṛigēndran udgha-Nayakirtti-khyāta-yōgīndra-bhā- |  
 sura-pādāmburūhānāman-madhukaram chañchat-tapō-lakshmig i- |  
 śvaran ādom narapāḷa-mauḷi-maṇi-ruṇmālārchchitāṅghri-dvayam |  
 sthiran Ādhātṁika-Bāḷachandra-munipam chāritra-chakrēśvaram ||  
 Gauri tapanḡaḷam negaḷdu tāṁ neredaḷ ḡaḷa Chandramauḷiyoḷ |  
 nāriyargg inn ade sobaḡu pēḷ valavum bhavadoḷ niranṡaram |  
 sūra-tapanḡaḷam paḍedu tāṁ neredaḷ ḡaḷa Chandramauḷi ḡam- |  
 bhīrey enippa taṁnan enip Āchalevōḷ sobaḡiṅge nōṇṡar ār ||

S'āka-varshada sāyirada nūḡa nālkeneya Plava-saṁvatsarada Paushya-bahula-tadige Sukravārad uttarā-  
 ḡaṇa-saṁkrāntiy endu ||

vṛitta || śīladi Chandramauḷi-vibhuv Āchala-dēvi nijōdgha-kāntey ā- |  
 lōḷa-mṛigākshi māḍisida Belḡuḷa-tirthhada Pārśva-dēvar a- |  
 rchchālīge bōḍe Bammeyanahalliyān ittan udāri-Vīra-Ba- |  
 llāḷa-nṛipālakan dhareyum abdhīyum uḷḷinam eyde salvinam ||

tad avanipān itta dattiya- |  
 n adan āchale Bāḷachandra-muni-rāja śrī- |  
 pada-yugamaṃ pājisi chatu- |  
 r-udadhi-varaṃ nimiro kīrtti-Jinapatig ittaḥ ||

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-sime | mūḍa Kēmbareya haḷḷam | allim teṅka Meṭṭaro |  
 allim teṅka hiriya-heddāri | allim teṅka ālada-mara | allim teṅka Meṭṭiyajjan obbe | allim tenkalaṃ  
 Kadhāḷ obbe | allim teṅka Nāgaragattakke hōda heddāri | allim paḍuva Kentattiya haḷḷam | allim  
 paḍuva mara-nelliya guṇḍu | allim paḍuva Meṭṭare | allim paḍuva piriya areya kallatti | allim paḍuva  
 Kaḍavada koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōpiya dāri |  
 allim baḍaga Dēvaṇana-keṇeya tāy-vaḷḷa | allim baḍaga huṇiseya guṇḍu | allim baḍagal ālada guṇḍu |  
 allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mūḍal attey aḷiyana guḍḍo | allim mūḍal ālada-  
 mara | allim mūḍal Kēmbareya haḷḷamaṃ sime gūḍittā || sṭhala vritti ||

S'rikaraṇaḍa Kēsiyaṇṇana taṇma Bāchana kaiyim māraṃ koṇḍu Bekkana kiḷkeṇeya Chāmagattamaṃ  
 biṭṭar adara sime || mūḍa Sāgara | teṅka Sāgara | paḍuva Huḷḷagatta | baḷaga naṭṭa kal | hiriya Jakkiya-  
 bbeya keṇeya tōṭa | Kētaṅge | Gaṅgasamudrada kiḷōriya tōṭa | basadiya mundana aṅgaḷi ippattu ||

nānā-dēsiyaṃ nāḍuṃ nagaraṇuṃ dēvar-aṣṭavidhārchchanega biṭṭ āya-davasada hēriṅge baḷḷa |  
 aḍakeya hēriṅge hāga | meḷasina hēriṅge hāga | arisinada hēriṅge hāga | hattiya moḷavege hāga |  
 sireya moḷavege haṅge visa | eḷeya hēriṅge aṅu-nūṅu ||

dānaṃ vā pālanam vātra dānāch chhrēyōnupālanam |  
 dānāt svarggam avāpnōti pālanād achyutam padam ||  
 bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ |  
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||  
 sva-dattam para-dattam vā yō harōti vasundharām |  
 shashṭir-vvarsha-sahasraṇi viśṭāyām jāyatē krimiḥ ||

maṅgaḷam ahā śrī śrī śrī ||

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*On the south wall facing the main entrance to Akkanā basti.*

Kṣhayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakō  
 Mahi-tanaya-vārakō yuta-bālaksha-pakshētarē |  
 pratāpa-nidhi-Dēva-Rāt pralayam āpa hantāsamō  
 chatur-daśa-dinō katham Pitripatē 'nivāryā gatih ||

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*At the east angle.*

Tārana-samvatsarada Bhādrapada-baḷuḷa-daśamiyū Sōmavāradalu Harihara-Rāyanu svasthaṇ ādanu |

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Kṣhayāhvaya-ku-vatsarē-dvitaya-yukta-Vaiśākhake Mahi-tanaya-vārakō yu . . . . .

*At Nagara Jinālaya, outside.*

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhivānta-tivṛāṃśuvam |  
 naya-nikshēpa-yuta-pramāṇa-parinirṇitārttha-sandōhanam |  
 nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēśanam |  
 Nayakirti-vrati-rājanam nenedoḍam pāpōtkaram piṅgugam ||

avara tach-chhishyaru ||

śrī-Ddāmanandi-traividya-dēvaru śrī-Bhānukirti-siddhānta-dēvaru Bālachandra-dēvaru Prabhāchandra-  
 dēvaru Māghanandi-bhaṭṭāraka-dēvaru mantravādi-Padmanandi-dēvaru Nēmichandra-paṇḍita-dē-  
 varu int ivara śishyaru Nayakirti-dēvaru ||

dhareyo! khaṇḍali-Mūla-bhadra-viṣaḍ-vamśōdbhavar satya-śau- |  
 charatar siṅha-parākramānvitar anēkaubhōdhi-vēḷā-purām- |  
 tara-nānā-vyavahāra-jāla-kuśalar vikhyāta-ratna-trayā- |  
 bharanar Belgūla-tīrttha-vāsi-nagaraṅgaḷu rūḍhiyam tāḷdidaru ||

śrī-Gommaṭa-purāḍa samasta-nagaraṅgaḷe śrīmatu-pratāpa-chakravartti-Vira-Ballāḷa-dēvara kumāra  
 Sōmēvara-dēvana pradhānam hiriyā-māṇikyā-bhaṇḍāri-Rāma-Dēva-nāyakara sannidhiyalu śrīman-  
 Nayakirti-dēvaru koṭṭa-śāsanad arthaḷeyā-kramav ent endade ||

Gommaṭa-purāḍa mane-dere Akshaya-saṃvatsara modalāgi āchandrārka-tāram baram saluvant  
 āgi haṇa-vondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇa volagāgi aramaneya  
 nyāyav-ānyāyam oḷa-braya-ēṇum bandaḍam ā sṭhaḷad āchāryyaru tāvē tettu nirmayisuvaru okkala  
 kūraṇa kathēy illa |

i-śāsaṇa-maryyāḍeyam mīṇidavaru dharmma-sṭhaḷava keḷisidavaru | i-tīrtṭhada nakharaṅgaḷoḷage  
 vabbar-ibbaru grāmaṇigāḷagi āchāryyarige kauṭīlya-buddhiyam kalisi vondak onda nenadu toḷas-āṭavam  
 māḍi hāga beḷeyan āḷihi bēḷikolliṇ endu āchāryyarige manam gottaḍe avaru samaya-drōharu rāja-  
 drōharu Baṇaṇjiga-pageyaru netta-gayaru kole-kavartteḷ oḷeyaru | idan aḷidu nakharaṅgaḷu upēkshisi-  
 dar āḍade i-dharmma-nakharaṅgaḷe keḷisidavar allade āchāryyarum durjjanarum keḷisidavar alla |  
 nakharaṅgaḷa anuṇṇatav illade obbar ibbaru grāmaṇigāḷu āchāryyara maney anakke aramaney anakke  
 hokkaḍe samaya-drōharu | mānya-mannaneya pūrvva-maryyāde naḷasuvuru |

i-maryyāḍeyam keḷisidavaru Gaṅgeya tāḷiya kapileyam Brāhmaṇam konda pāpade hōharu |

sva-dattām para-dattām vā yō harēti vasundharām |  
 śha-śhīr-vvarsha-sahasrāṇi viśṭhāyām jāyatē krīmih ||

*Inside Nagara Jinālaya, to the south.*

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |  
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam |  
 namah kumuda-chandrāya vidyā-viśāda-mūrttayē |  
 yasya vāk-chandrikā bhavya-kumudānanda-naudinī ||  
 namō namra-janānanda-syandinē Māghanandinē |  
 jagat-prasiddha-siddhānta-vēdinē chit-pramōdinē ||

svasti śrī-janma-gēham nibhṛita-nirupamaurvānalōddāma-tējam |  
vistārāntah-kritōrvvi-taḷam amaḷa-yaśas-chandra-sambhūti-dhūmam |  
vastu-brātōdbhava-sthānakam atisaya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vamśam ||

svasti śrī-jayābhūdayam Saka-varsham 1205 neya Chitrabhānu-samvatsara Śrīvaṇa-su 10 Bṛi dandu  
svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalāchāryarum āchāryya-varyyarum śrī-Mūla-saṅ-  
ghada Ingaḷēśvara-Dēsiya-gaṇāgra-ganyarum rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara  
śishyaru Bāḷachandra-dēvaru śrīman-mahā-maṇḍalāchāryarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-  
gurugaḷum appa śrī-Māghanandi-siddhānta-chakravarttigala priya-guḍḍagaḷum appa śrī-Boḷugula-tirtha-  
da Balātākara-gaṇāgra-ganyarum aganya-punyarum appa samasta-māṇikyā-nagaraṅgaḷu Nakhara-Jinā-  
layada Ādi-dēvara amṛita-paḍigo Rāchēyanahallīya hola-vereg olaḡāda eḷa vaḷḷa gereya keḷago pūrvvad  
etti modalēriya tōtamam amṛita-paḍiya gardde .. āḡara bhūmiya seruvege ā-Bāḷachandra-dēvara  
kayyalu samasta māṇikyā-nagaraṅgaḷu biḍikonḡa vaḷḷaya śāsanada kramav ent endade Rāchēyana-  
hallīya Mallikārjuna-dēvara dēva-dānada gadde horagāḡi ā-gaddeyim mūḷalu naṭṭa-kallu | allim teṅka  
hāsare-gallu | allim teṅka Giḍiganāḷada guḍḍagaḷim mūḷaya kiṇu-kattada gadde | nīrott olaḡāda chatus-  
sime | ā-kiṇu-kattada paḍuvana kōḷiyalu luṭṭu-guḍḍinalli barada mukkoḍe hasube neṭṭe allim teṅka  
biriya-bettada tappala hāsare-gallu | allim mūḷa .. ya dēvara gereya teṅkaya . . . ya mundinalli barada  
mukkoḍe hasubege neṭṭa . . . . . mēle gereya baḡagaṇa kōḷiya guḍḍinalli barada mukkoḍe hasube  
neṭṭa i keṇeyu kiṇu-katte voḷagaḡa chatus-simeya gadde . . . . .

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*Inside Nagara Jinālaya, north side.*

S'rimat-parama-gaṇabhīra-syādvād-āmōgha-lāuchhanam |  
jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||  
svasti śrī-janma-gēham nibhṛita-nirupamaurvānalōddāma-tējam |  
vistārāntah-kritōrvvi-taḷam amaḷa-yaśas-chandra-sambhūti-dhūmam |  
vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhīram |  
prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vamśam ||  
adaḡoḷ kaustubhad ond anargghya-guṇamam dēvābhāda uddāma-sa- |  
tvada guruvam himarāśmiy ujvaḷa-kaḷā-sampattiyam pārijāt- |  
tad udāratvada pempan orvvan enitāntam tāḷḍi tām alte pu- |  
ṭṭidan udvējita-vira-vairi-Vinayādityāvanipālakam ||

kanda || Vinayāditya-nṛipālana |  
tanu-bhavan Eṇeyāṅga-bhūbhujam tat-tanayam |  
vinutam Vishnu-nṛipālana |  
jana-pati tad-apātyan esedan i Narasiṅham ||

tat-putram ||

gata-līḷam Lāḷan āḷambita-baḷaḷa-bhāyōgra-jvaram Gūṛjaram saṁ- |  
dhṛita-sūḷam Gauḷan uchchāḷi kara-dhṛita-viḷasat-pallavam Pallavam prō- |  
jjhita-chēḷam Chōḷan ādam kadana-vadanadoḷ bhēriyam poise virā- |  
hita-bhūbhṛij-jūḷa-kāḷānaḷan atuḷa-baḷam Vira-Ballāḷa-Dēvam |  
chira-kāḷam ripugaḷg aśādhyam enisirdḍ Uchchāṅgiyam mutti dur- |  
ddhara-tējōnidhi dhūḷigōṭeyane kopḡ ā Kāma-Dēvāvani- |  
śvaranam sand-Oḷeya-kshitiśvaranan ā bhaṇḍāramam strīyaram |  
tūraga-vrātamumam samantu piḍidam Ballāḷa-bhūpālakam ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvara Dvârâvati-pura-varâdhîśvara । Tuḷava-  
bâḷa-jaladhi-baḷavâṇaḷa । dâvâda-dâvâṇaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍa-  
lika-bêṭekâḷa । Chôḷa-katakâ-sûrêkâḷa । saṅgrâma-bhîma । Kali-kâla-Kâma । sakaḷa-vandi-brinda-san-  
tarppaṇa-samagra-vitarana-vinôda । Vâsantikâ-Dêvi-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumani ।  
maṇḍalika-makuṭa-chûḍâmani kadana-prachanḍa Malaparol gaṇḍa nâmâdi-prasasti-sahitaṁ śrîmat-  
Tribhuvana-malla Talakâḍu Koṅgu Naṅguli Noḷambavâḍi Banavase Hânunḡal Lôkiguṇḍi Kummaṭa  
Erambaragey olaḡâda samasta dêsâda nânâ-durggaṅaḷaṁ lîlâ-mâtradiṁ sâdhyam mâḍikoṇḍa bhuja-  
bâḷa-Vira-Gaṅga pratâpa-chakravartti Hoysaḷa Vira-Ballâḷa-Dêvar samasta-mahî-maṇḍalamam dushta-  
nigraha-śiṣṭa-pratipâlana-pûrvvakam sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttire

tadiya-karataḷa-kalita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnikṛita-chatur-payôdhi-parikhâ-parita-pri-  
thuḷa-prithvi-taḷantarvarttiyuṁ śrîmad-dakṣhiṇa-Kukkuṭêśvara-Jinâdhinâtha pada-kuśêśayâḷaṅkṛita-  
mum śrîmat-Kamaṭha-Pârśva-Dêvâdi-nânâ-Jinavarâḡâra-maṇḍitamum appa śrîmad-Belgoḷa-tîrtthada  
śrîman-mahâ-maṇḍalâchâryyar eut appar endade ॥

bhâya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîbrâmśuvam ।  
naya-nikṣhêpa-yuta-pramâṇa-pari-nirnitîrttha-sandôhanam ।  
nayan-ânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam ।  
Nayakirtti-brati-râjanam nenedoḍam pâpôtakaram piṅguḡam ॥

tach-chlishyar śrî-Dâmanandi-traividyâ-dêvarum । śrî-Bhânukirtti-siddhânta-dêvarum । śrî-Bâḷachan-  
dra-dêvarum । śrî-Prabhâchandra-dêvarum । śrî-Mâghanandi-bhattachâraka-dêvarum । śrî-Mantravâdi-pa-  
dmanandi-dêvarum । śrî-Nêmichandra-paṇḍita-dêvarum ।

śrî-Mûla-saṅghada Dêśiya-gaṇada Pustaka-gachchhada śrî-Koṇḍakundânava-bhûṣaṇar appa śrîman-  
mahâ-maṇḍalâchâryyar śrîman-Nayakirtti-siddhânta-chakravarttiḡaḷa guḍḡam ॥

kshiti-taḷadol râjisisam ।  
dhṛita-satyam negaḷda Nâga-Dêvâmâtyam ।  
pratipâlita-Jina-chaitya- ।  
kṛita-kṛityam Bamma-Dêva-sachivâpatyam ॥

tad-vanite ॥

mudadiṁ paṭṭaṇa-sûniy emba pesaram tâḷdirdda lakṣmî-samâ- ।  
spadan appa Guṇamalli-Setṭi-vibhugam lôkôttamâchâra-sam- ।  
padeg i Mâcheve-Setṭikavvegam anûnôtsâhamam tâḷdi pu- ।  
tṭida Chandavve ramâgra-gaṇe bhuvana-prakhyâtiyam tâḷdidaḷ ॥

tat-putra ॥

paramânandadin entu Nâkapatigam Paulômigam puṭṭidom ।  
vara-saundaryya-Jayantan ante tuhina-kshirôda-kallôḷa-bhâ- ।  
sura-kirtti-priya-Nâga-Dêva-vibhugam Chandavvegam puṭṭidom ।  
sthiran i paṭṭaṇa-sûni-viśva-vinutam śrî-Malli-Dêvâbhavam ॥

kshitiyoḷ viśruta-Bamma-Dêva-vibhugam Jôgavvegam prôḍbhavat- ।  
sutan i paṭṭaṇa-sâmig ârjita-yasaṅg i Malli-Dêvaṅgam û- ।  
rjiteḡ i Kâkala-dêvigam janakan ambbôjâsyeg urvitaḷa- ।  
stuteg i Chaudale-nârig isan esedaṁ śrî-Nâga-Dêvôttamam ॥

kāritē Vira-Ballāḷa-pattana-svāmi-nāmunī |  
Nāgēna Pārśva-dēvāgrē nṛitya-raṅgāśma-kuṭṭimō ||

śrīman-Nayakīrtti-siddhānta-chakravartigaḷge parōksha-vinayārthavāgiy uḍijamumam nishidhiyumam  
śrīmat-Kamaṭha-Pārśva-dēvara basadiya mundana kallu-kattumam nṛitya-raṅgamumam māḍisida tad-  
anantaram ||

śrī-Nagara-Jinālayamam |  
śrī-nīlayaman amala-guṇa-gaṇam māḍisidam |  
śrī-Nāga-Dēva-sachivam |  
śrī-Nayakīrtti-vratīsa-pada-yuga-bhaktam ||

taj-Jinālaya-pratipālakar appa nagaraṅgaḷ ||

dhareyoḷ khaṇḍaḷi-Mūla-bhadra-viḷasad-vapśōdbhavar satya-sau- |  
charatar sipha-parākramānūvitar anēkāmbhōdhi-vōḷā-purān- |  
tara-nānā-vyavahāra-jāḷa-kuṣaḷar vikhyāta-ratna-trayā- |  
bharanar Belguḷa-tīrttha-vāsi-nagaraṅgaḷ rūḍhiyam tāḷdidar ||

Saka-varsha 1118 neya Rākshasa-saṃvatsarada Jēshṭha su 1 Brihavāradandu Nagara-Jinālayakko  
yaḍa vaḷageṛeya modalēriya tōtamum yāru-salage-gaddeyūm Uḷukara-maneya mundana keṛeya koḷagaṇa  
beddal koḷaga 10 Nagara-Jinālayada baḷagaṇa Kēti-Seṭṭiya kēri ā tenkaṇa eradu mane ā aṅgaḷi-sedo  
yakki gāṇa eradu manege haṇa aydu ūriṅge maḷachiya haṇa mōru

### 131

*North of the inner door of Nagara Jinālaya.*

Srīmatu-S'aka-varsha 1203 neya Pramādi-saṃvatsara Mārgaśīra-su 10 Bri dandu śrī-Belguḷada-tī-  
rtthada samasta-nakharāṅgaḷige Nakhara-Jinālayada pūjākārigaḷu oḍambattu barasida śāsana kramav  
ent endade | Nakhara-Jinālayada Ādi-Dēvara dēva-dānada gadde beddalu chalsi uḷḷadanu beḷada-  
kāladalu dēvara-aṣṭa-vidhāreḷchane amṛita-paḍi-sahita śrīkāryyavanu nakharāṅgaḷu niyāmisi koṭṭa  
paḍiyanu kundade naḷasuvevu ā dēvara dānada gadde beddalanu ādi-kraya-hāḷote-gutege emma vapśav  
ādiyāgi makkaḷu makkaḷu tappade ātu-māḍipadāṇi rāja-dōhi samaya-dōhigaḷenduv oḍambattu bara-  
sida śāsana int appudakke avara voppa śrī-Gommaṭanātha || śrī-Belguḷa-tīrtthada Nagara-Jinā-  
layada Ādi-Dēvara nityābisēkake śrī-Huligeṛeya Sōvanna aksha-bhaṇḍāravāgi koṭṭa gadyāṇam ayidu  
i honniṅge hālu ba 1 1/4

Sarvvadhāri-saṃvatsarada dvitīyā-Bhādrapada-su 5 Bri śrī-Belguḷa-tīrtthada Jinanāthapurada sa-  
masta-māṇikya-nagaraṅgaḷu tammol oḍambattu barasida śāsana kramav ent andode | Nagara-  
Jinālayada śrī-Ādi-Dēvara jirṇnōḍdhārav upakaraṇa-śrīkāryyakkevu dhārā-pūrvvaka-māḍi āchandrā-  
rkka-tāram baram saluvant āgi ā yeraḍu-paṭṭaṇada samasta-nakharāṅgaḷu sva-dēki-para-dēsiyindam  
bandantaha-davaṇa-gadyāṇa-nūrakko gadyāṇam vondaṇōpādiya-davaṇa Ādi-Dēvarige saluvante koṭṭa  
śāsana yidarole virālita-guptavan ārum āḷidaḍam avana santāna nissantāna aya dēva-drōhi rāja-drōhi  
samaya-drōhigaḷ-ndu voḍambattu barasida samasta nakharāṅgaḷ oppa śrī-Gommaṭa ||

### 132

*South of the entrance to Maṅgāyi basti.*

(First face.)

Svasti śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha Koṇḍakundānvayada śrīmad-Abhinava-Chāru-  
kīrtti-panḍitāchāryyara śiṣhyaḷu samyaktvādy-anēka-guṇa-gaṇābharana-bhūshite rāya-pātra-chōḷāmaṇi  
Belguḷada Maṅgāyi māḍisida Tribhuvana-chōḷāmaṇiy emba chaityālayakke maṅgaḷam ahā śrī śrī śrī ||

*North of the entrance.*

S'rimatu Paṇḍita-dēvaruḡaḡa guḡḡagaḡāda Beḡuḡuḡaḡa Nāga-Chauna-ḡoḡḡana maga Nāga-ḡoḡḡa Muttu-ḡaḡa Honnēnahallīya Kala-ḡoḡḡan oḡaḡāda ḡauḡagaḡu Maḡḡāyi māḡisida bastige koṡṡa Doḡḡanakaṡṡe ḡadde beddalu yidakke aḡupidavaru Vāraḡāsiyalu sahasra-kapileyaḡ kouda piḡpakke hōḡuvaru maḡḡaḡam aha śrī śrī śrī ||

*On the south wall of Maḡḡāyi basti.*

S'rimat-parama-ḡaḡbhīra-syādvād-āmōḡha-lāñchbanam |  
jiyāt trailōka-nāthasya śāsanam Jina-śāsanam ||  
tārāsphārālakāpi sura-kṡita-sumanō-vṡishṡi-pushpā-śayāri  
stōmālḡ krāmānti dṡiḡa jagaḡ paṡaliḡambhatōyas samādi |  
sōyuh śrī-Gommaṡēśas tri-bhuvana-sarasi-rañjanē rājahanṡō  
bhava sthitiḡ babhānu Beḡuḡuḡa-nagarē sādhu jējiya tiram ||

Nandana-saḡvatsarada Puśya-śu 3 lā Gerasoppeya hiriya-Āyyagaḡa śishyaru Gummaṡaḡḡagaḡu Gumma-ṡanāthana-sannidhiyalli bandu chikka-beṡṡadali chikka-bastiya kulla-kāṡṡisi jirnṡōḡḡhāra baḡaga-vāḡila basti mḡru Maḡḡāyi-basti vondu bāḡe aydu-basti-jirnṡōḡḡhāra vondu tandukke alāra-dāna

Vikāri-saḡvatsarada S'rāvaḡa-śu 1 Gerasoppeya śrīmati-Avvegaḡu samasta-kūṡa-brīnda-koṡṡagaḡ |

*At 'Bhaḡḡāri basti, east side.*

Svasti samasta-prasasti-sahitam

pāshaḡḡa-sāḡara-mahā-baḡavā-mukhāgni śrī-Raḡga-rāja-charaḡāmbuja-mūla-dāsa |  
śrī-Vishṡu-lōka-maḡi-maṡṡapa-mārgga-dāyi Rāmānujō vijayatō yati-rāja-rāja ||

S'aka-varsh 1290 neya Kilaka-saḡvatsarada Bhāḡrapada-śu 10 Bri svasti śrīman-mahā-maḡḡalēśva-ram āri-rāya-vibhāḡa bhāśheḡe tappuva rāyara ḡaḡḡa śrī-Vira-Bukka-Rāyanu pṡithvi-rājyava māḡuva kāladalli Jainarigū bhaktarigū saḡvājav ādalli Āneyagondi Hosapaṡṡapa Penagunḡe Kallehada-paṡṡana voḡagāḡa samasta-nāḡa bhavya-janaḡḡaḡu ā Bukka-Rāyaḡe bhaktaru māḡuva anyāyaḡḡaḡannu binnaḡaḡa māḡḡalāḡi Kōvil Thumaḡe Perumāl-kōvil Tiranārāyaḡaparaḡ mukhyavāda sakalāchā-ryyarū sakala-aḡayigūḡu sakala-sūṡvikaraḡ mōshṡikaraḡ tirupaḡi-tiruviḡi-tanniravaru nālvatt-eṡṡu-ta... ḡaḡu sāvanta-bōyakkōḡu Tirukula Jāmbavakula voḡagāḡa hadineṡṡu-nāḡa śrī-Vaishṡavara kaiyyalu Mahārāyanu Vaishṡava-daṡanakke-ā Jaina-darśanakke-ā bhōḡav illav endu Rāyanu Vaishṡavara kaiyyalu Jainara kai viḡidi koṡṡu yi Jaina-darśanakke pūrvva-mariyāḡeyalu pañcha-mahā-vāḡyaḡ-ḡaḡu kaḡāṡavu sṡuvudu Jaina-darśanakke bhaktara deseyinda hāni-vṡiddhiy ādarū Vaishṡava-hāni-vṡiddhiy āḡi pālisuvuru yi mariyāḡeyalu yallā-rājyadoḡḡaḡ uḡḡantaha bastigaḡige śrī-Vaishṡavaru śāsanavu

naṭṭu pālisuvaru chandrārka-sṭhāyiyāgi Vaisṇava-samayavu Jaina-darśanava rakshisikonḍu bahevu  
 Vaishṇavarū Jainarū vondu bhēdavyāgi kāmala āgadu śrī-Tirumaleya-tātayyaṅgaḷu samasta-rājyaḍa bha-  
 vya-janaṅgaḷa anumataḍinda Beḷuḷuḷa-tīrtṭhadalli dēvara aṅga-rakṣaṇegōsuka samasta-rājyaḍolag  
 ullantaha Jainaru bāḷilu-daṭṭaṇeyāgi mane-manega varshakke 1 haṇa koṭṭu ā yettida honniṅge dēvara  
 aṅga-rakṣhege yippatt āla māsanav iṭṭu mikka honniṅge jirṇa-Jinālayaṅgaḷige soṭṭeyan ikkūdu yi mari-  
 yāḍeyalu chandrārkkar ullannam tappaliyadē varsha-varshakke koṭṭu kīrttiyannu puṇyavannu upārjjisi-  
 kombudu yi māḍida kaṭṭaḷeyanu āvan obbanu mīḍavanu rāja-drōhi saṅgha-samudāyakke-drōhi  
 tapasviy āḷali grāmaṇiy āḷali yi dharmava keḷsidar āḍaḍe Gaṅgeya tādīyalli kapileyanū Brāhmaṇa-  
 nanū konda pāpadalli hōharu ||

ślōka || sva-dattam para-dattam vā yō harēti vasundharām |

shashṭi-varsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||

*Subsequently added above.*

śrī-Kallehada .. dvi-Setṭi ... Busuvi-Setṭi Bukka-Rāyarige binnaham māḍi Tirumaleya-tātayyaṅgaḷu  
 bijayam gaisi tara .. jirṇoddāram māḍisidaru ubhaya samavū kūḍi Busuvi-Setṭiyarige Singha-nāyka  
 paṭṭava kaṭṭidarū ||

## 137

*In the same place.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya ||

svasti śrī-janma-gēham nibhṛita-nirupamaurvānālōddāma-tējam |

viśtārāntaḷ-kṛitōrvvi-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam |

vastu-brātōdbhava-sṭhānakam atisaya-satvavāḷambam gabhīram |

prastutyam nityam ambhōnidhi-nibham eṣegum Hoysaḷōrvvīśi-vamśam ||

adaroḷu kaustubhad ond anargghya-guṇamam dēvēbhad-uddāma-sa- |

tvada gurvam hima-raśmiy ujvaḷa-kaḷā-sampattiyam pārijā- |

tad udāratvada pempan ōrvvan enitāntam tāḷdi tān alto pu- |

ṭṭidan udvējita-vira-vairi-Vinayādityāvanī-pāḷakam ||\*

kanda || vinayam budharam raṅḷise |

ghana-tējam vairi-balaman aḷarise neḷaḷdam |

Vinayāditya-nṛipāḷakan |

anugata-nāmārtṭhan amaḷa-kīrtti-samarttham ||

ā Vinayādityana vadhu |

bhāvōdbhava-mantra-dēvatā-sannibhe sad- |

bhāva-guṇa-bhavanam akhila-ka- |

ḷā-viḷasite Keḷeyab-arasiy embaḷ pesarim ||

ā dampatigo tanūbhavan |

ādam S'achigam Surādhipatigam munnant |

ādam Jayantan ante vi- |

śhāda-vidūrantaraṅgan Eṣyaṅga-nṛipam ||

ātam Chāḷukya-bhūpāḷana balada bhujā-danḍam uddanḍa-bhūpa- |

brātā-prōttunga-bhūbhṛid-vidaḷana-kuḷiśam vandi-sasyaughā-mēgham |

śvētāmbhōjāta-dēva-dviradana-śaraḍ-abhrēndu-kundāvadāta- |

khyātā-prōdyad-yaśas-śrī-dhavaḷita-bhuvanam dhīran ēkāṅga-viram ||



Ereyan eġeg enisi negaġdirdi !  
 Ereyanġa-nripāla-tiġakan aṅgane chalviṃ- !  
 ġere vaṭṭu śīla-ġuṇadiṃ !  
 neġed Ēchala-dēviy antu nōntaru moġarē ||  
 ene negaġdavar irvarggaṃ !  
 tanūbhavar nneġaġdar alte Ballāḷaṃ Vi- !  
 śhṇu-nripālakan Udayādi- !  
 tyan emba pesarindam akliġa-vasudhā-taġadoġ ||

vṛitta || avaroġ madhyaman āġiyuṃ bhuvanadoġu pūrvvāparāmbhōdhiy e- !  
 yduvinam kūḷo niniṭchēhuv ondu nija-bāhā-vikrama-kṛīḍey u- !  
 dbhavadind uttaman ādan uttama-ġuṇa-vrātaika-dhūmam dharā- !  
 dhava-chūdāmaṇi-Yādavābhja-dinapaṇi śrī-Vishṇu-bhūpāḷakam ||

kanda || eġeg eceva Kōyatūr ttat !  
 Taḷavana-puram ante Rāyarāya-puram ba- !  
 ġvaḷa baġeda Vishṇu-tējō- !  
 ġvaḷapade savedavu baġiśiṭha-ripu-durggaṅgaġ ||

vṛitta || anitam durggaṃ-vairi-durgga-chayamaṃ koḇḇam nijākshēpadind !  
 inibar bbbhūparan ājiyoġ tavisidam tann astra-saṅghātadind !  
 inibargg āntargg ittan udgha-padamam kārūnyadind endu tann !  
 anitam lekkade pēḷvoġ abjābhavanuṃ vibhrāntan appam balaṃ ||

kanda || Lakshmi-dēvi Khagādhipa- !  
 lakshmaṅ esedirda Vishṇuḡ ent antevalam !  
 Lakshmā-dēvi lasan-mṛiga- !  
 lakshmānane Vishṇuḡ agra-satiy ene negaġdaġ ||  
 avarge maṇōjanante sudatī-jana-chittaman irkkoḷalke sālva- !  
 avayava-sōbbheyind atanuv emb abhidhānaman ānad-aṅganā- !  
 niyahaman echehu muyvanam ānade biraran echehu yuddhadoġ !  
 tavisuvan ādan ātma-bhavan āpratimaṃ Narasiṃha-bhūbhujam ||  
 pade māt ēṃ bandu kaḷaṅḡ amṛita-jaḷadhi tām garbbadiṃ ḡaṇḇavātam !  
 nuḇiv ātaṅ ēnan embai praḷaya-samayadoġ mēreyaṃ mṛi barippā- !  
 kaḷakannam Kāḷanannam muḷida-kuḷikanannam yugāntāḡniyanam !  
 siḷilannam sūphadaṇnam Pura-haran-urigaṇṇannam ī Nārasiṃham ||  
 ripu-sarppa-darppad-dāvānuḷa baḷaḷa-sikhā-jāḷa-kālāmbuvāham !  
 ripu-bhūpōdyat-pradipa-prakara-paṭutara-sphāra-jaṇṇiḷḷa-samiram !  
 ripu-nāḡṇika-tārksyaṃ ripu-nṛipa-naḷini-shaṇḇa-vēdaṇḇa-rūpaṃ !  
 ripu-bhūbhṛid-bhūri-vajraṃ ripu-nṛipa-mada-mātāṅga-siṃham Nṛisiṃham ||

svasti samadhiḡata-paṇḇa-mahā-sabḇa mahā-maṇḇaġlēsvara ! Dvārāvati-pura-varādhīsvara ! Tuḷuva-ba-  
 ḷa-jeladhi-baḇavānuḷa ! dāyāda-dāvānuḷa ! Pāḇḇya-kuḷa-kamaḷa-vēdaṇḇa ! ḡaṇḇa-bhērūṇḇa ! maṇḇaḷika-  
 bēṇṇekāra Chōḷa-kaṭaka-sūrekāra ! saṅgrām-ī-Bhīma ! Kali-kāla-Kāma ! sakaḷa-vandi-brinda-santarppaṇa  
 samagra-vitarana-vinōda Vāsantikā-dēvi-labḇha-vara-prasāda ! Yādava-kuḷāmbara-dyumaṇi ! maṇḇaḷika-  
 makuṭa-chōḷāmaṇi kadama-prachaṇḇa ! Malaparoġ-ḡaṇḇa ! nāmādi-prasasti-sahitam śrīmat Tribhūva-  
 na-malla Taḷakāḇḇu Koṅḡu Naṅḡali Noḷambavāḇḇi Banavase Hānuṅḡal ḡaṇḇa bhuja-baḷa Vira-ḡaṅḡa-pra-  
 tāpa-Hoysaḷa Nārasiṃha-Dēvar dakṣhiṇa-mahā-maṇḇaḷamaṃ duṣṭa-nigraha-śiṣṭa-pratipāḷana-pūrvva-  
 kam sukha-saṅkathā-vinōdadadiṃ rūjyam geyyuttam ire tadiya-pitṛi-Vishṇu-bhūpāḷa-pāda-padnōpajivi ||

â negalâda Nârasimha-dha- |  
 rânâthaṅg Amara-patige Vâchaspati vâl |  
 tân esedan uchita-kâryya-vi- |  
 dhâna-param mānya-mantri Hulla-chamûpaṃ ||

vṛitta || akalaṅkaṃ pitṛi-Vâchi-vaṃśa-tiṭakaṃ śrī-Yaksha-râjaṃ nijam- |  
 biko lōkâmbike lōka-vandite suśilâchâre daiva-divi- |  
 śa-kadamba-stuta-pâda-padman Aruhan nâthaṃ Yadu-kshôṇipâ- |  
 ṭaka-chûḍâmaṇi Nârasimhan enal êṃ pempullaṇô Hullaṇaṃ ||  
 dhareyaṃ geldirddâ tiṇṇullaṇan udadhiy en êṃ emba guṇṇullaṇaṃ Man- |  
 daramaṃ mârkkolvaḍ i ṇullaṇan amara-mahijâtanaṃ mikku lōkô- |  
 ttaram app â ṇullaṇaṃ ṇullaṇaṃ eśeva Jinêndrâṅghri-ṇaṅkêja-pûjô- |  
 tkaradoḷ talpo poyd alaṇṇullaṇan anukarisal marṭṭyan âvon samarṭṭhaṃ ||  
 sumanas-santati-sêvitaṃ guru-vachô-nirddiṣṭa-nitikramaṃ |  
 samadârâti-baḷa-prabôdhana-karaṃ śrī-Jaina-pûjâ-samâ- |  
 ja-mahôtsâha-param dhurandharana pempaṃ tâḷdi bhaṇḍâri-Hu- |  
 ḷlana-daṇḍâdhipan irddapaṃ mahiyoḷ udyad-vaibhava-bhrâjitaṃ ||  
 satataṃ prâṇi-vadhaṃ vinôdam anṛitâlâpaṃ vachah-praudhi san- |  
 tataṃ anyârththaman iḷdu koḷvude velaṃ tējaṃ para-strîyaroḷ |  
 rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr ppôltapar |  
 bbrata-ratna-prakarake śiḷa-bhaṭaroḷ â ḷullaṇaṃ Hullaṇaṃ ||  
 sthira-Jina-śâsanôddharapaṇ âdiyoḷ âr ene Râcha-Malla-bhû- |  
 vara-vara-mantri-Râyane baḷikke budha-stutaṇ appa Vishṇu-bhû- |  
 vara-vara-mantri-Gaṇṇaṇane matte baḷikke Nṛisimha-dêva-bhû- |  
 vara-vara-mantri-Hullaṇe peṇaṅg init uḷḷode pēḷal âgadê ||  
 Jina-gaditâgamârṭṭha-vidar asta-samasta-baliḷ-prapañchar aty- |  
 anupama-śuddha-bhâva-niratar ggata-môhar enippa Kukkuṭâ- |  
 sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vrâṭa- |  
 kk ene guṇa-gauravakke toṇe yâro chamûpati-Hulla-Râjanâ ||  
 Jina-gêhôddharapaṇaṅgaḷiṇ Jina-mahâ-pûjâ-samâjaṅgaḷiṇ |  
 Jina-yôgi-braja-dânaḍiṇ Jina-pada-stôtra-kriyâ-niṣṭheyiṇ |  
 Jina-sat-puṇya-purâṇa-saṃśravaṇaḍiṇ santôṣhamam tâḷdi bha- |  
 vya-nutaṃ nichchalum inte poḷtu gaḷevaṃ śrī-Hulla-daṇḍâdhipaṃ ||

kanda || nippaṭamê jirṇnam âduda- |  
 n uppaṭṭaytana mahâ-Jinêndrâlayamaṃ |  
 nip posatu mâḍidaṃ karaṃ |  
 oppire Hullaṃ manasvi Baṅkâpuradoḷ ||

mattam alliyê ||

vṛitta || kalitanamum viṭatvamuman uḷḷaman âdiyoḷ orppey urvviyoḷ |  
 • Kaliviṭan emban âtana Jinâlayamaṃ nere jirṇnam âdudaṃ |  
 kalisade dânaḍoḷ parama-saukhya ramâ-ratiyoḷ viṭaṃ vini- |  
 êchalav enisirddâ Hullaṇ adan ettisidaṃ Rajatâdri-tuṅgamaṃ ||

priyadindam Hulḷa-sēnāpati Kopāṇa-mahā-tīrtthadoḷ dhātriyum vā- |  
 rddhiyum uḷḷannam chatur-vvīṣṣati-Jina-muni-saṅghakke niśchintamāg a- |  
 kshaya-dānam salva paṅgiṃ baliu-kanakaman ā kshētrajargg ittu sadvri- |  
 tiyin int i lōkam ellam pogale biḍisidam punya-puñjaika-dhāmam ||  
 ā Kellaṅgerey ādi-tīrttham adu muunam Gaṅgarim nirmmitam |  
 lōka-prastutam āytu kāla-vaśadiṃ nāmāvaśēṣam baḷikk |  
 ākalpa-sthīram āgo māḍisidan i-bhāsvaj-Jināgāramam |  
 śrīkāntam taḷadindam eyde kaḷasaṃ śrī-Huḷḷa-daṇḍādhīpam ||

kanda || pañcha-mahā-vasatigaḷam |  
 pañcha-su-kalyāṇa-vāñchheyim Huḷḷa-chamū- |  
 pam chaturam māḍisidam |  
 kāñchana-naga-dhairyyan enisi Kellaṅgereyol ||

kanda || Huḷḷa-chamūpana guṇa-gaṇa- |  
 m uḷḷ anituman āro neṇṇe pogalal neṇṇavar |  
 baḷḷadoḷ aḷed udadhiya jala- |  
 m uḷḷ anituman āro pavaṇisal neṇṇa vanna ||  
 saṃs'rita-sad-guṇam sakala-bhavya-nutam Jina-bhāṣitārtha-nis- |  
 saṃsāya-buddhi-Huḷḷa-prīṭanā-pati kairava-kunda-haṃsa-śu- |  
 bhīrūṣu-yaṣam jagam-nutadoḷ i vara-Belguḷa-tīrtthadoḷ chatur- |  
 vvīṣṣati-tīrtthakṛin-niḷeyamum neṇṇa māḍisidan dal int idam ||

kanda || Gommaṭa-pura-bhūṣaṇam idu |  
 Gommaṭam āyt ene suṃasta-parikara-sahitam |  
 suṃmadadiṃ Huḷḷa-chāmū- |  
 pam māḍisidam Jinōttamālayaman idam ||

vṛitta || parisūtram nṛitya-gēham pravipula-viḷasat-paksha-dēśastha-sāḷa- |  
 sthīra-Jaināvāsa-yugam vividha-suvīdha-patrōḷḷasat-bhāva-rūpō- |  
 tkara-rājadvāra-harmmyam beras atōḷa-chatur-vvīṣṣa-tīrtthēsa-gēham |  
 paripūrṇam punya-puñja-pratimam eṣedud iy andadiṃ Huḷḷanindam ||

svasti śrī-Mūla-saṅghada Dēsiya-gaṇada Pustaka-gachchhada Koṇḍakundānvaya-bhūṣaṇar appa śrī-  
 Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-siddhānta-dēvar ent appar endode ||

vṛitta || bhaya-mōha-dvaya-dūranam madana-ghōra-dhvānta-tīvrāṃsuvaṃ |  
 naya-nikshēpa-yuta-pramāṇa-parinirṇitārtha-sandōhanam |  
 nayanānandana-sānta-kānta-tanuvam siddhānta-chakrēśanam |  
 Nayakīrtti-brati-rājanam neṇṇedodam pāpōtkaram piṇḍugum ||  
 kṛita-dig-jaitrav idam barutte Narasiṃha-kshōṇipam kaṇḍu san- |  
 matiyim Gommaṭa-Pārśvanātha-Jinaram matt i chatur-vvīṣṣati- |  
 pratimā-gēhaman int ivakke vinatam prōtsāḷadiṃ biṭṭan a- |  
 pratimallam Savaṇēraṇ ūran abhayam kalpāntaram salvinam ||

adakke Nayakīrtti-siddhānta-chakravartigaḷam mahā-maṇḍajāchāryyaran āchāryyar mmāḍi ||

vṛitta || tavad-auchityado Nārasimha-nṛipaniṃ tām pettuvam sad-guṇa- |  
 rṇavan i Jaina-grīhakke māḍidan aḷaṇḍam Huḷḷa-daṇḍādhīpam |  
 bhuvana-prastutan opputirppa Savaṇēṇ emb ūran ambhōdhiyum |  
 raviyum chandranum urvvarāvaḷayamum nilvanneṇam salvinam ||

grāma-simey ent endade | mūdāna-deseyol Savaṇēra-Bekkan-eḍeya sime karaḍi yare allim teṅka hiri-  
obbeyim pōgalu Bimbi-Setṭiya keṛeya kōḍiya kiḷ-bayalu allim teṅka Barahāḷa-keṛey-achchugattū mēreyāgi  
hiri-obbeya basuriya teṅkaṇa kemb-areya huṇise teṅkaṇa deseyolu Bīlattiya Savaṇēra yaḍeya ēreya  
diṇṇeya huṇiseya koḷa hiri-āla allim haḍuvalu hiri-obbeya challe-morāḷiya haḍuvaṇa Baḷḷeya keṛeya  
teṅkaṇa kōḍiya baḷariya bana allind atta tārīhaṛiya kaliya manakattada tāt-valla Jannavurada hiriya  
keṛeya tāt-valla sime | haḍuvaṇa deseyol Jannavurakkam Savaṇēringam sāgara-maryyāde Jannavura  
Savaṇēra keṛe yēriya naḍuvaṇa hiriya huṇise sime baḍagaṇa deseyol kakkina kōbu adaga mūdāna  
Birajjana keṛe ā keṛey oḷage Savaṇēra Beḍuganaballiya naḍuve basuriya gōṇi allim mūdāla Ālajjana-  
kummari allim mūdā Chilladago sime ||

i-sthaḷadind āda dravyaman illiy āchāryyar i-sthānada basadigaḷa khaṇḍa-sphuṭita-jirṇnōddhārakkam  
dēvatā-pūjegaṇa raṅga-bhōgakkam basadigo besa-geyya prajegaṇa pīshi-samudāyad āhāra-dānakkam  
salisuvudu ||

idan āvaṇ nija-kāḷadoḷ su-vidhiyind āḷippa lōkōttamam |  
viditam nirmamaḷa-puṇya-kirttiyum avam tām tāḷugum mattam in- |  
t idan āvaṇ kiḷivonu keṭṭa-bageyam tand ātan āḷdum gabhi- |  
ra durane . . . . . ||

(Second face.)

śrīmat-Supārīva-dēvam |  
bhū-mahitam mantri-Huḷḷa-Rājāṅgam tad- |  
bhāmini-Padmāvatigam |  
kṣhēmāyur-vvibhava-vriddhiyam māḷke bhavam ||  
kamanīyāna-hēma-tāmarasadiṇ nētrāsītāmbhōjadin- |  
d amālāṅga-dyuti-kāntiyim kucha-rathāṅga-dvandvadim śrī-nivā- |  
sam enalu Padmala-dēvi rājisutam irppaḷ Huḷḷa-Rājāntaram- |  
ga-marāḷam ramiyippa padminiyaḷolu nitya-rasādāspadam ||  
chala-bhāvam nayanakke kāśyam udarakk atyanta-rāgam padau- |  
shṭha-lasat-pāṇi-talakke karkkaṣate vakshōjakke kārshnyam kacha- |  
kk alasatvam gatig allad illa hṛdayakk endendu Padmāvatī- |  
lalanā-ratnada rāpa-śīla-guṇamam pōlvannar ār kkānteyar ||  
Uragēndra-kshira-nirākara-Rajataḡiri śrī-sita-chchhatra-Gaṅgā- |  
Hara-hās Airāvatēbha-sphaṭika-vṛishabha-subhrābhra-nihāra-hārā- |  
maravāji śvēta-paṅkēruha Hāḷadhara-Vāk-chhāṅkha hamsēndu kundō- |  
tkara-chañchat-kirtti-kāntam budha-jana-vinutam Bhānukirtti-vratindram ||  
śrī-Nayakirtti-muniśvara- |  
sūnu-śrī-Bhānukirtti-yatipatig ittam |  
bhū-nutan . . appa Huḷḷapa- |  
sēnāpati dhārey eḇedu Savaṇē-ūram ||

(Third face.)

Svasti śrī-vijayābhuyodaya-S'ālīvāhana-śaka-varshaṇ 1200 neya Bahudhānya-samvatsarada Chaitra-  
śuddha 1 S'ukravāra Bhaṇḍāriyayyana basadiya śrī-dēvara Vallabha-dēvarige nityābhishēkakke  
akshaya-bhaṇḍarāvāgi śrīmanu-mahā-maṇḍalāchāryyaru Udayachandra-dēvara śīshyaru Munichandra-  
dēvaru ga 2 pa 5 kkaṇ hālu-māu 2 śrīmatu Chandraprabha-dēvara śīshyaru Padumanāndi-dēvaru

koṭṭa pa 9 ta 1 śrīman-mahā-maṇḍalāchāryyaru Nēmichandra-dēvara tamma Sātannanavara maga Padumaṇṇanavaru koṭṭa ga 2 pa 2 Munichandra-dēvara aḷiya Āḍiyaṇṇa ga 1 pa 2½ Bamma-Setṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabōva Mādayya ga 1 pa 2½ ātana tamma Pārisa-dēvayya Singaṇa pa 6½ sēnubhōva Padumaṇṇana maga Chikkaṇṇa ga 1½ Bhāratiyakkana Nemmadiyakka pa 8 kappage.

S'rīman-mahā-maṇḍalāchāryyaruṃ rāja-gurugaḷum appa śrī-Mūla-saṅgha-samudāyaṅgaḷ Durmmukhi-saṃvatsarada Āśhādha-su 5 .. Gommaṭa-dēvar śrī-Kamaṭha-Pārisva-dēvaru Bhaṇḍāryyayana basa-diya śrī-dēvara Vallabha-dēvaru mukhyavāda basadigaḷa dēva-dānada gadde beddalu sahita bāṇa abhyāgati kaṭaka-śeṣe-basadi-manakshatēyavu muntāgi yēnu vanam koḷḷiv endu biṭṭu śrī-Beḷuḷa-tirtṭhada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha aṇuvānada gauḍa-prajegaḷu muntāgi śrī-dēvara Vallabha-dēvara Hāḍuvarahaḷḷige Sambhu-dēva anyāyavāgi maḷa-brayavāgi komba gadyāṇa aydanu ā-dēvara Vallabha-dēvara raṅga-bhōgacce saluvudu ā-haḷḷiya aṣṭa-bhōga-tēja-sāmya kiṇṇuḷa yēn ādodaṃ ā-dēvara Vallabha-dēvara raṅga-bhōgacce salu ||

*At Bhaṇḍāri basti, west side.*

S'rīmat-parama-gambhīra-syādvād-āmōgha-lāṅchanaṃ |  
 • jīyat trailōkya-nāthasya śāsanam Jina-śāsanam ||  
 bhadrām bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē |  
 ku-tirtṭha-dhivānta-saṅghāta-prabhēda-ghana-bhānavē ||  
 svasti Hoysaḷa-vamśāya Yadu-mūlāya yad-bhavaḷ |  
 kshatra-mauktika-santānaḷ prithvi-nāyaka-maṇḍanam ||  
 śrī-dharmābhīudayābja-shaṇḍa-taraṇiḷ samyaktva-chūḍāmaṇiḷ  
 niti-śrī-saraṇiḷ pratāpa-dharaṇiḷ dānārthi-chintāmaṇiḷ |  
 vamśē Yādava-nāmnī mauktika-maṇiḷ jīātō jagan-maṇḍanaḷ  
 kshirābdhāv iva kaustubhō 'tra Vinayādityāvanipālakaḷ ||

apicha || śrī-kāntā-kamaṇiḷ-kēḷi-kamaḷōllāsāt su-nityōdayād  
 darppāntha-kṣhitipāndhakāra-haraṇād bhūyaḷ pratāpānvayāt |  
 dik-chakrākramaṇād vishat-kuvaḷaya-pradhvamśanād bhūtaḷē  
 khyātō 'navartṭha-n'ākhyaiṣha Vinayādityāvanipālakaḷ ||  
 Dhātā tri-lōkōdara-sāra-bhūtair aṃsair mmudāsvasya vinirmmitēva |  
 tasya priyā Kēḷiya-nāma-dēvi Manōja-rājya-prakṛitir bbabhūva ||  
 tayōr abhūd bhū-nuta-bhūri-kīrttir parākramākrānta-diganta-bhūmiḷ |  
 tanūbhavaḷ kshatra-kula-pradīpaḷ pratāpa-tuṅgōnv Eṇeyaṅga-bhūpaḷ ||  
 vitarāṇa-latā-vasantaḷ pramadā-rati-vārddhi-tārakā-kāntaḷ |  
 sākṣhāt samura-Kṛitāntō jayati chiram bhūpa-makuta-maṇiḷ Eṇeyaṅgaḷ

apicha || śarad-aṃṇita-dyuti-kīrttir Mmanasija-mūrttir vvirōdhi-Kuru-Kapikētuh |  
 Kuli-kāla-jaladhi-sētuh jayati chiram kshatra-maḷi-maṇiḷ Eṇeyaṅgaḷ ||

apicha || Jaya-lakshmi-kṛita-saṅgaḷ kṛita-ripu-bhaṅgaḷ praṇūta-guṇa-tuṅgaḷ |  
 bhūri-pratāpa-raṅgō jayati chiram nṛipa-kirīṭa-maṇiḷ Eṇeyaṅgaḷ ||

- apicha || Lakshmī-prēma-nidhir vvidagdha-janatū-chāturyya-charchchā-vidhir  
 vvira-śrī-naṇi-vikāsa-mihirō gāmbhīryya-ratnākaraḥ |  
 kirtti-śrī-latikā-vasanta-samayas saundaryya-lakshmīmayas  
 sa śrinān Eṇyaṅga-tuṅga-nṛpatih kaiḥ kair ṇna samvarṇnyatē ||
- apicha || kaś śaknōty Eṇyaṅga-maṇḍalapatēr ddōr-vvikrama-kriḍanam  
 stōtum Mālava-maṇḍalēśvara-purim Dhārām adhākṣhit kṣhanāt |  
 dōh-kaṇḍūḷa-karūḷa-Chōḷa-katakam drāk kāndiśikam vyadhān  
 nirddhāmākṛita (hakra-goṭṭam akarōd bhaṅgam Kaḷiṅgasya cha ||  
 kāntā tasya Latāntabāṇa-lalanā lāvanya-puṇyodayaiḥ  
 saubhāgyasya cha viśva-vismayakṛitaḥ pātri Dharitri-bhṛitaḥ |  
 putrivad vilasat-kalāsu sakalāsv Ambhōjayōnēr vvadhūr  
 āsid Ēchala-nūma-puṇya-vanitā rājñi yaśas-śrī-sakṣi ||
- apicha || kuntāḷa-kadaḷi-kāntā prithu-kucha-kumbhā madālasā bhāti sadā |  
 Smara-samara-sajja-vijaya-Mataṅgōdbhava-chāru-mūrttir Ēchala-Dēvi ||
- apicha || S'achiva S'akram Janakātma-jēva Rāmar Girindrasya sūtēva S'ambhum |  
 Padmēva Viṣṇum madayatṇ ajasram sānaṅga-lakshmir Eṇyaṅga-bhūpam ||  
 Kausalyayā Daśarathō bluvi Rāmachandram śrī-Dēvakī-vanitayā Vasudēva-bhūpāḥ |  
 Kṛiṣṇam S'achi-pramadayēva Jayantam Indrō Viṣṇum tayā sa nṛpatir jjanayām babhūva ||  
 udayati Viṣṇau tasminn anēśad ari-chakra-kuḷam ilādhipa-chandrē |  
 adhikatarā-śriyam abhajāt kuḷaya-kulam āśvad amaḷa-dharmāmabhōdhiḥ ||
- apicha || nirddalita-Kōyatūrō bhasmikṛita-Kōṅga-Rāyarāyapurah |  
 ghaṭṭita-Ghaṭṭa-kavāṭaḥ kampita-Kāñchīpuras sa Viṣṇu-nṛpālāḥ ||
- apicha || atulā-nija-baḷa-padāhati-dhūḷikṛita-tad-Virāṭa-narapati-durggaḥ |  
 vana-vāsita-Vanavāsō Viṣṇu-nṛipas taraṭitōru-Vallūrah ||
- apicha || niji-sēnā-pada-dhūḷi-karddamita-Malaprahāriṇi-vāriḥ |  
 kaḷapāḷa-sōṇitāmbu-niśāṭikṛita-nija-karāsir avanipa-Viṣṇuḥ ||
- apicha || Narasiṃha-Varmma-bhūbhujā-Sahasrabhujā-bhūja-l'paraśurāmō 'pi |  
 chitram Viṣṇu-nṛpālāś śatakṛitvō 'py ājani jita-śatru-kṣatrah ||  
 Adiyama-prithu-śauryyāryama-Rāhur Vveṅgi-girindra-hati-pavi-daṇḍah |  
 Talavana-pura-lakshmin punar aharaḥ jayam iva ripōś sa Viṣṇu-nṛpāḥ ||
- apicha || chakri-prēshita-Mājavēśvara-Jagaddēvādi-sainyārṇnavam  
 ghūrṇnantam sahasā pibat karatājēnāhatya mṛityu-prabhuḥ |  
 prāk paśchād asināgrahid iha mahiṇ tat Kṛiṣṇavēṇyāvadhī  
 śrī-Viṣṇur bbhujā-daṇḍa-chūrṇnita-nitāntōttunga-Tuṅgachalah ||
- apicha || Irūṅḷa-kṣhōṇipati-mṛiga-mṛigārātir atulāḥ  
 Kadamba-kṣhōṇiśa-kṣhitiruha-kuḷa-chchhēda-paraśuḥ |  
 nija-vyāpāraika-prakaṭita-lasach-chhauryya-mahimā  
 sa Viṣṇuḥ prithviśō na bhavati vachō-gōchara-guṇah ||  
 śākṣhāl Lakshmir vvipad-apagamē viśva-lōkasya nāmā  
 Lakshmi-Dēvi viśad-yaśasā digḍha-dik-chakra-bhittēḥ |  
 drīpyad-vairi-kṣhitip-Ditija-vrāta-vidhvamsa-Viṣṇōḥ  
 Viṣṇoś tasya prapaya-vasudhāsīt sudhā-nirmmitāṅgi ||

brahmāṇḍa-bhāṇḍa-bharitāmaḷa-kirtti-lakshmi-  
kāntas tayōr ajani sūnur Ajātasatruḥ |  
prithivīsa-Pāṇḍu-Prithayōr iva Pushpachāpō  
Daitvadviṣhat-Kamalayōr iva Nārasiṃhaḥ ||

apicha || garbhaṃ Barbbara muñcha kāñchana-chayaṃ Chōḷāsu rāsikuru  
kshēmaṃ bhikshaya Chēra chivara-mukhāṃ durēṇa vijñāpaya |  
svaṃ Gaudēti Nṛsiṃha-bhūri nripatēr madhyē-sadas sarvādā  
durvvāras sarati dhvaniḥ parijānān nirghāta-nirghōṣha-jit ||

apicha || śauryyaṃ naiṣha Harēḥ paratra-taraṇir anyatra tējasvitāṃ  
dānitvaṃ kariṇaḥ paratra rathināṃ anyatra kirttiṃ radāt |  
rājyaṃ chandramasaḥ paratra viśamāstratvaṃ cha pushpāyudhād  
anyatrānya-jaṇē mauāk cha sahatē śrī-Nārasiṃhō nripaḥ ||

apicha || sa bhuja-baḷa-Vīra-Gaṅga-pratāpa-Hoysalāpara-nāmā |  
pālayati chatus-samayaṃ maryādāṃ ambunidhir ivāti-prityā ||  
Chāgala-Dēvī-ramaṇō Yādava-kula-kamaḷa-vimala-mūrttanḍa-śrīḥ ||  
chhitrā dṛipta-virōdhi-vaṃśa-gaṇaṃ dig-jaitra-yātrā-vidhāv  
āruhyōdaya-bhūdharaṃ ravir ivādrīṃ dipa-vartti-śrīyā |  
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ  
rājyasyābhayodayāya kalpitam idaṃ svayātma bhāṇḍāriṇā ||  
sarvvādhikāriṇā kāryyavidhau Yōgandha-Bāyaṇād |  
api dakṣheṇa nītiṇa-guṇā cha Gurōr api ||  
Lōkāmbikā-tanūjēna Jakki-Rājasya sūnūnā |  
jyāyāsā lōka-rakshayka-lakshmaṇāmara yōr api ||  
Maladhāri-svāmi-pada-j-rathita-mudā Vāji-vaṃśa-gaṇāṃsum utā |  
hima-ruchinā Gaṅga-mahī-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ |  
dūrikṛita-Kaḷi-syūta-nī-kaḷāṅkēna bhūyasā |  
charitra-payasā kirtti-dhavaḷikṛita-diśālīnā ||  
tri-śakti-śakti-nirbhinna-madavad-bhūri-vairiṇā |  
Hūḷapēna jagat-nūta-mantri-māpikya-maulīnā ||  
chatur-viṃśati-Jinēndra-śrī-nīlayaṃ Māyāchālūṇ |  
sad-dharma-chandanōdbhūtāṃ dṛishtvā nirmāpitam tataḥ ||  
dvitīyaṃ yasya samyaktva-chūḷāmaṇi-guṇākhyayā |  
Bhavya-chūḷāmaṇir nāma tasmai prītyā dadāt tataḥ ||  
dānārthaṃ Bhavya-chūḷāmaṇi-Jina-vasataḥ vāsīnāṃ sar-munīnāṃ  
bhōgārthaṃ chūḷāmaṇi-Jinēndra-sūtravidhyā-archchamārthaṃ |  
śrī-Pārśva-svāmināṃ cha tri-jagad-adhi-patēḥ Kokkuṭēśasya putyāḥ  
punya-śrī-kanyakāyā vivahana-vidhayē mādrikāṃ arpayan va ||

ēkāṣṭhy-uttar-sahasra-Saka-varshēṣu gatēṣu Pramādi-sampatsarasya Pushya-māsa-suddha-Sukravāra-  
chaturdhaśyam uttarāyana-saṅkrāntau śrī-Mūla-singha Dēśiy-ṛaṇa Putaka-gachchha-sambandhinam  
vidhāya ||

Narasimha-Himādrī tad-udhritā-kāśa-śrī-rada-ka-Hūḷa-kara-jihvikē |  
yānata-dhārā Gaṅgāmbuni sa chatur-viṃśati-Jinēśa-pāda-sarvas-madhyē ||  
Savapēṇa adid bhūpatir aṅgita-Bali-Karṇa-nīpati-Sibi-Khachara-patīḥ |  
pragūṇita-kuchēra-vibhavas tri-guṇikṛita-simha-vikramō Narasiṃhaḥ ||

atas tad-grāma-simābhidhāsyatē || tatra pūrvvasyām diśi Savaṇēra-Bekkana yaḍeya simē karaḍiy-aṇe  
allim teṅka hiriya-obbeyum pōgalu Bimbi-Setṭiya keṇeya kōḍiya kibbayalu || allim teṅka Barabāja-  
keṇeya achchugattū mēreyāgi hiriya-obbeya basuriya teṅkana kemb-areya hunise || dakṣiṇasyām diśi  
Bilattiya Savaṇēra yaḍeya ereya diṇṇeya huniseya koḷa hiriya-āla || allim haḍuvalu hiriya-obbeya selḷe  
moṇaḍiya haḍuvaṇa baḷḷēya keṇeya teṅkana-kōḍiya baḷariya bana || allind atta Taṇḥaliya Kaliya-  
mana kaṭṭada tāy-vaḷḷa Jannavurada hiriya keṇeya tāy-vaḷḷa sime || paśchimāyām diśi Jannavurakkana  
Savaṇēringam sāgara-mariyāde Jannavura Savaṇēra keṇe-yēriya naḍuvaṇa hiriya-hunise sime || uttara-  
syām diśi kakkina kōlu adara mūḍaṇa Birajjana-keṇe ā keṇe oḷage Savaṇēra Beḍuganaballiya naḍuvo  
basuriya doṇe || allim mūḍal ālajjana kummari allim mūḍa billadara sime ||

sāmānyō 'yam dharmma-sōtur nṛipāṇām kalē kalē pālaniyō bhavadbhīh ||  
sarvvān ētān bhāvināṇ pārtthivēndrān bhūyō bhūyō yāchatō Rāmachandraḥ ||  
sva-dattām para-dattām vā yō harēta vasundharām ||  
shashṭīm varsha-sahasrāṇi vishṭhāyām jāyatē krimih ||  
na visham visham ity āhur dēvasvam visham uchyatē ||  
visham ēkākinam hanti dēvasvam putra-pautrakam ||  
śaraj-jyōtsnā Lakṣmī-vapushi bahalās chandana-rasō  
diśādhiśa-strīṇām sphurad uru-dukūlaika-vasanam ||  
tri-lōkā-prāsāda-prakaṭita-sudhā-dhāma-viśadam  
yasō yasya śrīnān sa jayati chiram Hullaḷapa-vibhuḥ ||  
astu svasti chirāya Hullaḷa bhavatē śrī-Jaina-chūḍāmanē  
bhavya-vyūha-sarōja-shaṇḍa-taraṇē gāmbhīrya-vārānnidhē ||  
bhāsvad-viśva-kaḷānnidhē Jina-nuta-kshīrābdhi-vṛiddhindavē  
svōdyat-kīrtti-sitāmbujōdara-lasad-vārāsi-vār-bbindavē ||

śrī-Gommaṭa-purada tippe-suṅkadalli aḍakeya hēriṅge 200 hasumbega ayvattu uppu ..... go  
bisige 1 hasumbe gōshala 5 melasu hēriṅge baḷḷa 1 hasumbega māna 1 maṇipannāyaḍalli eleya .....  
..... roga hāga 1 mēl-ele 200 gāṇa-deṇa initumaṇ tamma suṅka-pathikāraḷandu chatur-vvimsati-  
tīrtthāṅkara pū ..... pradhlāra sarvvādhikāri hiriya-bhaṇḍāri Hullaḷayyaṅgaḷu heggaḍe-Lakka-  
yyaṅgaḷum heggaḍe-A ..... Hoysaḷa Nārasimha-dēvana kayya bēḍikonḍu biṭṭaru ippatta-nālvara  
mane-deṇa pa ..... tāṇ nūḍidudē sad-vāṇi tamma pēḷd andadoḷ āṇ nnaḷadoḷ ade mārggaṇi  
endaḍe naḍedu .....

S'āsiyind ambaram abjadim tiligolaṇ nētraṅgaḷind ānanam ||  
posa-māvim banam Indranim Tridivam āsē ..... ||  
..... kīrtti-dēva-muniyim saiddhānta-chakrēsanind ||  
esegum śrī-Jina-dharmmam endaḍe baḷikkē vaṇṇipam baṇṇipam ||

..... tau labdhau chamū-nāyakaḥ || śrī-Hullaḷas Savaṇēra mēva madadā dāba .....  
tṭyā mudā dhārāpūrvvakam urvvarāstuti bhṛi ..... śrī śrī

bhavyāṇbhōruha-bhāskaras Surasariṇ nihāra ..... parārt(tha-ratnākarah) ||  
siddhāntāmbudhi-varddhanānūritakarah Kandarppa-śailāsanis so ..... bhūtaḷe ||

S'rimat-parama-gambhīra-syādvād-āmōgha-lāṣebhanam ||  
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||



svasti śrī-Varddhamānasya varddhamānasya śāsanē |  
 śrī-Koṇḍakunda-nāmābhūch chatur-aṅgula-chāraṇaḥ ||  
 tasyānvayē 'jani khyātē vikhyātē Dēsikē-gaṇē |  
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ||

avara santānadoḥ ||

vṛtta || para-vādi-kṣitibhṛin-niśāta-kulīsaṃ śrī-Mūla-saṅghābja-shaṭ- |  
 charaṇaṃ Pustaka-gachchha Dēsiga-gaṇa prakhyāta-yōgīśvarā- |  
 bharaṇaṃ Manmatha-bhañjanaṃ jagadoḥ ādaṃ khyātan ādaṃ Divā- |  
 karanandi-bratipaṃ Jināgama-sudhāmbhōrāśī-tārūdhipaṃ ||  
 ant enal int enalk ariyen eyde jagat-traya-vandiyar appa pem- |  
 paṃ taled irppar embud anc ballen adallade samyamam chari- |  
 traṃ tapam emb iv attalagam intū Divākaranandi-dēva-sai- |  
 ddhāntigargg endoḥ ondu rasanōktiyoḥ ān adan entu baṇṇipem ||

tat-śiṣhyar appa ||

nereye tanutram ikkidavol ida malan tine meyyan ormmeyum |  
 turisuvad illa midde vare maggulan ikkumad illa bāgikaṃ |  
 kiṛu teṛeyambud ill uḷḷadud illa malaṅgumad ill Alūndranum |  
 neṛevane baṇṇisal guṇa-gaṇāvaliyaṃ Maḷadhāri-dēvarā ||

avara śiṣhyar ||

vṛtta || Kantu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā- |  
 ddhānta-payōdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar |  
 ssantata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dēva-si- |  
 ddhānta-munīndraraṃ pogalvud ambudhi-vēṣṭita-bhūri-bhūtaḷaṃ ||

int ivara gurugaḷ appa śrīmad-Divākaranandi-siddhānta-dēvaru ||

vṛtta || ā-muni-dikṣheyaṃ kuḍe samagra-tapō-nidhiy āgi dāna-chim- |  
 tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kṣamā- |  
 śrī-mukha-lakṣmīy āgi vinayārṇava-chandrikey āgi santatam |  
 śrīmati Gantiyar unegaḷdar urvviyoḥ urvvero kūrttu kīrttisal ||  
 śrīmati Gantiyar jjiṭa-kāṣhāyigaḷ ugra-tapaṇgaḷindam int |  
 i mahiyoḥ pogarttege negarttege nōntu samādhīyīm jagat- |  
 svāmīy enippa pempina Jinēndrana pāda-payōja-yugmamam |  
 prēmadi chittadoḥ nilisi dēva-nivāsa-vibhūtig eydidaḥ ||

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phālguṇa-śuddha-pañchami-Budhavāradandu saunnya-  
 sana-vidhiyīm śrīmati Gantiyar mmuḍipi dēva-lōkakke sandar ||

agaṇitaṃ eno chāru-tapaṃ |  
 praṇṇita-guṇa-gaṇa-vibhūṣhaṇāṇakṛitey int |  
 agaṇita-nija-guruvige nisi- |  
 dhigeyaṃ Māṅkabbe Gantiyar mmāḍisidar ||

karuṇaṃ prāṇi-gaṇaṅgaḷoḥ chaturatā-sampatti-siddhāntadoḥ |  
 paritōṣhaṃ guṇa-sēvya-bhavya-janadoḥ nirmatsaratvaṃ muni- |  
 śvararoḥ dhūrate ghōra-vīra-tapadoḥ kayg aṇṇi poṇṇal Divā- |  
 karanandi-vrati pempan ēṃ taledanō yōgīndra-brīṇḍaṅgaḷoḥ ||

*Copper plate inscription in possession of the Maṭha.*

Sri-svasti śrī-S'ālivāhana-saka-varusha 1556 neya Bhāva-saṃvatsarada Āshāḍa-suddha 13 Stiravāra  
Brahma-yōgadalū śrīman-mahā-rājādhitāja-rāja-paramēśvara ari-rāya-mastaka-śūla śaraṇāgata-raja-  
pañjara para-nāri-sahōdara satu-tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalāśa-  
sthāpanāchāryya shaḍ-darṇma-chakrēśvarar āda Mahisūra-paṭṭapa-puravarādhiśvarar āda Chāma-Rāja-  
Vodeyar-Ayyanavarū dēvara Beluḡuḷada Gummaṭa-nātha-svāmiyavara archanā-vṛittiya svāstiyānu  
sthānadavarū tamma tamma anupatyadinā ā-varttaka-gurastarige aḍahu-bhōgyādiy āgi koṭṭu aḍahu-  
gāraru bahu-kālā anubhavisī baruttā yiralāgi Chāma-Rāja-Vodeyar-Ayyanavarū vichārisī aḍahu bhōgyā-  
diya anubhavisī baruttā yiddanta varttaka-gurastaranu kareyisī | sthānadavarige nīvu koṭṭantha  
sālavannu thīsī koḷisēvu yendu hēlālāgi varttaka-gurastaru āḷida mātu tāvu sthānadavarige koṭṭantha  
sālavu tamma tande-tāyigālige puṇyav āgaliy endu dhārā-dattavāgi dhāreyaṇu yeredu koṭṭevu yendu  
samastaru āḷālāgi | sthānadavarige varttaka-gurastara kaiyallu | Gummaṭa-nātha-svāmiya sannidhiyalli  
dēvaru-guru-sākshiy āgi dhāreyaṇu yerisī || āchandrārka-sthāyiyāgi dēvatā-sēveyaṇu māḷikonḍu  
sukhadalli yīharu endu biḍisī koṭṭa dharmā-śāsana || munde Beluḡuḷada sthānadavarū svāstiyaṇu  
āvānān obbanu aḷahu-hiḍidantavarū aḍava-koṭṭantavarū daruśana-dharmakke horagu sthāna-mānyake  
kārunav illa | yishtaḱkū miri aḍava-koṭṭantavarū aḍahu-hiḍidantavarū i-rājyakke adhipatīy āgiddan-  
tha doregaḷu i-dēvara dharmavannu pūrva-mērege naḍesal uḷḷavarū || i-mērege naḍesal ariyade  
uṇēkshēya doregaḷige Vāraṇāsiyalli sahasra-kapīleyaṇu Brāhmaṇarannu konda pāpakke hōharu yendu  
baresī koṭṭa dharmā-śāsana maṅgaḷam ahā śrī || śrī śrī ||

*In the Maṭha.\**

S'rimat-purama-gambhira-syādvād-āmōgha-lāuchhanam |  
jyāt trailōkya-nāthasya śūsanam Jina-śāsanam ||  
nānā-dēsa-nipāla-mauli-vilasan-māṇikyā-ratna-prabhā-  
bhāsvat-pāda-sarōj-yugma-ruchirah śrī-Kṛishṇa-Rāja-prabhuh |  
śrī-Karṇāṭaka-dēśa-bhāsurā-Mahisūrastha-simhāsanaḥ  
śrī-Chāma-kshitipāla-sūnur avanau jyāt sahasram samāḥ ||  
svasti śrī-Vardhamānākhya Jina muktīm gatē sati |  
vahni-randhrābdhi-nōtraiś cha vatsarēshu mitēshu vai |  
Vikramāṅka-samāsv indu-gaja-sūmajā-hastibhiḥ |  
satishu gaṇaniyāsu gaṇita-jūair bbudhais tadā ||  
S'ālivāhana-varshēshu nētra-bāṇa-nagēndubhiḥ |  
pramitēshu Vikṛityā-abdē S'rāvaṇē māsi maṅgaḷē ||  
kṛishṇa-pakshē cha pañchamyām tithau chandrasya vāsarē |  
dōrddanda-khaṇḍitārātīḥ sva-kirtti-vyāpta-dik-taṭah ||  
saḥ śrīman Kṛishṇa-Rājēndrasyāyuh-śrī-sukha-labdhayē |  
ētasmin dakshinē Kāśau nagarē Eoḷuḷāhvayē ||  
Vindhyādrau bhāsamānasya śrīmatō Gommatēsinah |  
śrī-pāda-padma-pūjāyai śēshāṇām Jina-vēśmanām ||

\* Sanskrit version, by the guru of that period, of the sannad then granted, which was in Kannaḍa.

sârdham Hêmâdri-Pârsvésa-châru-śrī-chaitya-vésmanâ |  
 dvâ-ttrimśat-pramitanâm śrī-saparyyôtsava-hêtavê ||  
 Jinêndra-pañcha-kalyâṇa-śrī-rathôtsava-sampadê |  
 śrī-Chârükirtti-yôgindra-maṭha-rakshaṇa-kâraṇât ||  
 âhârâbhaya-bhaishajya-śâstra-dânâdi-sampadê |  
 Belgulâkhyâ-mahâ-grâmaṃ Vindhya-Chandrâdri-bhâsuram ||  
 Bhû-dêvi-maṅgalâdarśa-kalyâṇy-âkhyâ-sarô-nvitaṃ |  
 Jinâlayais tu lalitair mmaṇḍitaṃ gôpurânvitaiḥ ||  
 sa-taṭâkaṃ sa-châṇpêyaṃ Hosahalli-samâhvaṇam |  
 îśâna-dik-sthitaṃ grâmaṃ śâlyâdy-utpatti-bhâsuram ||  
 Uttanahalliṭi vikhyâtaṃ pratichyâṃ kakubhis sthitaṃ |  
 grâmaṃ Kabbâlu-nâmânaṃ grâmaṃ gô-pâla-saṅkulaṃ ||  
 pûrvvaṃ Pûrṇâryya-sandattaṃ kumârê nripatau sati |  
 iti grâmân chatus-saṅkhyân dadau bhaktyâ svayaṃ mudâ ||  
 svasti śrī-Diḷli-Hêmâdri-Sudhâ-Saṅgita-nâmasu |  
 tathâ Svêtapura-Kshêmavêṇu-Belguḷa-rûdhishu ||  
 samsthânêshu lasat-siddha-siṃha-piṭha-vibhâsinâm |  
 śrīmatâṃ Chârükirttinâm paṇḍitanâm satâṃ vasê ||  
 śâsani-kṛitya tân grâmân arpayâmasa sâdaram |  
 êshaḥ śrī-Kṛishṇa-bhûpâlâḥ pâlitâkhila-maṇḍalâḥ ||

## 142

*On the rock north of Tâvare kere.*

S'ri-S'aka-varusha 1565 neya

śrīmach-Châru-sukîrti-paṇḍita-yatîḥ Sôbhânu-samvatsarê  
 mâsê Pushya-chaturdâśi-tithi-varê kṛishṇê supakshê mahân |  
 madhyâhnê vara-Mûla-bhê cha karâṇê Bhârggavya-varê Dhrivê  
 yôgê Svargga-puraṃ jagâma matimân traividya-chakrêsvaraḥ || śrī ||

## 143

*On a stone in Bânâvara Basavayya's field east of the town.*

Svasti śrīmat-Talakâḷu-goṇḍa-Bhuja-bâḷa-Vira-Gaṅga-Poysâḷa-Dôvaruṃ hiriya-daṇḍanâyakaruṃ râjyo  
 uttarôttarav âge śrī-Gomattêsvara-Dêvara Baladadaseyahalliva kaṇḍu challadi Chaladaṅka-Râva  
 Hode-jaya Gavare-Setṭiya magam Beṭṭi-Setṭiya Râvabeya magam Mâchi-Setṭi . . . . v-Setṭi-makkaḷu  
 Mari-Setṭi . . . . yivaru talo hora uktyakî . . . .

## 144

*East of the Aregal basti in Jinanâthapura.*

S'rimat-parama-gaṃbhîra-syâdvâd-âmôgha-lâñchhanam |  
 jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||  
 bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê |  
 anya-vâdi-maḍa-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||

Svasti samasta-bhuvanāśrayam śrī-prithvi-vallaḥha-mahā-rājādhirājam paramēśvara-parama-bhaṭṭāra-  
kam Satyāśraya-kula-tilakam Chālukyābharanam śrīmat Tribhuvana-Malla-Dēvara rājya-rājyam utta-  
rōttarābhivridhi-pravarddhamānam āchandrārka-tāram baram salluttam ire ||

Vinayāditya-nripālam |  
jana-vinutam Poysaḷāmbarānvaya-dinapan |  
Manu-mārggan enisi negaḷdam |  
vana-nidhi-parivṛita-samasta-dhātṛi-taḷado ||

tat-putra ||

Eṇeyāṅga-Poysaḷam ta- |  
It aṇey aṭṭi virōdhi-bhūparam dhurad-eḍeyole |  
taṇi-sandu geldu virakk- |  
eṇevattagīda sukhade rājyam geydam ||  
ā negaḷd-Eṇaga-nripālana |  
sūnu-bṛihadvairi-marddanam sakaḷa-dhari- |  
tri-nāthan artthi-janatā- |  
Kāninam dharage negaḷda Ballāḷa-nripam ||

ātana tamma ||

Koṅg-eḷum Male yoluma- |  
n aṇgayg aḷavaḍisi tākiguṇḍ ivaram dē- |  
śaṅgaḷan ilkuḷi-goṇḍa-Nṛi- |  
siṅga-śrī-Vishṇuvarddhanōrvvipālam ||

svasti samadhigata-pāñcha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram Yādava-  
kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparol-gaṇḍa rāja-mūrttaṇḍa Taḷakāḍu-Koṅgu-Naṅgali-  
Koyatūr-Ttēryār-Uchchaṅgi-Taleyūr-Ppombuchcham end ivu-modalāge pulavu-durggagaḷam koṇḍu  
Gaṅgavāḍi-tombatt-aṇu-sāsiramam pratipāḷisi sukhadiṇ rājyam geyuttam ire tat-pāda-padmōpajivigaḷ ||

vṛitta || Jina-dharmmāgraṇi-Nāga-Varimmana sutam śrī-Mārunayyam jaga- |  
d-vinutam tat-sutan Ēchi-Rājan amalam Kaṇḍinya-sad-gōtran ā- |  
tana chittōtsave Pōchikabbe avarg aty-utsāhadim puṭṭidar |  
... Bamma-chamūpan ... adhaṭam śrī-Gaṅga-daṇḍādhipam ||

antu ||

adaṭarpp unnati satyam āybu chalam āyuh saucham audāryyam a- |  
ṇmu diṭam tannate ninduv emba guṇa-saṅghātāṅgaḷam tāḷdi lō- |  
kada vandi-prakara-gatam taṇ-nidhi kaḷ kēnārtthiy-end ittu chā- |  
gada peṇṇindame Gaṅga-Rājan esedaṇ viśvambharā-bhāgaḍo ||  
Taḷekāḍam seḷad anto Koṅgan oḷakoṇḍ ... yaṇ tūḷdi dō- |  
r-bbaḷadiṇ Vēṅgiyam kaḷalchi Narasiṅgaṅ antakāvāsamam |  
niḷayam māḍi nimirchchi Vishṇu-nripaṇā .. mārggadim Gaṅga-maṇ- |  
ḍalamam koṇḍan arāti-yūḍha-mṛiga-siṅgam Gaṅga-daṇḍādhipam ||

ātana piriyaṇṇa ||

vyāpita-dig-vaḷaya-yasa- |  
śrī-pati vitarāṇa-vinōda-pati dhana-pati vi- |  
dyā-patiy enippa Bamma-cha- |  
mūpati Jina-pati-padāḷja-briṅgan anindyam ||

âtana sati

parama-śri-Jinan āptam |  
gurugaḷ śri-Bhānukirtti-dēvare lakshmi- |  
karan enippa Bamma-Dēvane |  
purasban enalu Bāganabbe paḍedaḷ jasamaḥ ||

kanda || ā satige puṇyavatige vi- |  
lāsada kaṇi sakaḷa-bhavya-sēvyam garbbhā- |  
vāsadin udayisidaḥ sasi- |  
bhāsuratara-kirttiy Ēcha-daṇḍādhiṣaḥ ||

vṛitta || māḍisidaḥ Jinendra-bhavanagaḷan ā Kopapādi-tīrtthadaḷ |  
rūḍiyan ēlge-vett esava Belgoḷadaḷ bahu-chitra-vittiyim |  
nōḍidarām mannāḷgolipuv embinam Ēcha-chamūpan artthi-kai- |  
gōḍe daritri koṇḍu konedāḍe jasaḥ naliḍāḍe lileyim ||

antu dāpa-vinōdanam Jina-dharmmābhayudaya-pramōdanam āgi pala-kālaḥ sukhadaḷ irmme baḷika  
sanyāsana-vidhiyim śariramam biṭṭu Sura-lōka-nivāsiy ādan itta ||

vṛitta || malav-aty-udhrita-dōśa-kaṇṭakaraṇ ātandāta beṇkoṇḍu dō- |  
r-bhaladiḥ Koṅgaran otti vairi-nriparam bennaṭṭi tūḷḍ anyamam- |  
ḍalamam tat-puṭig eyde māḍi jagadoḷ bīrade tān int agum- |  
daley ādam Kali-Gaṅgan agra-tanayam śri-Boppa-daṇḍādhipam ||

svasti samadhiyata-paūcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyaka vairi-  
bhaya-dāya drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | Haya-vatsa-Rājam | kāntā-manuja | gōtra-pavitra | budha-  
jana-mitraḥ | śrīmatu Boppa-Dēva-daṇḍanāyakam | tamm annan appa Ēchi-Rāja-daṇḍanāyakaṅge  
parōksha-vinayam nisidhiyeyam nilisi ātana māḍisida basadige | khaṇḍa-sphuṭitakkam vāhāra-dānakkam |  
Gaṅgasamudradaḷu 10 khaṇḍu gaddeyūm hūvina-tōṭamam basadiya mūḍana kiṇu-geṇeyum | Bekkana-  
keṇeyum berddaleyum tamma gurugaḷ appa śri-Mūla-saṅghada Dēsiga-ḡaṇada Pustaka-gachchha śri-  
mātu Subhachandra-siddhānta-dēvara śiṣiyar appa Mādha[va]chandra-dēvargge dhārā-pūrvvakam māḍi-  
kōṭṭa datti ||

ālōka || sva-dattam para-dattam vā yō harēta vasundharām |  
shashtir-vvarsha-sahasrāṇi viṣṭāyām jāyatē krimiḥ ||

..... kāntig .. urmami- |  
g ātata-yāsan Ēchi-Rājan arddhāṅganey ē |  
māt ādudo pesarisaḷ ā |  
bhūtaḷadoḷag Ēchikabbe ra .... rūpim ||  
dānadoḷ abhimānadoḷ ā |  
mānini ..... |  
..... yendu kuḍuvalē |  
dānam ent Ēchikabbe ..... ||

antu parama- .. rāja-daṇḍanāyana-daṇḍanāyakiti śrīmatu-S'ubhachandra-siddhānta-dēvara gōḍḍi  
Ēchikabbeyum tamm atte Bāganabbeyum āsanamam nilisi mahā-pōḷe māḍi mahā-dānam geydaḷ  
andina ..... m āḍaḷu || śri ||



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ਸ੍ਰੀ

ਸ੍ਰੀ ਗਾਨ੍ਧਰ੍ਵਾ = ਗੰਧਰ੍ਵਾ  
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# TRANSLATIONS.

## *Inscriptions on Chandra-girl.*

1<sup>1</sup>

Size 15' 3" x 4' 7".

Two Vases<sup>2</sup> decorated with leaves.

Be it well.

Success through the adorable Varddhamāna, the fortunate establisher of the science of merit ;  
an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance).  
Support of both the upper and lower worlds, being himself all things moveable and immovable ;  
by his own power of discerning both spirit and mind, pervading all.  
Having obtained inconceivable greatness and supreme honour throughout the world ;  
having acquired the great *arhantya* in the group of worthies who have become *tirthaṅkaras*.  
Moreover, whose indisputable doctrine, overcoming those of the other disputing sects,  
is supreme in śrī Viśālā,<sup>3</sup> and a security to the world.

After the great sun Mahāvira had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people<sup>4</sup> multiplying in the lake of the supreme Jaina faith :—(there arose) the adorable great Rishi *Gautama-gaṇadhara*, his personal disciple *Lohārya*, *Jambu*, *Vishṇu-dēva*, *Aparājita*, *Gōvarddhana*, *Bhadrabāhu*, *Viśākha*, *Prōshhila*, *Kshatrikārya*, *Jayanāma*, *Siddhārtha*, *Dhṛitishēna*, *Buddhila*, and other gurus.

*Bhadrabāhu*-svāmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayini a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the rishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was Kaṭavapra,<sup>5</sup> —an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clusters of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *dchāri*, with *Prabhāchandra*<sup>6</sup> also<sup>7</sup>, perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

<sup>1</sup>Originally published by me in 1874 (*Ind. Ant.* III, 153.)

<sup>2</sup>It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

<sup>3</sup>An ancient : of Ujjayini.

<sup>4</sup>*Bhavya jana*, a term appropriated by the Jains to express their own sect.

<sup>5</sup>"having matted sides."—In the Kannaḍa inscriptions it appears as *Kaḷvappa* and *Kaḷvippu*.

<sup>6</sup>Explained as the clerical name assumed by Chandra Gupta.

<sup>7</sup>The construction is stated to be *Prabhāchandra + and + aravita* &c. [*and mha-muṣṭi cha—Amara Kṛ'a.*]

disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *rishis*.

May it prosper, the Jina *s'āsanu*.

2<sup>8</sup>

*Nigamati-ganti*,<sup>9</sup> the (female) disciple of the excellent Silent *guru*<sup>10</sup> of Chittūr in Ādeyare nād,<sup>1</sup> having kept the vow three months, expired.<sup>2</sup>

## 3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'ri*, in (the mountain) called Kalbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

## 4

..... keeping the vows, expired.

## 5

Be it well. The fortunate (lady) *Jambā Nāygi*, having kept the vow a month, expired.

## 6

The fortunate Silent *bhaṭṭāru* of Nēduhomre, having kept the vow, expired.

*Bala Dēva* guru, disciple of ..... Dharma Sēna guru of Kittāru, having kept the vow of a *saṃnyāsi*, expired.

## 8

*Ugra Sēna* guru, disciple of Puḍḍini guru of Mālenūru, having kept the vow of a *saṃnyāsi* one month, expired.

<sup>8</sup> Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

<sup>9</sup> *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

<sup>10</sup> *Guravadigal*, literally the 'guru feet': a similar use of *adī*, foot, is seen in *Dimvadigal*, No. 16, *Perammanadigal* and *Permanadigal*, or their singulars, as titles of the Gaṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Chālukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannāḍa, but appears to be known in Tamil and Malayāḷam. The idea of 'worshipful' seems associated with *adī*, as it is with *pāḍa* in Sanskrit, in the expression *tāta-pāḍa*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Māṭṅva Brāhmaṇas as follows:—*Uttamānāṃ svarūpan tu pāḍa-s'āblēna bhanyatē*.

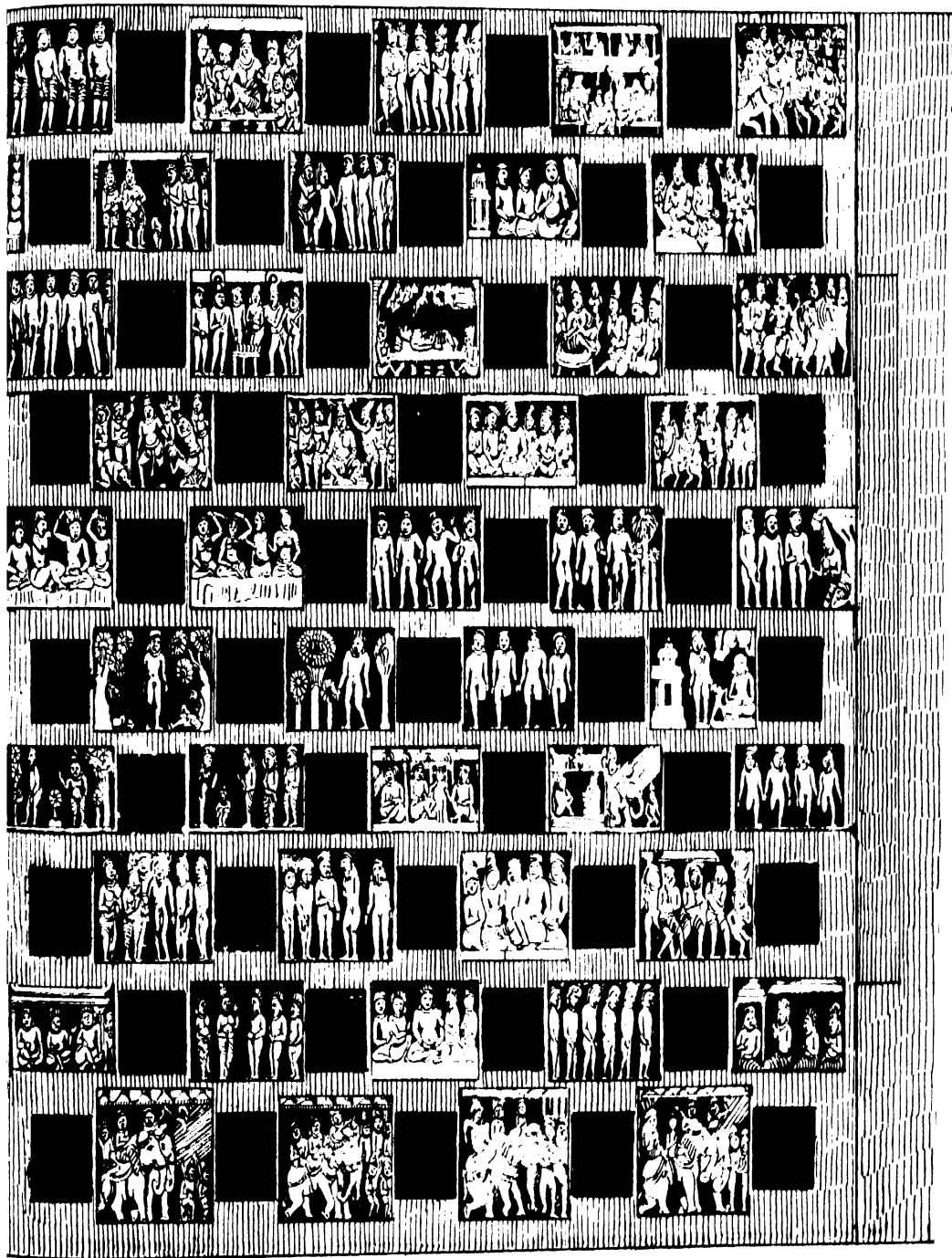
<sup>1</sup> This name occurs as *Ādeyāru-nāṭhāra* in a grant of the Pallava king Nandi-Varmāna, and, with reference to its being on the Pālār, as *Ās'raya-nadi-vishaya* in a grant of Nandi-Varmāna Pallava-Malla. Chittur is also Sanskritized as Anupura. These coincidences were

pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Salem Manual*, II, 364.)

<sup>2</sup> *Muṭṭipidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muṭṭi* is given among the Kannaḍa verbal roots in Kēs'i Rāja's *S'ābdamaṇi-darpaṇa*, and is explained by *kēs'a-bandhanē nirvaṇaṇē cha*, to bind the hair, and to end. On the analogy of *māḍi*, *marayē* (to die), and *madipṇu*, *maraya-karaṇē* (to kill or cause death) in the same list, *muṭṭipṇu* would be the causal form of *muḍi* and equivalent to *nirvāṇa-karaṇē*, to procure *nirvāṇa* or one's end. The latter word is derived from *nirvāḥ*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Muṭṭipidar* appears in these inscriptions to include, all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvāṇa* and the Buddhist term *nirvāṇa*, derived from *nirvāḍ*, to be extinguished. The Amara Kōśa explains the latter thus:—*nirvāṇē muni-vaknyādau*, which means 'blown out or gone out'—applied either to a sage or to fire; extinct.







CHANDRAGUPTA BASTI



*Guṇa Sēna* guru of Koṭṭāra, disciple of the Silent guru of Agare, having kept the vow, expired.

*Ēchi* guravi of Kuttāra, the chief (female) disciple of Perumāla guru, . . . . . expired.

The Uṭlakkal guru, having kept the vow, expired.

The guru of the holy tirtha. . . . .

The guru of Taḷekāḷu, with the great mass of matted hair and a bunch of peacocks' feathers<sup>3</sup> bound with a bowstring, disciple of Kālōchi guru, having kept the vow of a *sannyāsi* twenty one days, expired.

*Size 3' 8" × 1' 6"*.

*Nāga Sēna* guru, disciple of Rishabha Sēna guru, thus expired, in the manner of a *sannyāsi* :—

To Nāga Sēna, the sinless, possessor of the highest good qualities,  
To Nāga Nāyaka, by whom the world of enemies hath been conquered,  
The worshipped of kings, in rank of unblemished fortune,  
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

*Size 6' 8" × 2' 9"*.

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove) ; shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures ; worshipping on the summit of the mountain ; born to the virtuous Kanaka Sēna, was a chief of virtue. Behold, (this) *Bala Dēva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the siddha lōka, did he not ?

The fortunate Great One, having kept the vow, ended his time (or life.)

*Size 4' 7" × 2' 10"*.

Saying 'to be in accord with the pair S'rī Bhadrabāhu together with the great muni Chandra. Gupta is the true faith'—after coming (here) and being gratified, the . . . . . of her race, the coral-lipped wife of S'anti-sēna munīsa, *Ēchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not being born again.

<sup>3</sup>One of the signs of a Jain yati. It is used to keep away insects, but they should be killed by entering the mouth or nostrils, or by being trodden on.

<sup>4</sup>By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḍa text.



*Singa-nandi*, ?son of the mountain guru, having performed the vow, ended his life (or time.)

..... I, having come down from this throne..... she, the daughter *Nachchikarve*,  
..... attained to the wealth of the world of gods.

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of  
a virtuous guru, a son of the ? Sadviga gāṇa, dweller on the top of the mountain, not going down below  
the space on the slope, virtuous .....

On *Kottayya*, the lay disciple of Abhayanandi paṇḍita, coming (here), he ..... a thousand.

Be it well..... the guru of Ingālūru..... on the Kaḷbappu mountain ended  
his life (or time.)

(Date about A. D. 670.—Size 14' × 7".)

While *Navalōka S'ri Kambaiyan*, son of the lord of great feudatories, entitled to the five big  
drums, *S'ri Ballabha* (para)mēśvara mahārāja, was ruling the earth :—a grant of land at the request  
of... gāṇa Arasi, with details of the boundaries (*much illegible*.)

The disciple of ....., *Ariṣṭo-Nēmi*, caused the siddha to be made.

Size 7' 7" × 2' 11".

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to  
whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed  
the state of a *sannyāsi*, the great mighty one, *Nandi Sēna*, best and most excellent of munis, reached  
the world of gods (*dēva lōka*.)

The fortunate ..... of the Navilūru<sup>7</sup> saṅgha, ..... in this mountain named [Kaṭava]pra  
..... in the Kūripura village, of the Mayūra<sup>7</sup> saṅgha, lord of this world, in the middle of  
the Kaṭapra<sup>8</sup> mountain, gained the tomb.

..... the great *Anantamati-ganti*, of the Navilūr saṅgha, on the broad Kaṭavapra  
mountain performed the vow, and settled in the good path, gained the supreme happiness of the world  
of gods. Obeisance.

..... *Saundaryya Aryya* by name, of the Mayūra grāma saṅgha, on the Kaṭavapra  
mountain gained the tomb.

<sup>5</sup> To the south of the deserted image.

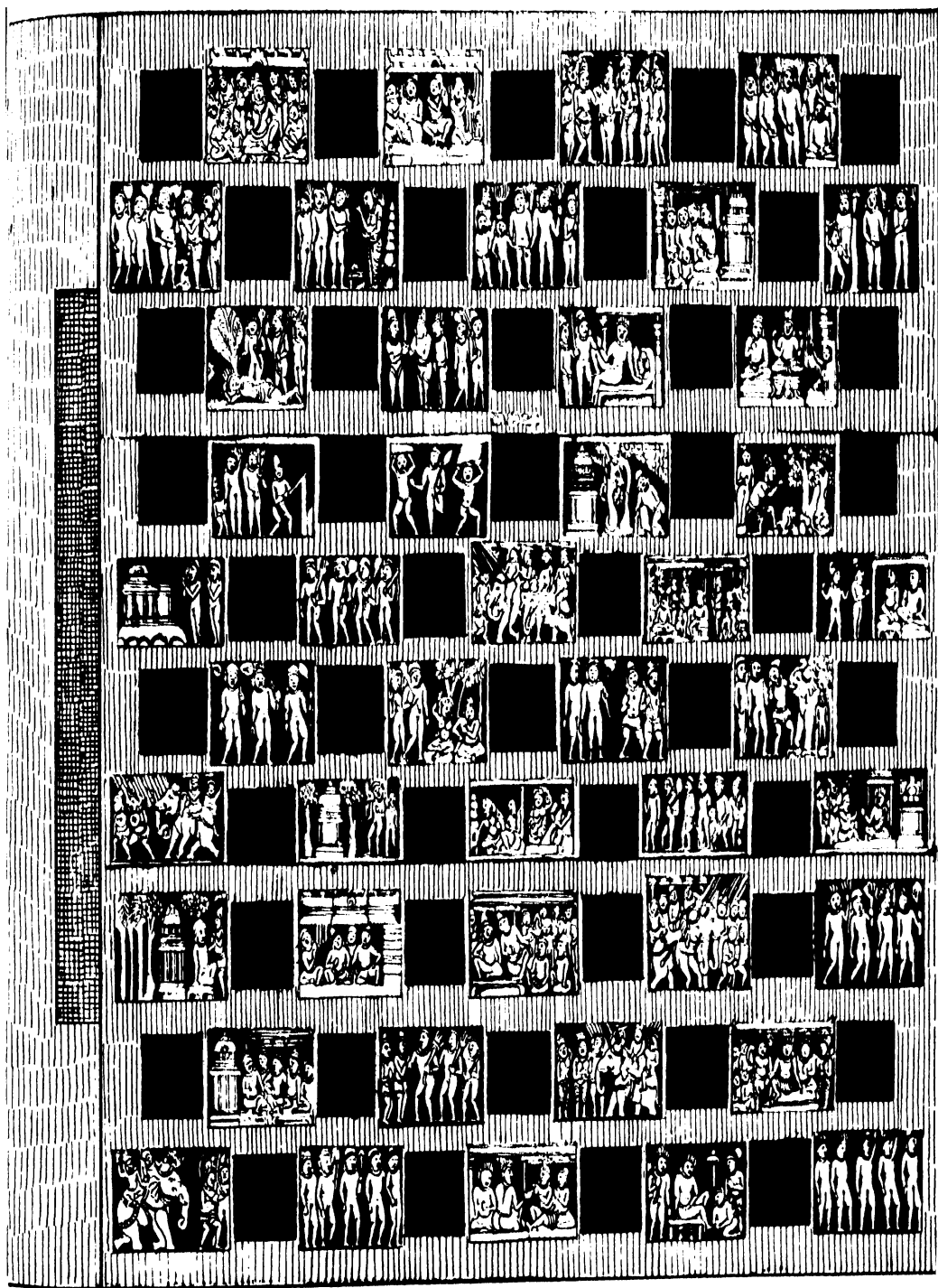
<sup>6</sup> The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 285.)

<sup>7</sup> Navilū and Mayūra mean the same, the former being Kannada, and the latter Sanskrit, for peacock.

<sup>8</sup> The name has been shortened to this form evidently to suit the metre.







CHANDRAGUPTA BASTI



*Aṅgaḷi* by name, famed for many good qualities, while standing in penance in unmeasured devotion, ..... on the mountain .....

In the Navilūr saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛishabha-nandi muniśa. Be it well. His grandmother gained the world of svarga.

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities ..... the worshipful great muni named *Dēva-sēna*, performing the vow, ..... ascended to svarga.

Having selected a good place for penance, *Adarilime Nāgēndu*, of the Keḷatūr saṅgha, ruling the Naḍekere 200, ..... rites without number.

Be it well. Free from fault, of a fume pure (white) as Alindra or milk, ..... obedient, highly revered for the greatness of his penance. In the famous Kalvappu, ascending the pishi giri, the free from fault, ..... having gained the blessed land of svarga, the highly revered for penance .....

..... of lofty virtue, of firm qualities, possessed of great learning, ..... the theme of praise, *Sasirumati ganti* ..... rising up and coming to Kalbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

The auspicious *Ereyagave* in Kavaṭṭa (or Kalvappu) .....

May he firmly prevail—the auspicious *Garuḍa Kēsari Rāyi*.

(Date A.D. 973.—Size 3' x 1' 10'')<sup>9</sup>

(South face.)

Be it well ..... having acquired ..... the earth, ..... by the power of the sword in his hand having acquired all fortune ..... king of the Gaṅga line.....

He who was as moonlight in unfolding the water-lilies the *Gaṅga kula*, renowned in all the world; *Satya-Vākya Koṅguṇi-Varmma Dharmma-Mahārājādhirāja*; who from Kṛishṇa Rāja's victorious expedition to the north was known as the Gūrjjara Adhirāja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kirātas ..... dwelling in the skirts of the Vindhya forests; having by his power ..... driven out the

<sup>9</sup> As this inscription belongs to the same king who is stated in the

Māgāni inscription to have died in S'aka 896, the above, taken in connection with the statement at the end, is the evident date.

army of the emperor of (or ? from) Mānyakhêṭa<sup>10</sup>; holding festival at the coronation of Indra Rāja; . . . . . rejoicing those ready for war; . . . . . revered through fear by the king of the Vanavāsi country; celebrated in songs for . . . . ., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nōlambas, who, receiving obeisance from the son of . . . . . of the Mātūra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchaṅgi-durga<sup>1</sup> to powder; having slain the S'abara minister named Naraga; on account of his power revered by Chêra, Chōla, Pāṇḍya and Pallava; having promoted the Jina śāsana; having the flag of . . . . .; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nōlamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(The following names appear in the upper portion, which is greatly defaced)—Gaṅga-chūḍāmaṇi.. king Guttiya Gaṅga, . . . . . Yama to the Nōlambas, . . . . . Pallava . . . . . śrī-Mārasimha . . . . . renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Rājāditya, the head-jewel of the Chālukyas,—was this head-jewel of the Gaṅgas; as if saying 'Daityēndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragāsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Nōlambas.

(North face.)

[Entirely defaced: the name Gaṅga-chūḍāmaṇi occurs.]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the . . . . . praised in all the earth; shall I celebrate the valour with which he slaughtered the . . . . . of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kāpālīka; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍalīka-Triṇētra.

His inborn valour having for a long time prevailed—the fort of Uchchaṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Rāvaṇa, or S'isupāla, became his servant; and without effort . . . came into the possession of Gaṅga-chūḍāmaṇi.

. . . . . in his spoken word he will not fail—Gaṅga-chūḍāmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mānyakhêṭa, Gônūru, Uchchaṅgi, the Banavāsi country, the Pāṇḍya fort and many other places;

<sup>10</sup> Mākhêṭa in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Rājya or Rāshtrakūṭa kings.

<sup>1</sup> In the Bellary district, just over the borders of Mysore, near Dāvangēri and Harihara.

having won great fame in many lands ; having made great gifts ; the renowned Gaṅga Vidyādharma ; the champion among the Gaṅgas ; the lion of the Gaṅgas ; the head-jewel of the Gaṅgas ; the Gaṅga Cupid ; the Gaṅga diamond ; Chalad-uttaraṅga ; Guttīya Gaṅga ; incarnation of merit ; the sole hero of the world ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to maṇḍalikas Triṇētra ; the king who was a Yama to the Nolaṃba kula, — caused basad's and māna-s'tambas to be erected in numerous places. Fortune.

(The following is apparently a subsequent addition) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasēna-bhaṭṭāraka of Baṅkāpura<sup>2</sup>, in the manner of a faithful worshipper . . . . . entered the tomb. (Verse). O Chōla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pāṇḍya, grin and run not away in haste from your kingdom through fear . . . . . the Gaṅga chief has departed to the dwelling of the gods.

## 39

(Date A.D. 1163.—Size 4' 5" × 1' 8".)

(East face.)

(Abstract) :—Praise of the mahā-maṇḍalāchāryya *Dēvakīrtti* paṇḍita dēva.

In the S'aka year 1085, the year Subhānu, on the 9th of the bright fortnight of Āshāḍha, Wednesday, at sunrise, 'the most beloved *Dēvakīrtti* vrati was wedded to the women of svarga' (i. e. died.)

Sarasvati and the Lakshmi of liberality lament through all the world.

## 40

(Date A.D. 1163.)

(South face.)

(Abstract) :—Praise of Nāblé a nātha and the other tirthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line arose the śruta-kēvali *Bhadrabāhu*. His disciple was *Chandra-Gupta*, whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Padmanandi*, which was his first name, but called *Koṇḍakunda* the first famous munīśvara. Then there was *Umāsvāti*, who had the name *āchāryya* following after the word *Gīṇḍhira-pūchchha* : in his line there was none equal to him in his time in discerning the *paṭārthas*.<sup>3</sup> His disciple was *Balāka-pūchchha*, in whose line arose *Samanta-bhaṭṭara*, a lion among disputants.

After him was *Dēvanandi*, which was his first name, who on account of his great learning was called *Jinendra-buddhi*, and from his two feet being worshipped by the deities, named *Pūjyapāda*. His own incomparable grammar the *Jainendra* ; his *Sarvārtha-siddhi* ; his skill in siddhānta ; his superior poetry ; his crowning of the Jaina faith ; the *Samālihi-sataka* of this critic in prosody : these proclaim aloud the fame of Pūjyapāda munipa, worshipped by the gaṇas of munis.

(West face.)

After him arose *Akaṣaṇka*. And in the line of this and other great munis, in the śrī-Mūla-saṅgha, and the Nandi-gaṇa division of the Dēśi gaṇa, was the celebrated muni *Gollāchāryya*, ruler of the Golla country, who for some reason (*kīna hētunā*) formerly took dīkṣhe.

<sup>2</sup>About 40 miles south of Dharwar.

<sup>3</sup>Categories or predicaments in logic.



His disciple was *Traikālyā* yōgi, whose disciple was *Aviddha-kārṇa*<sup>4</sup> *Padmanandi* saiddhāntika, famous in the world as *Kaundara-dēva*. His disciple was called *Kuḷabhūṣaṇa* yati ; whose colleague was *Prabhāchandra* muni-rāja paṇḍita, a celebrated author on logic.

The disciple of *Kuḷabhūṣaṇa* muni was *Kuḷachandra* dēva munipa. His disciple was *Māghanandi* munipa, who made a tīrth in *Kollāpura*, and caused the *Koṇḍakundānvaya* to be greatly celebrated.

Of whose disciple the sāmanta *Nimba Dēva* and the sāmanta *Kāma Dēva* were lay-disciples.

(North face.)

The saiddhāntika *Māghanandi* munipa being his guru, the general *Bharatam* his student, the learned *Bhāṇskirtti* and *Dēvakirtti* his disciples, who was superior to *Gaṇḍavimukta dēva* ?

His colleague was *S'rutakirtti* traividya vrati : who wrote with great skill the *Rāghava-Pāṇḍviyam*<sup>5</sup>, reading forwards or backwards : his elder brothers, *Kanukanandi* yōgi and *Dēvachandra* muni. Their colleagues, *Māghanandi* traividya dēva, *Dēvakirtti* paṇḍita dēva's disciple *S'ubhachandra* traividya dēva, and *Gaṇḍavimukta Vādi-chaturmukha Rāmachandra* traividya dēva.

Also *Akaṣaṇika* traividya dēva, whose lay-disciples were the treasurer *Mariyāne* daṇḍanāyaka, the great minister *Bharatinuayya*, the heggade *Bāchinayya*, and the heggade *Kōrayya*.

His father being *Yaksha Rāja* of the *Vāji* vaṃśa, his mother *Lōkāmbike*, his god *Aruhan*, his lord the head-jewel of the *Yadu* kings, *Narasimha*—how fortunate was *Iḷḷapa* ?

The great minister, sarvādhikāri, senior treasurer, a new *Gaṅga-daṇḍanāyaka*, śrī *Iḷḷa Rāja*, having rebuilt the town of *Kellaṅgere*, which belonged to the basadi of his guru śrī *Rūpa-Nārāyaṇa* of *Kollāpura*, of the *Koṇḍakundānvaya*, śrī *Mūla-saṅgha*, *Dēsi-gaṇa* and *Pustaka-gachchha*;—erected a stone hall for gifts (*dānashāle*) in *Jinanātha-pura*,<sup>6</sup> and set up a tomb in memory of the mahā-maṇḍalāchāryya *Dēvakirtti* paṇḍita dēva : whose disciples *Lekkhāṇandi*, *Mādhava* and *Tribhuvana-dēva* anointed it with great ceremony and consecrated it.

#### 41

(Date A.D. 1315.—Size 2' 7" × 1' 4".)

(Abstract):—The line of gurus in the śrī-Mūla-saṅgha, the Dēsi-gaṇa, the *Pustaka-gachchha*, and the *Koṇḍakundānvaya*, how can they be here briefly described ?

*Mēghachandra* traividya dēva praised ; whose disciple was the sage *Vīraṇandi*. His disciple, whose mind was fixed on the *Gurupañchaka-smṛiti* (? the name of a work), was *Maladhāri Rāmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year *Pramādi*,<sup>7</sup> the month *S'rāvāṇa*, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* paṇḍita dēva.

The disciple of guru *Rāmachandra* yati, *Bāya-rājaguru-Gummaṭa*, ruler of *Belukare*, had the tomb of *S'ubhēndu* muni erected. Worshipper of the feet of *Vijayapārśva* Jina was *Bôgāra Rāja*, whose name was changed to *S'ubhachandra*.

<sup>4</sup> Having unboiled ears.

<sup>6</sup> A suburb of *S'rāvāṇa* Belgoja.

<sup>5</sup> This work is mentioned by *Nāgachandra* in the opening verses of the *Pampa Rāmāyaṇa* or *Rāmachandra Charita Purāṇa*.

<sup>7</sup> S'aka 1235 was *Pramādi*cha.

*Kulubhāṣaṇa's* disciple was *Māghanandi* brati, whose disciple was *S'ubhachandra*. His disciple was *Chārukīrtti* paṇḍita, whose disciple was *Māghanandi* brati, whose disciple was *Abhayasāsi*, whose disciple was the great *Bāḷēndu* paṇḍita, whose feet were praised by *Rāmachandra*.

By *S'ubhachandra* dēva's own house-disciple *Padmanandi* paṇḍita dēva (praised in several verses), and by *Mādhavachandra* dēva was the tomb raised to his memory.

## 42

(Date A.D. 1177.—Size 4' 7" × 1' 9".)

(East face.)<sup>8</sup>

(Abstract):—Praise of *Nābhēya-nātha* and the other tirthaṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Umāsvāti* munisvara, who had the name *āchāryya* following after the word *Grīdhra-piñchha*: in that line no other was equal to him in his time in understanding the *padārthha*.<sup>9</sup> His disciple was *Baḷāka-piñchha*; whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvēndra* sa'ddhāntika. His disciple was *Kaḷadhautā-nandi* munipa; whose disciple, proficient in solar and lunar astronomy, was *Samipīrṇa-chandra* siddhānta-muni. His disciple was *Dāmanandi* munipati; whose eldest son was *S'rīdhara* dēva.

Among his disciples shone *Maladhāri* dēva and *S'rīdhara* dēva. The disciple of the latter was *Māghanandi* munipa, whose disciple was *Guṇachandra* dēva munipa. His colleague was *Mēghachandra*, promoter of the bharata-śāstra; whose colleague was *Chandrukīrtti*; whose colleague was *Udayachandra* paṇḍita.

*Guṇachandra* vrati's disciple was *Nayakīrtti* munindra, of the Koṇḍakundānvaya, the Dēsi gaṇa and the Pustaka gachcha (praised at length). His colleague was *Māṇikyā-nandi* munipa, the son of *Guṇachandra* dēva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year Durmukhi, on the 14th of the bright fortnight of Vaiśākha, Saturday, when one and a half' watch of the forenoon had passed, *Nayakīrtti* dēva munipa went to svarga.

(West face.)

Praise of *Nayakīrtti*, here called the son of *Guṇachandra*: he was guru to *Iruigōḷa*.

His disciple was *Mēghachandra* vrati; whose colleague was *Maladhāri* svāmi, resident of *Anṇi-taṭāka*; whose colleague was *S'rīdhara* dēva, skilled in mantras and medicine; whose colleague was *Dāmanandi* traividya muni; whose colleague was *Bhānuakīrtti* munipa, friend of the feet of *Nayakīrtti*, whose colleague was *Bāḷachandra* munipa.

(North face)

Praise of *Mēghachandra*; of *Māghanandi* munipa; and *Prabhāchandra* muni; whose colleague was *Padmanandi* muni; whose colleague was *Nēmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrī *Iḷuḷa*, friend of the two lotus feet of *Nayakīrtti* dēva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nīla*.<sup>10</sup>

<sup>8</sup> Corresponds, as far as *S'rīdhara*, with the first part of No. 43, which is 54 years older.

<sup>9</sup> See No. 40, n. 3.

<sup>10</sup> So in the original, but this would seem to be a mistake for *Nāga*.

His deity Jinapa, his guru *Nayakīrtti* yōgi, his mother *Jōgāmbā*, his father *Bamma-Dēva*, his son *Mallīnātha* the chief of *Kāmalatā-sutā-purā*, was *Nāga-Dēva*, whose wife was *Chāṇḍāmbikā*.

The excellent minister *Nāga-Dēva* erected in memory of the famous yōgi *Nayakīrtti*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

## 43

(Date A.D. 1123.—Size 6' 6" × 1' 5".)

(East face.)<sup>1</sup>

(Abstract) :—Praise of *Nābhīya-nātha* and the other tirthankaras ending with *Mahāvīra*. Praise of *Gautama*; in whose line, in the Nandi gana, arose *Padmānandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Unāsvāti* munīśvara, who had the name *āchāryya* following after the word *Griddhira-piñchchha*: in that line no other was equal to him in his time in understanding the *padārtha*.<sup>2</sup> His disciple was *Bajjika-piñchchha*, whose disciple was *Guṇa-nandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvēndra* saiddhāntika.

(South face.)

His disciple was *Kalaḥvula-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampūrṇa-chandra* siddhānta-muni. His disciple was *Dāmananli* munipati, whose eldest son was *S'ridhara* dēva.

By *Maladhāri* dēva was the Jinendra śāsana formerly promoted; and now by *Chandrakīrtti* bhattachāra. His disciple was *Divākara-nandi* (praised through several verses).

(West face.)

His disciple was *Gaṇḍavimukta* dēva *Maladhāri* munindra (his praises); whose disciple was *S'ubhachandra* dēva (his praises).

(North face.)

The chief disciple of the famous *Maladhāri* dēva, alas! alas! the great yati *S'ubhachandra* dēva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ōbhakrit, in the second S'rāvāṇa<sup>3</sup> month, on the 10th of the bright fortnight, Friday, *S'ubhachandra* dēva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahārāja *Vishṇu-varādhana*, the great minister and daṇḍanāyaka *Gaṅga Rāja*, in memory of his guru *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēśi-gaṇa, and Pustaka-gachchha, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of *S'ubhachandra* siddhānta dēva; and she, *Jakkāṇḍe* (by name), daily engaged in the worship of Jina, had no equal.

*Prabhāchandra* siddhānta dēva's lay disciple Heggāḍo *Marddimayyu* wrote this; and *Varādhamaṇḍ-chāri* engraved it.

<sup>1</sup> The first part of No. 42 corresponds with this, as far as S'ridhara.

<sup>3</sup> *māsa punas' S'rāvāṇa*.

<sup>2</sup> See No. 40, n. 3.

(Date A.D. 1121.—Size 6' 6" × 1' 7".)

(Abstract) :—His father being *Māra*, his mother *Mākaṇabbe*, how fortunate was *Ēchaṃ*, a Brahman, of the Kaṇḍīya gōtra.

His god being Jinēśvara, his guru *Kanakanandi* muni, his protector the king (? Kāma) *Poysaḷa*, (or Poysaḷa, the desire of kings) who can undertake his praise ?

His wife was *Pōchikabbe*, the mother of *Gaiga Rāja*.

This celebrated *Pōchāmbike*, having erected many chaityālayas in *Beḷuḡa* and many other tirthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Namō Vīta-rūḡāya*," she by means of the *sallēkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the S'aka year 1043, the year S'ārvari, the 5th of the bright fortnight of Āshāḍha, Monday, taking the vow of a sannyāsi, lying only on one side, repeating the five words (or phrases) <sup>4</sup>, she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gōtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa* rāja *Vishṇu-varḍhana*; a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles :—the auspicious great minister and daṇḍanāyaka *Gaiga Rāja*, on his mother *Pōchala Dēvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Perggaḍe *Bāra Rāja*, a lay disciple of Prabhāchandra siddhānta dēva, wrote this, and Varḍdhamaṇāchāri, son of Hoysaḷāchāri, engraved it.

(Date A.D. 1117.<sup>5</sup>—Size 6' × 2' 2".)

(After praise of the Jina śāsana, proceeds)—While, entitled to the five great drums, the mahā-maṇḍalēśvara, lord of the city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, the capturer of Talakāḍu, the strong-armed *Vīra-Gaiga Vishṇu-varḍhana Hoysaḷa Dēva*'s victorious kingdom was increasing, to continue as long as sun, moon and stars :—

The dweller at his lotus feet,—*Ēchaṃ* (with genealogy as given in 44) and his wife *Pōchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Rāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaiga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanāyaka, a mill-stone to traitors, *Gaiga Rāja*, when the army of the *Chālūkyā* emperor *Tribhuvana-Malla Permmāṇi-Dēva*, including twelve tributary chiefs, was left in camp at *Kaṇnegāla*; (saying) Let go! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

<sup>4</sup> These are—*Namō Arahanāṇaṃ : namō siddhāṇaṃ : namō āyeyyāṇaṃ : namō ovaḷḷāḍḍāṇaṃ : namō lōḷaḷḷa siddhāṇaṃ*.

<sup>5</sup> This date is determined by No. 59.

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.<sup>6</sup>

And having so asked—

He presented it for the worship of the Jinālaya which his mother Pôchala-dêvi had made and the Jinālaya which his wife Lakshmi-dêvi had made.

Of the Ārhatas samaya, which was from the beginning, the Mûla-saṅgha, and the Koṇḍakundānaya, of the Désiga gāṇa and Pustaka-gachchha, was *Kukkuṭāsana Malaadhāri* dēva; whose famous disciple was *S'ubhachandra* siddhānta dēva; whose lay disciple was *Gaṅga* chamūpati.

The basadis of Gaṅgavādi, however many there were, he restored; for the Gommatā dēva of Gaṅgavādi he had the cloisters round made; driving out the *Tigulas*<sup>7</sup> from Gaṅgavādi, he caused *Vira-Gaṅga* to stand upright:—*Gaṅga Rāja*, a hundred times more fortunate than that former Rāja of the Gaṅgas.

#### 46

(Date A.D. 1113.—Size 5' 4" × 1' 4".)

Fortune to the Jina śāsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śri *S'ubhendu* bratīsa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace—the daṇḍanāyakiti *Lakkata dēviti*, on the birth of this lord called *Bāchi Rāja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the scrowns of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Būchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Būchi in generosity to others was a new Dadhichi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the Ś'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśākha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Būchana cause them to be esteemed: what can not the skilful accomplish?

<sup>6</sup> A village to the north-west of S'r. v. pa Belgola.

<sup>7</sup> A name for Tamil people.

He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mèru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Gaiga*, equal to Lakshmi, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchanu*, lay disciple of S'ubhachandra siddhânta dèva, of the śri-Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha.

## 47

(Date A.D. 1115.—Size 5' 4" × 1' 2".)

(South face.)

[The first part is the same as in No. 42, down to *Kaladhautā-nandi* munipa. Then proceeds—]

(Abstract) :—His son was *Maivina-saṅkara*. His disciple *Viranandi*, uniting the eloquence of poet<sup>s</sup> and great speakers. Like him was born a munipa, *Gollāchārya* by name.

Written by Perggaḍe *Bhāva Rāja*.

(West face.)

The celebrated king *Gollu Dēva*, ornament of the race of king *Nūtna-chandira*, from some reason (*kim api kāraṇēna*) became of the line of Viranandi. The disciple of Gollāchārya was *Traikūlya yōgi*, among whose disciples the first was *Abhayanandi*, who overcame *Parī Shah* and others the whole of his enemies.

His disciple, śri *Sōma Dēva* prabhu, was named *Sakalēndu* munipa, or *Sakalachandra* ; whose disciple was *Mēghachandra* ; whose disciple was *Prabhāchandra*.

(North face.)

Praises of *Mēghachandra*, of the śri-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dêsi-gaṇa. In siddhânta he was the equal of *Jinarīrasēna* ; in the six systems of logic he was *Akalāṅka* ; in all grammar *Pāṇyapāda*.

Written by *Bhāva Rāja* : engraved by *Gaigāchāri*, lay disciple of S'ubhachandra siddhânta dēva.

(East face.)

Praises of *Mēghachandra*, ending with describing him as a moon to the constellation the Vṛishabha-gaṇa.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mārgasīra, under the sign Sagittarius, 6 *ghaṭigēs* of the forenoon having passed, śri-*Mēghachandra* traividya dēva, knowing it was the time of his death, being in the *palyaṅkāsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mēghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhāchandra* siddhānta dēva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tīrtha—*Lakshmināthi* dāṇḍanāyakitī,

—wife of the supporter of king *Vishṇu-varaḍhana* the Hoysala mahārāja's kingdom, the great minister and dāṇḍanāyaka *Gaṅga Rāja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of *Prabhāchandra*).

Written by *Bhāva Rāja*.

Praise of *Gaṅga* dāṇḍanātha, through whose repairing of the ruined Jina temples the *Gaṅgavādī* Ninety-six Thousand became a ? Kopana. Praise of *Lakshmināthi*, for her gifts of food, shelter, medicine and instruction.

#### 48

(Date A.D. 1122.—Size 6' 3" × 1' 3".)

(Abstract):—Praise of *S'ubhēndu* vratīśa ; whose lay disciple was *Lakshmale*. No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Rāja*. Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of . . . . ., on Friday, the dāṇḍanāyakitī *Lakṣarve*, lay disciple of *S'ubhachandra* siddhānta dēva of the śrī-Mūla-saṅgha, Dēśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the dāṇḍanāyaka *Gaṅga Rāja* erected a monument, and consecrated it with great gifts and ceremonies.

#### 49

(Date A.D. 1120.—Size 5' 6" × 1' 2".)

(Abstract):—Praise of *S'ubhēndu* vratīśa : praise of *Lakkala dēviti*, who acquired great fame from the birth of *Bāchi Rāja*. Her daughter was *Dēmtiyukka*, the wife of *Chāmunda Seṭṭi*, who protected the merchants from the rākshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dēva, she became a heavenly woman. She was the chief wife among the wives of the merchant *Chāmunda*, who was beloved by many kings. Only to promote chaityālayas and chaityālaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmi* erect.

The lay disciple of *S'ubhachandra* siddhānta dēva, of the śrī-Mūla-saṅgha, the Dēśiga-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikāri, the 11th of the bright fortnight of Phālguna, on Thursday ;—*Dēmtiyukka* expired in the manner of a sannyāsi.

(Date A.D. 1146.—Size 6' 8" × 1' 3".)

(East, south and west faces.)

(This part consists of praises of *Mêghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaigaṇṇa*"; and at the end of the south face "written by *Gaigaṇṇa*, skilled in writing, a brother to the wives of others".)

(Abstract):—After praises of *Mêghachandra* vrati (as above): his colleague, the son of *Bāla-chandra* muni, was *S'ubhakirtti* dēva; his praises.

*Gaigaṇṇa*'s writing. *Dāsōja*, son of *Vādi Rāmōja*, engraved it.

(North face.)

*Mêghachandra* yōgi's disciple was *Prabhāchandra*; whose colleague was *Vīranandi* muni, the son of *Mêghachandra*.

*Prabhāchandra* siddhānta dēva's lay disciple was *Vishṇu-varādhana Vira-Gaiga Bitti Dēva*'s senior queen, the crowned queen, *S'āntala Dēvi*. Her mother was *Mūchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year *Krōdhana*, on the 10th of the bright fortnight of *Āśvija*, Thursday, under the sign *Sagittarius*, at the 6th ghāṭige of the forenoon, the senior disciple of *Mêghachandra* traividya dēva, of the śrī-Mūla-saṅgha, *Koṇḍakundānvaya*, *Dēsiga-gaṇa* and *Pustaka-gachcha*—*Prabhāchandra* siddhānta dēva went to svarga.

(Date A.D. 1139.—Size 5' 4" × 1' 1".)

(Abstract):—Praises of *Prabhāchandra* dēva. His lay disciple was *Bala-Dēva* daṇḍanāyaka; whose wife was *Bāchikabbe*.

Their sons were *Nāga Dēva* and *Siṅgana*; of whom *Nāga Dēva* was the most distinguished: his wife was *Nāgiyakka*. They had a son *Balla*; whose sister was *Ēchiyakka*.

This *Bala Dēva*, repeating the five words (or phrases)<sup>8</sup>, without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year *Siddhārthi*, the 1st of the bright fortnight of *Mārgasīra*, on Monday, he expired in the manner of a sannyāsi at the *Mōringere tirtha*.

His mother *Nāgiyakka* and (his sister) *Ēchiyakka*, erected a *padḍi-kāle* in his memory in *Māligeyahala* in *Kabbappu-nāḍ*; and washing the feet of their guru *Prabhāchandra* dēva, presented with pouring of water the *Āre* tank and a field of one *khaṇḍuga* to the east of it.

<sup>8</sup> See No. 44, n. 4.



(Date A.D. 1139.—Size 5' 10" × 1' 5".)

(Abstract):—Praise of *Bala Dēva* daṇḍanāyaka ; whose wife was *Bāchikabbe*. Their son was *Siṅgamayya* ; whose wife was *Siriya dēvi*.

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)<sup>9</sup>, cutting off all evil desire, in the manner of samādhi, the pērggaḍe *Siṅgamayya* reached the residence of the immortals.

*Prabhāchandra* siddhānta dēva's lay disciple *Nāgiyakka*, and *Siriyavve*, in the S'aka year 1061, the year Siddhārthi, the 12th of the bright fortnight of Kārttika, Monday, erected his monument with great ceremony.

(Date A.D. 1131.—Size 8' × 2'.)

(East face.)

A jewel-ornament to the Yādava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu*, revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty ; to him who claims protection, an adamantine refuge ; to others' wives, a Hanuman ; to those who withstand him in battle, death :—was *Vinayāditya*.

How many tanks and temples, how many Jaina dwellings, how many nāḍs, towns and populations, did he with pleasure make, king *Vinayāditya* ! *Poysaḷa* alone obtained a fame above that of *Balindra*, who can praise so great and profound a hero ?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines ;—in such wise did he cause the abodes of Jina Rāja to be fitly erected—*Poysaḷa* : who can praise the king over the Male Rājas ?

To that king *Poysaḷa*—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga*.

The son of king *Vinayāditya*, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king *Ereyaṅga* : greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varddhana*, who shone in the world as a lion among kings.

That famous king *Ereyaṅga*'s son, a mighty destroyer of his enemies, lord of all the earth, a Karṇa to the needy, was king *Vishṇu* born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Bīṭṭi Dēva*.

Be it well.—Entitled to the five great drums, mahā-maṇḍalésvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekāḍu, bold among champions, the sole supporter of the rise of Paṭṭi Perumāla's own kingdom, punisher of kings without respect, a forest-fire to the wood Chakragoṭṭa, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the Tonḍamaṇḍala chief, a cause of destruction to the mighty forces of the

enemy, subduer of the pride of haughty chiefs, capturer of Nalambavāḍi<sup>10</sup>, seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sinner down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama<sup>1</sup>, eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Beṅgi Rāya, companion of the brave, uprooter of Narasiṅga-Varmma<sup>2</sup>, a fire of the last day to the quarrelsome, the capturer of Hānuṅgallu<sup>3</sup>, champion over Brahma, a skilful Brahma, Shaṇmukha in war, an earring to Sarasvatī, a portion of the mighty Viṣṇu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nārīyana, the perfection of a hero, in literature a Vidyādhara, fierce in war, sun to the Poysaḷa dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Rāma in battle, Bhīma in boldness, to horses Vatsa-rāja, to women Manmatha, to lusty elephants Bhagadatta, a new Chārudatta, upholder of the Nilagiri, a jewel of champions, Māri to the Kōṅgas<sup>4</sup>, smiter on the heads of the families of kings, terrifier of Tereyūru, trampler on Koyatūru<sup>5</sup>, displacer of Hēṇjara, certain in war, pursuer of Pāṇḍya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchcha<sup>6</sup>, roller over of Sāvimala, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghāṭs, dragger along of the Tuluvas, a terror to Gōyindavāḍi, S'ankhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Rāyarāyapura<sup>7</sup>, breaker down of the enemy, in valour Nārāyana, perfect in bravery, worshipper of the feet of the holy god Kēśava, subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavāḍi Ninety-six Thousand as far as Lakkigōḷi<sup>8</sup> subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, *Viṣṇu Poysaḷa* was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Viṣṇu ?

Thus, while Tribhuvana-Malla, the capturer of Talekâḷu, the strong-armed Vira-Gaṅga Viṣṇu-warddhana Poysaḷa Dēva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'āntala Dēvi :—

(South face.)

Be it well.—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakshmi, a mine of all good qualities, a new Rukmiṇī-dēvi, in affection for her husband Satyabhāmā, an only Brihaspati in judgment, a renewed Vāchaspati, gentle to munis and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

<sup>10</sup> The Chitaldroog and Bellary districts.

<sup>1</sup> The name of the Chōḷa feudatory who was governor of Talekâḷ, see No. 90. .

<sup>2</sup> One of the Chōḷa tributary chiefs above the ghata, see No. 90.

<sup>3</sup> In Dharwar.

<sup>4</sup> The people of Salem district.

<sup>5</sup> Coimbatore.

<sup>6</sup> Humcha in Shimoga district.

<sup>7</sup> Tadu Mālibēḷi, a suburb of Talekâḷ on the opposite side of the river.

<sup>8</sup> In Dharwar.

of praise to the world, in affection for her husband famous as Sîtâ, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Manmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the Jina faith, delighting in the relation of the stories of Jina merit, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Vishṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kâma was she the like, the equal, the fellow, the same—S'ântala Dêvi.

In war a Lakshmi of victory to king Vishṇu, a Lakshmi of all-pervading brightness ever with love resting in supremest joy on his breast, a Lakshmi of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'ântala Dêvi.

As if on the breast of Vishṇu of the Kali age, the Lakshmi of the Kali age were reposing, such was the beauty of S'ântala Dêvi—let him who says I can describe it, describe it.

Being the equal of Sarasvatî, Pârvatî and Lakshmi, can other women be compared with S'ântala Dêvi, the virtuous, the beautiful and fortunate ?

Her guru being Prabhâchandra-siddhânta-dêva; the mother who bore her, the mine of good qualities, Mâchikabbe; the senior pèrggaḍe Mârasingayya, her father; her uncle, the pèrggaḍe Sîngimayya; her king Vishṇu-varddhana; her favourite, Jinânâtha; Vishṇu her god :—to describe the greatness of S'ântala Dêvi is it possible in the world ?

In the S'aka year 1053, the year Virôdhikrit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Brihaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pèrggaḍe Mârasinga.

Who in this age is superior to the pèrggaḍe, the lord Mârasinga . . . . . in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (S'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'ântala Dêvi, her father Mârasingayya, and her mother Mâchikabbe, so many expiring together, attained to svarga.

The writer Bôkimayya.

(West face.)

“The queen has attained to godhead ; it has fallen to me to remain”, thus saying, she came and in Beḷagula by severe penance this mature Mâchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)<sup>9</sup>, glorious with meditating on Jinendra, magnanimous in parting from relatives, absorbed in the vow of a sannyâsi, fasting for one month, Mâchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

<sup>9</sup> See No. 44, n. 4.

That Mārasīṅga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Māchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kāma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mārasīṅga's wife, thus to praise Māchikabbe did the world ever love.

Jinauātha being her favourite; Bala Dēva, her father; the chief of women Bāchikabbe, the mother who bore her; her younger brother, Siṅga;—possessed of such greatness, the distinguished Māchikabbe went to the world of gods amid the continual praises of all the earth: whoso can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyāsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance:—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Māchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who?<sup>10</sup> and praising Jina in her mind, she expired—what more can I say of the singular greatness of Māchikabbe.

Thus, in the presence of her gurus Prabhāchandra-siddhānta-dēva, Varddhamaṇa-dēva, Ravichandra-dēva, and all the blessed, did she embrace the vow of a sannyāsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Māchikabbe, performing unbroken fearful severe penance?

The descent of her family was as follows:—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nāga-Varmma-daṇḍādhiṣa.

(Abstract):—His wife was Chandikabbe: they had a son Bala Dēva.

(Translation):—The adherent of Chārukīrtti-dēva, writer Bōkimayya wrote it. Kāṃvāchāri, younger brother of the ornament to the face of titled speakers, Gaṅgāchāri, engraved it.

(North face.)

(Abstract):—Praises of Bala-Dēva-daṇḍanāyaka: his wife was Bāchikabbe. To them was born a son Siṅgimayya, whose wife was S'riyā Dēvi.

(Translation):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmi, a mine of all good qualities, the only Brihaspati in intelligence, gentle to munis and dependants, a famous Sitā in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Viṣṇu-Varddhana Poysala Dēva's senior queen and crowned consort S'āntala Dēvi, having caused to be erected the Savati-gandha-vāraṇa<sup>1</sup> Jina temple in the holy place of Belguja,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Nāvile in Kalkani-nāḍ and an irrigated garden of fifty koḷagas in the middle plain of Gaṅga-samudra; and depositing forty gadyāṇas of gold, had a pleasant abode built for the distribution of

<sup>10</sup> This is a phrase often quoted in Jaina inscriptions.

<sup>1</sup> Furious elephant to co-wives!

offerings :—and asking permission of Vishnu-Varddhana Poysala Dêva, in the S'aka year 1045, the year S'obhakrit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhâchandra-siddhânta-dêva, disciple of Mēghachandra-traividya-dêva of the śrī-Mûla-saigha, Dōsi-gaṇa and Pustaka-gachcha, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vēdas, and cows. That this is certain is it engraved in letters on stone.

Whoso resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

## 54

(Date A.D. 1128.—Size 8' × 1' 9".)

A moon to the auspicious line of nâthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varddhāmāna* Jina, may he protect the circle of the chakōras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of arthayuta Indrabhūti, the svāmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vira, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the Śrutakēvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabâhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being revered by whom in this world is not the lord *Konḍakunda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid desire, of a rank bestowed by the goddess Padmâvatî, who by the spell of his own word summoned Chandraprabha, that âchâri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadra* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument :—

"At first in the town of Pâtâliputra<sup>2</sup> was the drum beaten by me<sup>3</sup>; afterwards in the Mâlava, Sindhu and Thakka<sup>4</sup> country, and in the far off city of Kâūchi<sup>5</sup>; arrived at Karahâtaka<sup>6</sup>,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śārdûla-vikrîḍita*, i. e. unopposed.)<sup>7</sup>

"Even the tongue,—clear, quick and voluble—of Dhûrjati (S'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly: what manner of court is this, O king?"

<sup>2</sup> Patna on the Ganges.

<sup>3</sup> i. e. inviting any one to discussion.

<sup>4</sup> The Panjâb country (See Cunningham, *Anc. Geo.* 148 ff.)

<sup>5</sup> Kâśhivaram or Conjeveram near Madras.

<sup>6</sup> Kolhapur in the south Mahratta country.

<sup>7</sup> The metre of this verse is also a *śārdûla-vikrîḍita*.

With the sword the praise of Bhagavat Arhata, vouchsafed by him, did he cut through the stone-pillar of the hostile army deadly sin (*ghāti mala*); and had not his disciple obtained it from that *Simhanāṇī* muni, how by him (or by it) was the stone-pillar, which like a bolt prevented the entry of the Lakshmi of empire, cut through ?<sup>8</sup>

Of *Vakragrīva* muni, can even the thousand-throated *Āhindra* (*Ādisēsha*) praise as it is the force of his eloquence in breaking down the group of opponent speakers : who, favoured by the *Sāsana dēvatā*, having caused the opponent speakers to bend their necks with shame, in six months delivered (or ? wrote) the *Nava-sāhda-vāchya*.

To him who is invested with new praises (*nava stōtra*), do ye, O poets, by all means do obeisance,—*Vajranandi* muni : he by whom was composed the *Nava-stōtra*, in which is embodied the whole sum of the Jaina teachings.

Great was *Pātra-kēsari* guru, by whose faith it was that he received the aid of *Padmāvatī* in making the . . . . . *tri-lakṣaṇa* to be unmeaning (or despised).

Praise ye this *Sumati Dēva*, by whom with affection the *Sumati-saptakaṇ* was made for you ; which, to those who desire salvation from surrounding troubles, gives a million counsels, remover of the cares of family.

Having come to the south did *Kumārasēna* muni set (*i. e.* die) ; yet, O wonder ! he still shines the only sun in the world, such was his splendour.

He by whom the *Chintāmaṇi*<sup>9</sup> was made to be in every house, expounding well merit, wealth, love and salvation,—that high born *Chintāmaṇi* muni chief, how can he not be praised by the people, who thereby enjoy the highest happiness ?

A head-jewel (*chūḍāmaṇi*) of poets, poet of the great poem *Chūḍāmaṇi*,<sup>10</sup> even such was *Śrīvaradha Dēva*, possessed of merit to acquire fame.

Who was thus praised by *Daṇḍin* ! :—

“The daughter of Jāhnu (the Ganges) on the top of his head did *Paramēśvara* bear : *Śrīvaradha Dēva*, at the tip of your tongue do you bear *Sarasvatī* (otherwise, the *Sarasvatī*).”

Victory over Maunatha, support of the gaṇas, trampling on the heads of mountains (otherwise, kings), though (both were) distinguished by these (signs), *Mahēśvara* (*Śiva*) was not able to compare

<sup>8</sup>The only reference I have met with relating to such a feat is in the inscriptions of the Gaṇga kings, which uniformly describe the first king, *Koṅṣaṇi varma*, as having gained great fame by cutting through a stone pillar with a single stroke of his sword.

<sup>9</sup>*Sumantabala* is said to have written a *Chintāmaṇi-tippaṇī*, or ? commentary on the *Chintāmaṇi*, and *Abhinava Maṅga Rāja* is said to have written a *Chintāmaṇi-pratipada*, or ? word for word translation of it. (See Intro. to *Karṇāṭaka-Bhāṣā-Bhūṣaṇam*, pp. 12, 27.) These are the only instances in which I have met with the name in Kannada literature. There is also a *Chintāmaṇi* which is a commentary on the grammar of *Sākaṭāyana*. But in Tamil there is a *Chintāmaṇi* of which Dr. Caldwell says (*Gram. Drav. Lang.* Intro. p. 132) it is “a brilliant romantic epic, containing 15,000 lines, and the most celebrated Tamil poem written by an avowedly Jaina author. Partly from its Jaina origin, partly from the difficulty of its style, it is little known.” He also adds, “the name of the author is unknown. . . . . It would be a remarkable circumstance if it were capable of being clearly proved that the *Chintāmaṇi*, which is without doubt the greatest epic poem in the Tamil language, is also the oldest Tamil composition of any extent now extant.”

<sup>10</sup>The only mention I have met with of this unknown poem is in *Bhaṭṭakalanka Dēva*'s *Karṇāṭaka-Saddāmaśāstram*, where he names it as if the first poem in the language and describes it as being a commentary on the *Tattvārtha-mahāśāstra*, containing 96,000 verses. His words are—na chaisha (*Karṇāṭaka*) Bhūṣaṇaśāstrāṇṇa-yōginī ! Tattvārtha-mahāśāstra-vyākhyānasya śaṅka-vaṇatī-saṅga-pramita-grantha-sandaridha-rūpaṣya *Chūḍāmaṇi* abhidhānasya mahāśāstra-vyākhyānāṇāṁ cha śāldāgama-yuktyāgama-paramāgama-vishayāṇāṁ tathā kāvyā-nāṭakāluṅkāra-kāśīśāstra-vishayāṇāṁ cha bahūnāṁ granthāṇāṁ yā Bhūṣaṇa-kṛtānāṁ upalābhyaṇaśaktī !—“Nor is it (*Karṇāṭaka*) a language that can boast of no literature. For in it was written the great work called *Chūḍāmaṇi*, containing 96,000 verses, a commentary on the *Tattvārtha-mahāśāstra* (perhaps the *Tattvārtha sūtras* of *Umasvāti*); also works on *śāldāgama*, *yuktyāgama* and *paramāgama*; as well as numerous books of poetry, the drama, rhetoric and the fine arts.”

*Daṇḍi* or *Daṇḍin*, the author of the *Das-a-kumdra-charita* and of *Kāvya-darsa*, lived in the sixth century A.D. (*Welter's Hist. Ind. Lit.* 213, 232.)

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahēśvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, revered in the assembly of Brahma, that Mahēśvara muni is worthy of reverence.

He by whom Tārî, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭ*), was vanquished together with the Bauddhas ; troubler of the false professors ; doing reverence only to the gods ; he who forced Sugata as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dēvikalanika* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

“O king Sāhasatunga,<sup>2</sup> kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age like me.

#### *East face.*

“As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world, for subduing the pride of all the paṇḍits : if not, here I am, there are many great men in your assembly, whose has ability to discuss with me, having acquainted himself with all science, let him speak.

“Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of Himasitala overcome all the learned proud Bauddhas and spurn Sugata with my feet.”<sup>3</sup>

Great was the rank of *Pushpasēna* muni, who, O dēva (*i. e.* Akalanika), was a colleague (*sadharmma*) of your honour (*bhavan*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

*Vimalachandra* munindra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by paṇḍits ?

That is to say, he whose is the (? following) *śloka* beginning with “patra”, which was a grief (*śoka*) to the mind of opponent speakers.

“This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the S’aivas, Pāsupatas, the sons of Tāthāgata (Bauddhas), Kāpālikas and Kāpilas : thus with an eager mind did the Digambara Vimalachandra out of respect.”

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandî*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravāli-malla* dēva, a dēva without doubt.

By whom the following explanation of his own name was given in an audience with *Kṛishṇa Rāja*.<sup>4</sup>

<sup>2</sup> I have not been able to identify this king.

<sup>3</sup> Wilson, in his Introduction to the Mackenzie Collection, has the following :—“The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanich, where they flourished for some centuries ; at last, in the eighth century, Akalanika, a Jain teacher from Sravana Belgola, and

who had been partly educated in the Bauddha College at Ponataga (near Trivatur), disputed with them in the presence of the last Bauddha prince, Hēmasitala, and having confuted them, the Prince became a Jain and the Bauddhas were banished to Kandy.”

<sup>4</sup> Doubtless one of the Rāshtrakūṭa or Ratta kings, several of whom bore this name.

"The opposite (or antithesis) of a proposition (or thesis) advanced is *para* ; those who argue for it are *paravādis* ; the refuter of such is *paravādi-malla* : and that name is my name say the learned."

Worthy among the worthy, the yati *Āryya Dēva*, ? founder of the siddhānta, place ye on your heads ;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of svarga, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his penance, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not ?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the gaṇadhāras,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age ; the good speaker *Chandrakīrti*, head of the gaṇa, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection : him, named *Karmma-prakṛiti* bhāṭṭāraka, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name trāividya—*S'rīpāla Dēva*, skilful in expounding the tatva, him let the good uphold.

S'rī *Matīsāgara* guru made the whole world a holy tirtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the mahā muni *Hēmasēna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

"In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, O king, understand, is the Haimasēna creed."

He by whom the desired form of siddhi was with worthy words ensured to friendly men, that *Dayāpāla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom S'rī *Matīsāgara* was the guru, that creator of moon-like fame : he to whom the worshipful *Vādirāja*, head of the gaṇa, was a fellow student (*sa-brahmachāri*) :—that *Dayāpāla* vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world . . . . . that which had been revealed only by Jina :—thus did *Vādirāja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a chāmara ; worthy to be served ; possessing the greatness of a lion throne ; of great glory bestowing victory over all the opponent speakers :—such is the learned *Vādirāja*.



Regarding whose qualities there is the following saying of the poets :—

“In the victorious camp (or ? capital) of the Chálukya emperor—a birthplace for the Speech-goddess—does the ? Nishāṇḍa drum (*ḍiṇḍima*) of the victorious Vādirāja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

“In Pātāla stops Vyāja Rāja (Ādiśeṣha) famed for his thousand tongues ; unable to come out of svarga is Dhishana (Bṛhaspati) whose disciple is Vajrabhūṭ (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vādirāja ?”

“The Speech-goddess, full of all embracing affection, does Vādirāja bring to my side : oh ! oh, look, look, is this right for a yati ?” such are the holy words of *Parātama* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'rī*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vādirāja Dēva :—

“Both the learning and the penance gained by long practice which were formerly in Hēmasēna muni, passed in full to *S'rivijaya* who occupied his throne : if not, how did he so soon combine them ?”

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhudra* munisvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tirtha for the good, that pure lake *Kamalahadra* (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhāratī (Sarasvatī) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yōgis, that great sūri adorned with the name of *Dayāpāla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Maumatha, the holy *Dayāpāla* Dēva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysaṭa* king *Vṃayāditya* having served was brought into the possession of great fortune, the place of implicit commands, that *S'ānti* Dēva muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pāṇḍya* country, who had acquired great fame for learning,<sup>5</sup> received of his own favour the name of *Svāmi* ; fortunate was that muni, who in the court of king *Āhara-malla*<sup>6</sup> was famous by the name of *Sabla-chaturmukha*.

A jewel to the country around the great place *Mullāru*, a combination of unequalled qualities, revered by the heads of a great crowd of kings, worthy of worship is that *Gṃṣasēna* pandit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

<sup>5</sup> The Pāṇḍya chronology is so uncertain that it is difficult to identify him as a learned king.

<sup>6</sup> Probably the Western Chálukya king : ? *donāśvara* or *Tmilōkya-malla*.

He who is esteemed by those skilled in the *syāl vāda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds become by contact with him the abode of surpassing glory.

Give up lying words as an ornament . . . . . repeat the *syāl vāda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorious as the moon, delightful to the cakōras the group of kings, what praises will not be appropriate to him—*Ajitasēna* vrati.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the gana, *Ajitasēna* shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

“The holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear? or what desire here in the body?

“Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that; give up a thirst for the pleasures of Indra and the delights of Vishnu; enough, enough, of such uncertain ends, beyond the sight, known only by report.

“An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful; but how can a wise man for a moment strive for any other end?”

(West face.)

Of the unlimited learning and qualities of whose two disciples—*S'antīnāth* and *Padmanābha*, otherwise called respectively *Kavīrā-kīnta* and *Vādi-kōṭāha*—the following is an imperfect description :—

“Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'Anti, whose fame is ever at the bounds of all the points of the compass; not (even) the great Sarasvati can express this, how then can it be stated by us?

“The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant *Padmanābha*!”

He by whose assumption of Jaina penance—the cure of cares—both *diksha* (renunciation) and *śiksha* (discipline), are obtained by yatis, that *Kumāra-sēna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant *Smara* eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallishēpa Maladhāri Dēva*, may he have favour on me.

That Maladhâri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a will fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishêṇa muniṛāt, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) . . . . . a mountain of mines for the jewels good qualities—to be revered is Mallishêṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yôgis, by his character an âchâri—śrī-Mallishêṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Mammatha was subdued, for whom all munis offer reverence, through whom the âgama was established, whose is kindness to life, in which Maladhâri vratipati is merit—him do ye revere.<sup>7</sup>

In the Dhavaḷa-sarasa (Beḷagoḷa) tirtha, this great sannyâsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Manmatha (who is without a body), receiving the worship of the Mûla (? the Jains or Mûla-saṅgha).

By him, a bee at the divine lotus feet of Ajitasêṇa paṇḍita dêva, magnanimous, while abandoning his body by means of the *salîkḥana* famous in the Jainâgama, so that all the saṅgha rejoiced at sight of the nature of his penance, was delivered impromptu this perfect verse, displaying the ripeness of his mind :—

“Having worshipped the three jewels named in the âgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga.”

In the S'aka year reckoned by *śūnya, śara, ambara, avani* (1050), the year Kilaka, the month Phâlguni, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svâti (Arcturus), in Svêta-sarôvara (Beḷagoḷa) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrī-Mallishêṇa muni.

## 55

(Date about A.D. 1115.—Size 6' 3" × 1' 2").

(East face.)

(Abstract) :—Praise of the Jina doctrine ; able in promoting the principles of Varddhamâna was *Koṇḍakūṇḍa*, head of the Mûla-saṅgha. In his line, in the Dêśika gaṇa, was born Dêvêndra saiddhânta dêva, revered (even) by Dêvêndra.

His disciple was *Chaturmmukha* dêva : by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, amid songs of praise from all the people, the name Chatur-mmukḥa. He had eighty-four disciples ; among

<sup>7</sup> This verse introduces the seven cases of *yaṇ* in regular order.

whom *Gôpanandi* gained a great name in the Vakra-gachcha, and was head of the Dêsi-gaṇa. He accomplished what had been impossible to any one ; for he caused the Jina dharmma, which had for a long time been at a stand-still, to prosper through the wealth of the *Gaṇga* king (or kings) of that time. He was like an infuriated elephant to the Sāṅkhya, Bhautika, Bauddha, Vaiṣṇava, and Charvāka professors.

(South face.)

"While Jainini bolted, Vaiśeṣhika turning round fled, Sugata instead of running beat his breast. Akṣhapāda with affection came near, Lōkāyata attempted to leave, and Sāṅkhya pushed away—Gôpanandi, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharmma*), whose feet were worshipped by *Blāja Itija*, the king of Dhūra, was *Prabhāchandra*, disciple of Chaturmukha dēva. His colleague was *Dāmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhāri* muni, also called *Guṇachandra*, worshipper of the feet of S'āntiśa in Balipura. His colleague was *Māghanandi* siddhānta dēva, head of the Vakra-gachcha. His colleague—in Jainendra Pūjyapāda, in all logic Bhaṭṭākalaṅka, in poetry Bhūraṇi—was *Jinachandra*.

(West face.)

His colleague, the Baṅkāpura munindra, was *Dēvēndra*. His colleague was *Vāsavachandra* munindra, celebrated in the midst of the *Chālūkyu* camp (or capital) as Bāla-Sarasvatī. His brother and colleague was *Yasuhakīrti*, whose feet were revered by the king of *Sinhala* (Ceylon.)

His colleague was *Trimuṣṭi* munindra, satisfied with his vowed food of three handfuls (*mushṭi traya*), disciple of Gôpanandi yati. His colleague was *Maladhāri*, *Hemachandra*, *Gaṇḍarvimukta*, and *Gauja* muni by name, disciple of Gôpanandi yatipati. His colleague, of the Mūla-saṅgha, Dêsi-gaṇa and Vakra-gachcha, was *S'ubhakīrti*. His colleague was *Māghanandi*, whose son was *Mēghachandra*, who had a daughter celebrated in the world as *Abhayachandrikā*.

His colleague was *Kalyāṇa-kīrti*, able in removing the spells of S'ākini and others. His colleague was *Bālachandra* muni, head of the Vakra-gachcha.

(So far is in verse : then follows a summary in prose).—(North face.)

In the line of the śrī-Mūla-saṅgha, the Dêsi-gaṇa, the Vakra-gachcha and the Koṇḍakundānvaya was Vajra dēva's (?) disciple Dēvēndra siddhānta dēva ; his disciple was Chaturmukha dēva, whose name was Vṛishabhanandy-āchāri ; his disciple was Gôpanandi paṇḍita dēva ; his colleagues were Mahēndra-chandra paṇḍita dēva, Dēvēndra siddhānta dēva, S'ubhakīrti paṇḍita dēva, Māghanandi siddhānta dēva, Jinachandra paṇḍita dēva, (and) Guṇachandra Maladhāri dēva.

Among them Māghanandi siddhānta dēva's disciple was Ratnanandi bhāṭṭāraka dēva ; whose colleagues were Kalyāṇakīrti bhāṭṭāraka dēva, Mēghachandra paṇḍita dēva, (and) Bālachandra siddhānta dēva.

That Gôpanandi paṇḍita dēva's disciples were S'ubhakīrti paṇḍita dēva, Vāsavachandra paṇḍita dēva, Chandranandi paṇḍita dēva, Gauja dēva whose name was Hemachandra Maladhāri Gaṇḍarvimukta, (and) Trimuṣṭi dēva.

56

(Date A.D. 1123.—Size 6' 3" × 3' 3")

Born from the ocean of nectar good penance—*Mēghachandra* trividya (*i.e.* his disciple)—of a body purified by the (performance of) perfect unfading vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhānta, he prevails—the perfect *Prabhāchandra*.<sup>8</sup>

From (Brahma) the offspring of the lotus navel of Vishṇu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purūrava; from him Āyu; from him Nahusha; from Nahusha Yayāti; from him Yadu: and in the Yadu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poysala* (strike, Sala!), which words of the muni became his name . . . . .

Thence the lords of Dvārāvātī were (called) *Poysalas*, and had a tiger crest. Among them in S'asapura was born the king *Vinayāditya*.

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmi for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmi of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yādava vaṃśa, a talismanic jewel for kings, a jewel for the neck of Lakshmi, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishṇu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumāu, to him who opposes him in fight death—is *Vinayāditya*.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—*Vinayāditya*.

To that *Poysala* king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyaṅga*.

Of unparalleled fame, a third Māruṭi, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with *Ereyaṅga Dēva*.<sup>9</sup>

In the city of his enemies dagad dhagil dandhagil, on the heads of hostile kings garil garigaril, in the bowels of opposing kings chimil chimichimi chimil—thus do the flames of his anger burn, who can fight without fear against *Ereyaṅga Dēva*.

That famous king Ere's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishṇu-varddhana*.

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king *Vishṇu-varddhana*.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty Vishṇu, victorious and famous.

<sup>8</sup> All the epithets have a double meaning, one referring to the moon (*chandra*) and the other to *Prabhāchandra*.

<sup>9</sup> Each of these figures represents one additional to the generally received number.

A discus weapon to the mountains hostile kings was king Vishṇu : on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes ! here he comes !" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishṇu (*Vishṇu maya*)—what a phenomenon was this ?

Be it well.—While, entitled to the five great drums, the mahā-maṇḍaleśvara, lord of the good city of Dvārāvātī, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭi, Talakāḍu, Nilagiri, Koṅgu, Naṅgali, Kōlāla, Tereyūru, Koyatūru, Koṅgali, Uchchaṅgi, Taleyūru, Pomburchcha, Vantāsura-chauka, Baloyapattana,—these and many other fortresses of the three kinds,—and having with great glory made the Gaṅgavādī Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahā-maṇḍaleśvara, Tribhuvana-Malla, capturer of Talakāḍu, the mighty armed *Vira-Gaiga Vishṇu-varddhana Poysaḷa Dēva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars :—

Beloved to the heart and eyes of the famous king Vishṇu, with shining dark locks like moving bees, her face a moon, like Ratī to Kāma—behold her perfect likeness—*S'āntala Dēvi*.

Resembling Māchikabbe, the beloved to the heart and eyes of the incomparable Mārasiṅga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishṇu-varddhana—who can describe her, unrivalled as Lakshmi, such was the esteemed S'āntala Dēvi's growth of fortune.

In war to king Vishṇu as a Lakshmi of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmi of fame beckoning to the walls of the ports of the compass,—whoso in this world can fitly describe S'āntala Dēvi, let him describe her.

S'āntala Dēvi's qualities, S'āntala Dēvi's great liberality, S'āntala Dēvi's immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmi, skilled in all learning, a new Rukmiṇī Dēvi, a Satyabhāmā in love to her husband, a Brihaspati in intelligence, an accomplished Vāchaspati, gentle to munis and dependants, a celebrated Sitā in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rutting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning,—Vishṇu-varddhana Poysaḷa Dēva's chief queen and crowned consort S'āntala Dēvi—in the S'aka year 1045, the year S'ōbhakṛit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in śrī-Belgoḷa-tirtha the Savati Gandha-vāraṇa Jina temple : and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nāl, free of all imposts, having washed the feet of her guru Prabhāchandra siddhānta dēva, disciple of Mēghachandra trividya dēva, of the śrī-Mūla-saṅgha, Dēśi-gaṇa, and Pustaka-gachcha.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshētra and Bārāṇāsī seven crores of munis learned in the vēdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yeḷasana kaṭṭe as a tank, the queen presented it to the Savati Gandha-vāraṇa basadi.

The chief queen and crowned consort S'āntala Dēvi, having obtained permission from Viṣṇu-varddhana Poysala Dēva presented to the Savati Gandha-vāraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhāchandra siddhānta dēva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kirtti dēva, disciple of Prabhāchandra siddhānta dēva, had 313 brass vessels made, and presented them to S'āntala Dēvi's basadi.

Great good fortune.

## 57

(Date A.D. 982.—Size 8' 9" × 2').

(North face.)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Krishṇa Rājendra*<sup>10</sup>, adorned with virtue and purity, the son of *Gauḡa Gāṅgēya*'s daughter, the abode of the Lakshmi of victory, the son-in-law of *Rāja Chāḍamaṇi*<sup>1</sup>,—what glory was this, say : thus described in full by the whole world, greatly celebrated was śrī *Raṭṭa Kandarpapa Dēva*.

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of śrī-Rāja-mārttāṇḍa.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of śrī-Rāja-mārttāṇḍa?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was Chalad-aṅkakāraṇa.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount Mēru, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the Chalad-aṅkakāraṇa.

.....

<sup>10</sup> No doubt the Rāṭṭa or a Rāṣṭrakūṭa king of that name, also styled Kannura, Nirupama and Akāla-varaṇa. There are inscriptions of his

reign dating from 945 to 958 A.D. In 947 he was ruling at Mānya-khēṭa. (See Fleet's *Kan. Dyn.* 37.)

<sup>1</sup> See No. 58.

(East face.)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Rāja*.

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Rāja*?

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggale.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of *Īśvara* himself, was the fame of *Kīrtti-Nārāyaṇa*.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves?

(South face.)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*Īrara ballap.*)<sup>2</sup>

[The verses have a double meaning, one referring to war and the other to penance.] *Indra Rāja*, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyūhaṃ* (see v. 8 of this face) 'or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world?

There are two branches of fighting—defence (*oḷa-sādhaka*), including 9 cuts, which, made to the right and left hands, come to 18; and attack (*hora-sādhaka*). The *chakra-vyūha* can be attacked on the 4 sides and above; these 5 cuts, made with the 32 kinds of weapons, give 160; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 336 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the *chakra-vyūha* like a *chakra*-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury; and having overcome every danger on the hill, he came down, when *Girige* who was there descended also, fearing that her end had come. (Otherwise, in performing *sallekhana* on the hill he withstood all distractions)—this *Raṭṭa* Cupid.

<sup>2</sup> Of the verses which follow, down to the last but one on the west face, though they have been submitted to the best Kannada scholars in Mysore, Bangalore and other places, neither the metre nor any

connected sense has been satisfactorily made out. But a Jain *paṇḍit* has furnished a version, which has been adopted in separating the words in the Roman characters, and is given for what it is worth.



The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallāra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kirtti Nārāyaṇa.

Of what use to unite with Girige for this day? the loss of four friends<sup>3</sup> would be a small thing, but going after others' wives is one of the seven deadly sorrows; it would disable me to fight the chakra-vyūhaṃ: greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Rāja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the chakra-vyūhaṃ and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(West face.)

Eraga his cousin (*jīātī*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Rāja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Rāja, knowing his mind, deadened his desires.

In the time of the Śaka king shown by reckoning *vanadhi* (sea), *nabhô* (sky) and *nidhi* (treasures) [=904], the year Chitrabhānu being current, on the 8th day of the dark fortnight (*silê 'tara*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Rāja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

584

(Date A.D. 982.)<sup>5</sup>

(East and south faces.)

Verses praising the valour and purity of Māvana-gandha-hasti.<sup>6</sup> Though women themselves came to Rāja Chūdāmaṇi<sup>7</sup> he did not fall into their power.

(West face.)

Thus celebrated was *Pilla*, the Sauvira of the Kali age, mighty in strength of arm, Māvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhānu being current, on the 10th day of the dark fortnight of adhika Āshāḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lōka.

<sup>3</sup> Perhaps the loss of friends on the four sides, that is, in every quarter.

<sup>4</sup> The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

<sup>5</sup> The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

<sup>6</sup> Literally meaning "a rutting elephant to his father-in-law."  
(Compare the designation of Ś'antala Dēvi in No. 56.)

<sup>7</sup> See No. 57.

(Date A.D. 1117.—Size 6' 10" × 2' 4".)

This is a repetition of No. 45 as far as that goes. Then continues :—

(Abstract) :—Towns like royal cities were built in every direction by Gaṅga Rāja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi<sup>8</sup> because the Gôdâvarî stood still (for her) ?—now, the Kâvêrî, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Rāja, in the S'aka year 1039, the year Hêvaḷambi, the 5th of the bright fortnight of Phâlguṇa, on Monday—washing the feet of his guru S'ubhachandra-siddhânta-dêva, presented Parama<sup>9</sup>, and the daṇḍanâyaka Êchi Rāja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamânâchâri engraved it.

(Date about A.D. 975<sup>1</sup>.—Size 8' × 3'.)

The hero seated, with face  
towards Jina, in worship.

Three horsemen, advancing,  
armed with spears.

An elephant running away.

Jina  
seated.

A horseman advancing with a sword,  
leaping over a dead body.

Five footmen marching away,  
with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior.<sup>2</sup>

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dêvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

<sup>8</sup> No explanation has been obtained of this allusion.

<sup>9</sup> A village to the north-east of S'ravann Belgola.

<sup>10</sup> This and the next inscription being Virakel, I have given details of the sculptures at the top of each.

<sup>1</sup> There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 899. (See *Coorg Inscriptions*, No. 4.)

<sup>2</sup> *Aṅgana baṅga* : the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the son of the Kakka<sup>6</sup> line, raging . . . . ., by his own efforts acting gloriously and completing his task, suddenly fell, wounded out; and in the place in which he fell, having fought 7 five days and robbed them (the enemy) of all their honour, the virtuous *Bâyika*<sup>4</sup>, gained *svarga*.

61

(Date about A.D. 974.—Size 8' x 3'.)

The heroine seated,  
with hands folded in worship.

Jina  
seated.

The heroine, nude,  
seated in samadhi or penance.

Heroine, nude, advancing  
on horseback, with a sword.

Man on elephant, aiming at her  
with some weapon from the level of his waist.

Two armed footmen advancing.

Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, *Bâyika*<sup>5</sup> caused his fame to be published abroad.

To the wife of the lord of fortune *Bâyika*, and to the world-renowned *Jābayya*, their parents were *Māduvara* of *Polāla* and *Dēyilamma*. And with them was born, as an incarnation of wisdom, *Gunti*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than *Sitā*—are there any other such wives?

The son of a brave man, like a god in liberality, celebrated in the world was the *Lōka Vidyādhara*<sup>6</sup>. He to this beloved one became the husband, what others can be compared with that wife in glory?

In the *S'rāvaka* dharma none others were equal to her, . . . . . like *Rēvatī* as a *S'rāvaka*, in good birth like *Sitā*, in beauty like *Dēvaki*, in fame like *Arundhati*, in faith in *Jinendra* like *Sarīyabbe*, appearing like a *S'āsana dēvatī* to *Jina*—thus did she shine.

*Udaya Vidyādhara's* mother *Sōyibbe śrī-Gunti* . . . . .

62

(Date A.D. 1123.)

A bee at the lotus feet of *Prabhāchandra munindra*, *S'antālā* had this image of *S'anti Jainendra* made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, harkness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it?

A glorious royal swan at the side of king *Vishnu-vardhana*, the celebrated lady *S'antālā* had this *Jina* temple made.

<sup>6</sup> Probably the last king of the *Ratta* or *Rāshtrakūṭa* line, called *Kakka*, *Karka*, *Kakkala*, &c., and styled *Amoghavaraha*. His reign came to an end in 973 A.D., when the dynasty was overthrown by *Talla*, the restorer of the Western *Chālukya* power.

<sup>4</sup> No doubt the same as the *Bâyika* of No. 2.

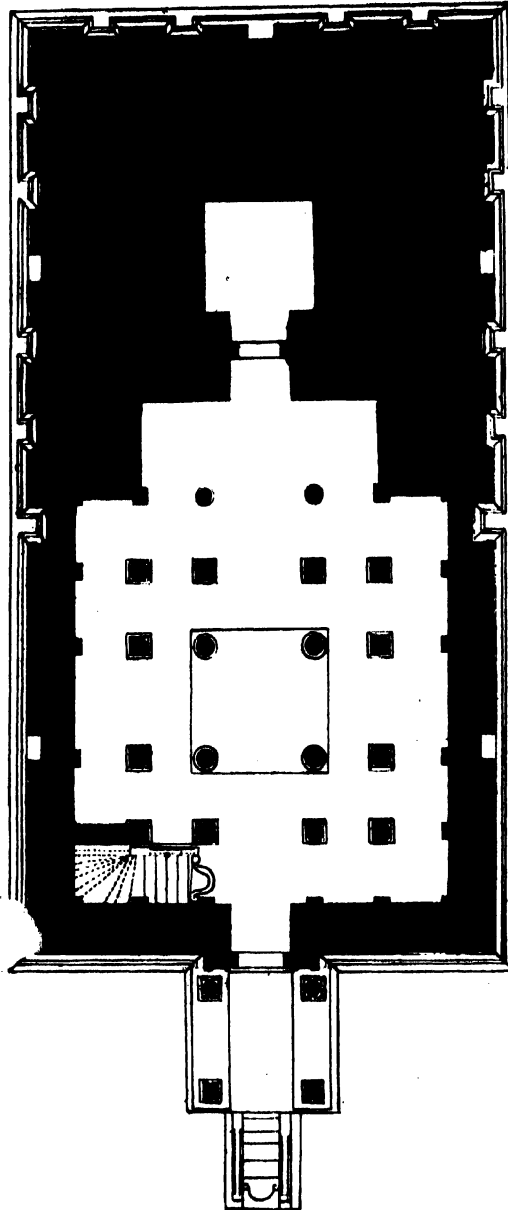
<sup>5</sup> No doubt the same as the *Bâyika* of No. 60.

<sup>6</sup> Probably *Lōka* of the *Gobila* family of *Tuttila* (in the *Malabar* State, South *Mahratta* country) mentioned in *Ins. Andhra*, &c., as having been instrumental in restoring the *Chālukya* power (i.e. under *Talla* in 973 A.D.).



# CHÂMUNÐARÂYA ÐASTI

Scale 1:1000 feet







(Date A.D. 1116.)

At the lotus feet of Siddhanandi, (disciple) of the doctrine of Subhachandra munindra, like a Lakshmi shines *Lakshmi*.

In devotion to her husband like Sitā, in patience like the Earth, in speech like Sarasvati, in devotion to Jina like the unique Chêlini, in poetry like the lady Virtue, in war like the lady Victory—this *Lakshmi*, wife of *Gaiga* sênâpati, the abode of all good qualities, had this new Jina temple made.

The śrī-Mûla-saṅgha, Dêśika-gaṇa and Pustakānvaya.

(Date A.D. 1116.)

Be it prosperous. The lay-disciple of Subhachandra-siddhānta-dêva of the śrī-Mûla-saṅgha and Dêśika-gaṇa—the daṇḍanâyaka *Guṇiga* had this basadi made for his mother Pôchavve.

Fortune.

(Date A.D. 1116.)

His guru Subhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchâmbikâ, this sun of purity to the Jina doctrine—*Gaiga* sênâpati, had this Jaina mandira, a home for Lakshmi, made.

(Date? A.D. 1135.)

*Gaiga* sênâpati's son *Êchana*, skilled in eloquence, had this Jaina chaityâlaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like Êchana, having another name Boppara, had the chaityâlaya made.

(Date about A.D. 995.)

So that all people should praise the abode of Jina in Beḷugoḷa, behold, the minister Châmuṇḍa's son had a (or this) home for Jina made : the lay-disciple of Ajitasêna muni.

(Date A.D. 1129.)

(First side.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrīmat Tribhuvana-malla Chaladanka-râva Hoyasala-Setṭi, having obtained for Malli-Setṭi, son of Dammi-Setṭi of the Ayyâvole<sup>7</sup> custom-house, the

<sup>7</sup> A town now called Ahoje, on the right bank of the Malapahâri or Malaprabhâ river, in the Kalâdgi district of Bombay. Its Sanskrit name was Ayyapura. In the 7th and 8th centuries A.D. it was a

principal city of the Western Châlukyas. In more recent times it became an important seat of the Lingâyts. (See Ind. Ant. VIII, 237.)



name of Chaladaṅka-rāva Hoysaḷa-Setṭi; and knowing that his end was near, in the S'aka year 1059, the year Saumya<sup>8</sup>, at the time of the *saṅkramaṇa* in the bright fortnight of the month Māgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(*Second side*).

To describe his wife :—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaladaṅka-rāva Hoysaḷa-Setṭi, and of her son Būchana, had this monument made.

69

(*Date about A.D. 1185.*)

A fragment of an inscription : the existing portion contains praises of Bālachandra-dēva.

70

(*Date about A.D. 1185.*)

Also a fragment : the existing portion contains the following :—Guṇachandra-siddhānta-dēva's chief disciple was Nayakīrtti-siddhānta-chakravartti, whose disciples were Dāvanandi-traividya-dēva, Bhānukīrtti-siddhānta-dēva and Adhyātmi-Bālachandra-dēva.

71

(*Date about A.D. 1090.*)

At śrī-Bhadraśāhu-svāmi's footprints Jinachandra bows in reverence.

72

(*Date A.D. 1809.*)

In the year 1731 of the S'ālivāhana era, the year S'ukla, on the 4th of the dark fortnight of Bhādrapada, Wednesday—*Aditakīrtti-dēva*,—who was the disciple of S'āntakīrtti-dēva, the disciple of Ajitakīrtti-dēva, who was the disciple of Chāru[kīrtti-paṇḍita-dēva] of the Koṇḍakundānvaya and Dēśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

73

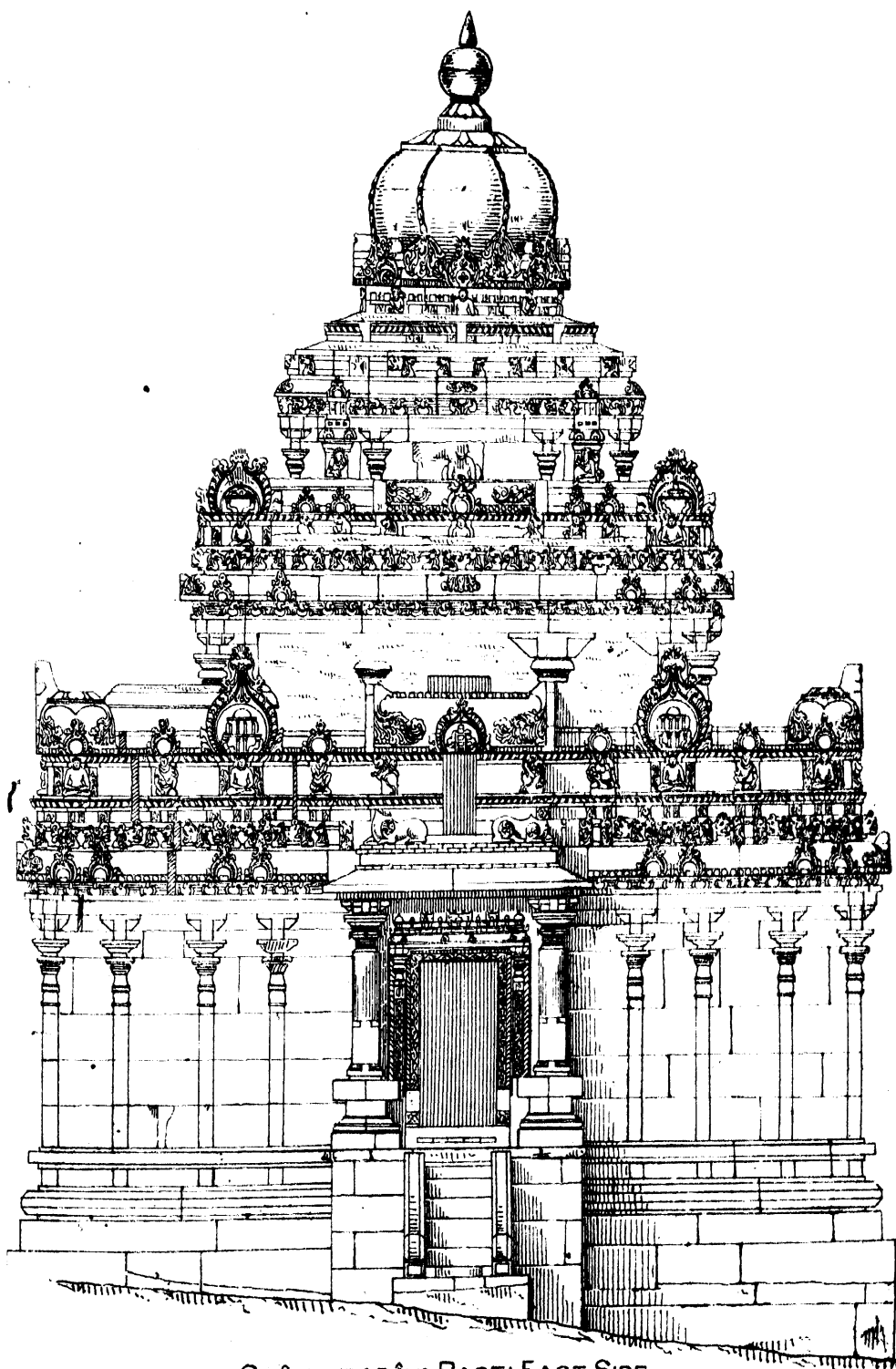
(*Date ? A.D. 1217.*)

Be it well. In the year <sup>Ā</sup>śvara, *Kāḍaya Saṅkara* of Malayāla coming here and being pleased (gave) 3 . . . . . at the tamarind tree west of the paddy field.

74

(*Date ? A.D. 1246.*)

Be it well. In the year Parābhava, on the 8th of the dark fortnight of Mārgasīra, Friday, *Permmāḍi Nāyaka* of Mariyāla (having come) from the big hill to the small hill . . . . .



CHÂMUNḌARÂYA BASTI EAST SIDE

Scale  $\frac{1}{4}$  1 2 3 4 feet



## Inscriptions on Vindhya-giri.

75

(Date about A.D. 983.)

In Nāgari characters.<sup>9</sup> { S'ri Chāvunḍa Rāja had it made.  
 (Date A.D. 1116.)  
 S'ri Gaṅga Rāja had the cloisters round made.

76

(Date about A.D. 983.)

In Pārvada Haṣe Kannaḍa characters. S'ri Chāmunḍa Rāja had it made.  
 In Grantha and Tamil characters. S'ri Chāmunḍa Rāja had it made.

(Date A.D. 1116.)

In Haṣe Kannaḍa characters. S'ri Gaṅga Rāja had the cloisters round made.

77

(Date about A.D. 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daitya*), demi-gods (*kinnara*) and serpent gods (*paṇnaga*) ; in spotless glory freed from every cloud of darkness ; may the doctrine of the Jina faith (*Jina-dharma* *śāsana*) spread and endure as long as earth and ocean, sun and moon continue.

78

(Date about A.D. 1196.)

S'ri Basavi Seṭṭi, disciple of śri Nayakirtti siddhānta cakravartti, had the wall around the cloisters and the twenty-four tirthakaras made ; and Nambi-dēva Seṭṭi, Bōki Seṭṭi, Jinni Seṭṭi and Bāhu Bahubali Seṭṭi, the good sons of śri Basavi Seṭṭi, had the latticed windows made for the tirthakaras which their father had had made.

79

The holy beautiful lake<sup>10</sup>.

80

(Date about A.D. 1160.)

The great minister, senior treasurer, Hullamayya, gave into the hands of the mahā maṇḍalēśvara, the mighty Hoysaṇa Nārasiṃha Dēva, (the village of) Savaṇera, to provide for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tirthakaras, and for the distribution of food to the rishis.

<sup>9</sup> It is not clear in what language these two lines are. They may be in the Prākṛit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gajarātī.

<sup>10</sup> Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

(Date A.D. 1171.)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city Dvārāvati, sun in the sky of the Yādava family, head-jewel of the all-wise, uprooter of the Magara kingdom, establisher of the Chōla kingdom, the mighty emperor *Hoysaḷa S'ri Vira Nārasiṃha Dēva* was ruling the earth :—

The dweller at his lotus feet, disciple of Adhyātma Bālachandra Dēva, the disciple of Nayakīrtti siddhānta chakravartti—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was Paduma Seṭṭi; whose son *Gommaḷa Seṭṭi*, in the year Khara, the 1st day of the bright half of Pushya, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaḷa Dēva* and the twenty-four tīrthakaras, 12 *gadyāṇa* as a perpetual endowment.

(Date A.D. 1362.—Size 3' 4" × 1' 3".)

(Abstract):—*S'ri Bukka Rāya* had a minister named *Chaicha* daṇḍēśvara. From him were born three sons—*Irugapa*, *Bukkapa* and *Maṇigapa*, of whom the last was the most celebrated. His wife was *Jānakī*, and they had two sons *Chaichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati revered by all was *S'ri Paṇḍitārya*. Distinguished for all learning was *S'rutamuni yati*.

"In whose presence, in Beḷagūḷa the chief tīrtha in the world, that *Irugapa* daṇḍanātha, for the perpetual enjoyment of *S'ri Gommaḷēśvara*, made a gift of the excellent village *Beḷagūḷa* to the wise.

"In the year S'ubhakṛit, the month Kārttika, Viṣṇu's tithi (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent tīrtha, with its beautiful groves and a new tank constructed by himself."

(Date A.D. 1723.—Size 2' 8" × 1' 2".)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)<sup>1</sup> of the victorious increasing S'ālivāhana era, the year S'ōbhakṛit, the 13th of the dark fortnight of Kārttika, Thursday; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the Kaṇṇāṭaka kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the Mahisūr country, *Doḍḍa Krishṇa Rāja Vaḍeyar* (some laudatory verses)—on seeing the holy face of the god Gommaḷa Jinapa, which on the mountain of Beḷagūḷa outshone the sun

<sup>1</sup> The original has 1821, but this agrees neither with the cycle year given nor with the period of Doḍḍa Krishṇa Rāja, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke ;—the purifier of the royal line, the illustrious *Kṛishṇa Rāja*, gave as a work of merit for the Jina of Beḷagūḷa the following villages and lands :—Arhanahalli, Hosahalli, Jinanāthapura, Bastiya-grāma, Rāchanahalli, Uttanahalli, Jinanahalli, with their hamlets, and with the chief town Beḷagūḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svāmi* ; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dēva Rāja tank, the great king *Kṛishṇa Rāja* gave Kabāle-grāma.

This work of merit for Beḷagūḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king *Kṛishṇa* order to be inscribed on stone. Fortune to it.

## 84

(Date A.D. 1634.—Size 3' 6" × 1' 6".)

In the year 1556 of the S'ālivāhana era, the year Bhāva, the 13th of the bright fortnight of Āshāḍha, the Brahma yōga ; the illustrious king of kings, supreme lord, lord of the city of Maisūr, establisher of the six schools of philosophy, *Chāma Rāja Vaḍeyar*,—the temple lands of Beḷagūḷa having for a long time been mortgaged,—that Chāma Rāja Vaḍeyar having sent for the holders of the mortgage, Channanna the son of Hosavolalu Kempappa, Chikkanna and Jigapāyi Setṭi the sons of Beḷagūḷa Pāyi Setṭi, and the other mortgage holders, said ' I shall pay off the debt on your mortgage.'

Then Channanna, Chikkanna, Jigapāyi Setṭi and all the others (names given, among which occur Pañchabāṇa kavi and Bannana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svāmi, and before their guru Chārukirti Paṇḍita Dēva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

## 85

(Date about A.D. 1180.—Size 5' 8" × 2' 6".)

The holy Gommaṭa Jina,—worshipped by men, nāgas, gods, demons and celestials ; destroyer of Smara by the fire of his penance ; worthy of praise from yōgis ; the immeasurable,—will I praise.

So that his holy might not (suddenly) wither and dry up, he was gradually forsaking speech ; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother he went forth and by his penance destroyed the enemy *karma*,—the great son of Puru, *Bāhubali* : was there any equal to him in honour ?

An image 525 bows in height, in the form of the victorious Bāhubali Kēvali, did Bharata, the son of Puru Dēva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pōdana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *kukkuṭa-sarpa*<sup>2</sup> having sprung up in the region around that Jina, the image obtained the name of Kukkuṭēsvara. Afterwards

<sup>2</sup>The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck : † the cockatrice. It is the emblem or crest of Padmāvatī.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommatā made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Rācha Malla*, famed in all the world. That king's second in glory (his minister) *Chāmunḍa Rāya*, equal to Manu, was it not he that had this Gommatā made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommatēśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of *Nāka-lōka* (Indra) to look on it or the lord of serpents (*Ādisēśhu*) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern *Kukkuṭēśa* with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two arm-pits, shine with the golden-red of *Kāsmira*, which double wonder the people of the three worlds have noticed: who can rightly praise Gommatēśvara-Jina's holy form?

His foundation that *nāga-lōka*, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommatēśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Manmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is *Bāhubaliśa*.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Manmatha's power and of the pride of emperors, *Bāhubali*: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommatā Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommatēśvara, chief of gods, the blossoms of the *namēru* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it? say'—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommatā Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommatā-nātha of *Peḷgoḷa*.

As at the time when wrestling with the primeval emperor *Bharata*, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a *Kēvali*,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord *Bāhubaliśa*.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dēva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dēva stand on high, behold (him).

Us, this spring season, the moon, Manmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dēva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dēva, revered by Ādiśēsha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dikṣhe*, Gommaṭa Dēva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus is it said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dēva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dēva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dēva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dēva.

Though Manmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *multi*, he took *dikṣhe*, Bālubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body; filled with this intention, did he thus praise Gommaṭa Jina—*Sujanōttamsam*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttama*) wisdom, was Boppa known as Sujanōttamsam: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina śāsana, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated Sujanōttamsam, create.

The eminent saiddhāntika emperor *Nayakirtti* vratindra's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bālochandra* munindra.



By direction of that muni—

**Boppaṇa** Paṇḍita, known as "a polish to the Kannāḍa poets" (*Kannāḍa-gavi-bappa*), approving of (the proposal to compose) the śāsana praising the qualities of Gommaṭa Jinēndra, lord of the earth, and having finished it; by Kavaḍamayya Dēva's order, Bāgaḍage Rudra with affection caused it to be engraved and erected.

## 86

(Date about A.D. 1196.—Size 5' 8" × 10".)

(Abstract):—For the eight kinds of worship of the twenty-four tirthakaras which the *vaḍḍa-byarahāri* Basavi Setṭi of Mosale had made in the cloisters of the holy place of Beḷuḡuḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

## 87

(Date about A.D. 1196.—Size 2' 10" × 10".)

(Abstract):—For the eight kinds of worship of śrī Basavi Setṭi's tirthakaras, the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

## 88

(Date ? A.D. 1256.—Size 1' 4" × 10".)

In the year Naḷa, at the time of the sun's going north, Chikka Mudukanna, son-in-law of the great and liberal Vijeyanna, for the daily worship of śrī Gommaṭa Dēva with 20 floral crowns, gave to the hand of the mahā-maṇḍalāchārya Chandraprabha Dēva certain land purchased in Gaṅga-samudra.

## 89

(Date ? A.D. 1258.—Size 1' 6" × 10".)

In the year Kālayukti, on the 1st of the bright fortnight of Kārttika, Sōmeṇa, son of Yagali Kabbi Setṭi, for the worship of Gommaṭa Dēva with an offering of flowers, gave to the hand of the mahā-maṇḍalāchārya, disciple of the senior Nayakirtti Dēva, Chandraprabha Dēva, certain land in Gaṅgasamudra, &c.

## 90

(Date about A.D. 1181.—Size 5' 3" × 3".)

May the honourable supreme profound *syād-vāda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance,—S'ānti. Obeisance to Jina.

Be it well. While the mahâ-maṇḍalêśvara, entitled to the five big drums, lord of the good city of Dvârâvatî, sun in the sky of the Yâdava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahâ-maṇḍalêśvara, Tribhuvana-Malla, capturer of Talakâḍu, the strong-armed Vira-Gaṅga Vishṇu-Varâdhana Hoysaḷa Dêva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-feet :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvatî, brave in fierce war—Mâra, what (more) can you say ? being his father ; Mâchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother ; how fortunate was Êcham.

A terror to evil, a friend of the learned, purifier of the Brahman race, was Êcham, honoured in the world, a spade to the roots of the race of his enemies, of the Kaundinya gôtra, of pure character.

In conduct like Manu, in Êchiga's house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustre of good qualities in the world, Pôchikabbe, such merit had she gained.

The son of Êchi Râja and Pôchikabbe thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tirthakaras and of the supreme deity ; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war ; bestower of gifts of food, shelter, medicine, and learning ; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumâra-svâmi), as the bow Gâṇḍîva to the owner of Gâṇḍîva (Arjuna)—thus was he in transacting the affairs of king Vishṇu : how by such as us can Gaṅga, glorious as the shining waves of the Ganges, be praised ?

Thus esteemed, the great minister and daṇḍanâyaka, a hand-mill for (grinding) the evil, Gaṅga Râja—when Chôḷa's feudatory Adiyana, being with an army in the camp of Talakâḍu, the frontier (gaḍi) of Gaṅgavâḍi nâḷ above the Ghâts, refused to surrender the country which Chôḷa had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, Gaṅga chamûpa ? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—Dâman, and ran in the direction of Kañchi, as if he would reach it, did he not ?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, Gaṅga. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tigula Dâman.

Having put to flight many in battles with such valour that all exclaimed O ! there still remained in Talakâḍu, dreading the blows of the sword of Gaṅga Râja, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a S'aiva ascetic, the feudatory Dâmodara.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasiṅga-Varmma* and all the other feudatories of Chôla above the Ghâts, and brought all that had become nâds under the dominion of one umbrella, king *Vishṇu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gōvīṇḍavāḍi*.<sup>3</sup>

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dēva's worship, did he not, the brave and generous one.

First in the Ārḥata-samaya was the Mūla-saṅgha Koṇḍakundānvaya, which increased in reputation in regular descent. In it, of the Dēsigna-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭāsana Maladhāri Dēva; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhānta dēva; whose follower was *Gaṅga* chamūpati.

The bastis of Gaṅgavāḍi, however many there were, he had renewed; for Gommaṭa Dēva of Gaṅgavāḍi he had the cloisters around made; putting to flight the Tigulas of Gaṅgavāḍi he caused Vira Gaṅga to stand erect—*Gaṅga Rāja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dhamma does the world stand fast, it subdues all enemies; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dēva, the birth-place of goodness, may he stand, *Nayakīrtti-Dēva*-munipa, the siddhānta chief emperor.

When coming on his victorious march, king *Narasimha* on seeing him, made a gift for the Jinas Gommaṭa and Pārisvanātha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting Savanēra Bekka<sup>4</sup> and Kaggere for as long as the ages shall last—

Narasimha as a Humādrī caused to flow from the deep cavern of the uplifted kalaśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of Nayakīrtti munīśa.

As Manmatha, the foremost in female pleasure, was born to Vishṇu and to his beautiful wife S'ri,—so to king Narasimha and his wife Ēchala Dēvi, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballāḷa* bhūpālaka.

Laying seige to Uchchaṅgi<sup>5</sup>, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the king *Sanda Vaṣṭeya*, his treasury and women, the troops of horses, he seized them all—Ballāḷa bhūpālaka.

Be it well. The follower of Nayakīrtti siddhānta chakravartti, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor Vira Ballāḷa Dēva, for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tīrthakaras, and for the gift of food to the fishis,—presented Savanēra Bekka and Kaggere.

A moon to the ocean of *paramāgama*, disciple of the siddhānta emperor Nayakīrtti yamīśvara, celebrated for the purity of his disposition, was *Adhyātmi Bālachandra* munindra.

<sup>3</sup> To the south-east of the Jaina village of Maleyūr, in Chālmrj-nagar taluq.

<sup>4</sup> To the west of S'avana Belgoḷa.

<sup>5</sup> In the extreme south-west of the Bellary district.

A great śāsana which is a Kāla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakirtti Dēva saiddhāntika ? who so faithful in commemorating Nayakirtti in earthly parts ?

## 91

(Date ? about A.D. 1181.)

Be it well. All the jeweller citizens of the holy Beḷuḡuḷa tirtha, possessed of all good qualities, for the offering of flowers to Gommaṭa-Dēva's Pāriśva Dēva bound themselves to pay every year for the best coral 1 ? tā per tola, and for sapphires 1 viśa, as long as sun, moon and stars endure.

Great good fortune.

## 92

(Date ? about A.D. 1181.)

(Abstract) :—Certain citizens (named) of śrī Beḷuḡuḷa tirtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dēva.

## 93

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Kallayya, disciple of Chandrakirtti bhaṭṭāraka dēva, son of Janni Seṭṭi, presents land to provide for the offering of flowers to śrī Gommaṭa Dēva and the twenty-four tirthakaras.

## 94

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, the agent (chāra) Kanūra, disciple of śrī Prabhāchandra bhaṭṭāraka dēva, in memory of Mēdāvi Seṭṭi, makes a donation to provide for the daily anointing with milk of śrī Gommaṭa Dēva, and keeping for the purpose seven she-buffaloes.

## 95

(Date ? A.D. 1274.)

(Abstract) :—Kēti Seṭṭi, son of Sōyi Seṭṭi of Ilasūr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dēva.

## 96

(Date A.D. 1273.)

(Abstract) :—While the mighty emperor Hoysaḷa śrī Vira Nārasiṃha Dēvarasa, was in the royal city of Dōrasamudra, ruling the kingdom. In the S'aka year 1191<sup>6</sup>, the year S'rimukha, Sabhū Dēva, son of Mādaiya of Honnachagere and three others (named), presented certain lands to Chandraprabha Dēva, the-disciple of the mahā-maṇḍalāchārya Nayakirtti Dēva, in order to provide for the offering of milk to śrī Gommaṭa Dēva and the twenty-four tirthakaras of the cloisters around.

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Ādiyanna, grandson of Gōvinda Setṭi of Gerasoppe<sup>7</sup>, disciple of śrī Prabhāchandra bhāṭṭāraka, made a donation to provide for the daily anointing and offering of milk to śrī Gommaṭa Dēva, by keeping seven she-buffaloes.

(Date A.D. 1826.—Size 2' 5" × 1' 9")

(Abstract) :—In the year 1748 of the S'ālivāhana era, the year Vyaya, Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri departments at the court of śrī Kṛishṇa Rāja Vaḍeyar, lord of the city of Mahisūr—son of Chaluvai arasa of Satyamaṅgala, grandson of Tōṭa Dēvarājai arasa, and great-grandson of Bīlikere Anantarājai arasa, descended from śrī Chāvunḍa Rāja,—having died on the day of the head-anointing of śrī Gommaṭēśvara svāmi, his son Puṭṭa Dēvarājai arasa made a donation to provide for the annual worship of śrī Gommaṭēśvara svāmi.

(Date A.D. 1537.—Size 2' 1" × 1' 8")

(Abstract) :—In the S'aka year 1459, the year Viḷambi, Chavuḍi Setṭi of Gerasoppe having released the mortgage which he held on the land of Kumbhaiya, son of Aguni Bommāya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyāgada Brahma.

(Date A.D. 1537.—Size 2' 3" × 1' 9")

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released Chikkanna, son of Doda Dēvappa from his bond, on which he made provision for perpetual distribution of food to one company.

(Date A.D. 1537.—Size 2' 3" × 1' 9")

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released Bommanna, son of Kaviga, from his bond, on which for six months in every year (*ends here*).

(Date A.D. 1537.)

(Abstract) :—In the same year, Chavuḍi Setṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (*ends here*).

(Date A.D. 1510.—Size 2' 4" × 1' 9")

(Abstract) :—In the S'aka year 1432, the year S'ukla, Channa Bommārāsa, brother of Bommāya, son of Kēsavanāthia, minister to Chaṅgāla Mahadēva, repaired the . . . . . of śrī Gommaṭa svāmi, the refuge of the assembly of the śrāvakas of Nanjarāyapaṭṇa.<sup>8</sup>

<sup>7</sup> At the foot of the Western Ghāts in the North Kanara district. The celebrated Falls of the S'arāvati, on the borders of Mysore and Bombay, are named after this village.

In the east of Coorg.

(Date ? about A.D. 1180.)

*Bamma Seṭṭi*, the son of Kēti Seṭṭi, a lay-disciple of Bālaśāstra-dēva, the disciple of Nayakīrtti-siddhānta-chakravartti, had the Yakshi-dēvati made.

(Date A.D. 1398.—Size 3' 10" × 1' 8".)

May it prevail, the auspicious supreme profound *syāt-vāta*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śāsana.

The holy Nābhēya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandrāṅka (Chandraprabha), S'ānti, Kunthū, Sumati, Suvidhi (Pushpadanta), Sītala, Vāspūjya, Malli, S'rēya, Supārśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, the holy Vira, may these twenty-four gods grant us fortune in the world.

Vira, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tīrthakara—protect us.

In the company of that Vira Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhūti) and Agni(bhūti), Vāyu(bhūti), Akampana; Maurya, Sudharmma and Putra; Maitrēya and Maṇḍya; also Andhavōja and Prabhāsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishers of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1): a hundred; and Rudra (11) less than 100 and mountains (7)<sup>9</sup>—including these were seven permanent gaṇas.

When Vira Jina went to siddhi, only three remained, who were called Kēvalis,—Gautama, and then Sudharmma and Jambu,—through whom the name Kēvali became established in this world.

Vishnu; Aparājita and Nandimitra; Gōvardhana the guru, with Bhadrabāhu, these five being like the Kēvalis in knowledge of all things, hence by them, the S'rutakēvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pūrvas, them do I reverence, the whole of the undivided Daśapūrvadharas.

They had the names Kshatriya, Prōsthilā and Raṅga Dēva, Jaya, Sudharmma, Vijaya, Viśākha, the holy Buddhila, besides Dhṛitishēṇa and Nāga (and) Siddhārtthaka.

Nakshatra and Pāṇḍu, Jayapāla and Kamsāchārya, the holy Dhṛitishēṇa also, famed for the acquisition of the eleven aṅgas, these five Ēkādaśaṅgīdharas may they be in my mind.

Having the designation of ? āchūrāṅga were Lōha, Subhadra, Jayabhadra, also Yakkbāhu, who were foundation-pillars in the jewelled palace of the Jinēndrāgama.

The honourable Kumbha, Vinīta (or Avinīta), Haladhara, Vasudēva, Achala, Mērudhara, Sarvvaṅga, Sarvvaṅgupta, Mahadhara and Dhanapāla, Mahāvira and Vira. These and many other sūris having obtained a good degree (*su-pūṇa*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatindra *Kuṇḍakunda*.

<sup>9</sup> The object of these calculations is not understood: they give apparently three separate numbers, namely, 1343, 100, and 107—11=90.

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umāsvāti*, he was the yatiśa who published (*prakaśchakāra*) the Tatvārthha Sūtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Uṣṭhrahapiñchha*, the second to whom was *Balākapiñchha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

*Samantabhadra*, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of *Samantabhadra* lights up the whole palace of the three worlds filled with the all-meaning *syāt-vāda*, freeing it from the darkness of evil discussion.

His disciple *S'vakōṭi sūri*, whose body was as a prop for supporting the vine of penance, illustrated (*ālāñchakāra*) the Tatvārthha Sūtra, which is a raft for (crossing) the ocean of family (cares).

*Dēvanandi*, whose wisdom, great in bestowing confidence, was equal to the wisdom of Jinēndra, was called by the wise the holy *Priyapāda* on account of the forest deities worshipping his two feet.

*Bhaṭṭākalaiika* made the earth, which was soiled with the mire of the evil discourse of the Saugatas and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalaiika*).

*Jinasēna sūri*, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholly, of a character praised by the wise, the elder son of Gaṇēndra, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens . . . . . could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhūtabali* was made illustrious, as if the tree of plenty had put forth two new shoots to give fruit to the world.

*Aśvadhali*, he formed from the Mūla-saṅgha of the Koṇḍakundānvaya four divisions of saṅgha, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The *Sitāmbara* and others being contradictory in form, vain, disunited, may the difference betwixt us increase: but whose thinks of it in the *Sēna*, *Nandi*, *Dēva*<sup>10</sup> and *Siṃha* saṅghas is a sinner.

Among these saṅghas, in the three—gaṇa, gachchha and vali—as collyrium to the eye and an aid to the discernment of the world, in the *Nandi-saṅgha*, the *Dēśi-gaṇa* and pure *Pustaka-gachchha*, was the *Ṭigulōśvara-vali* (or line), long may it prosper.

In it were *Nāga Dēva*, *Udayaravi*, *Jina*, *Mēghaprabha*, *Bālachandra*, the celebrated *Bhānuachandra*, *S'rota*, *Naya*, *Guṇadharmma* and other famous dēvas; the celebrated *Chandradharmmēndra* and other learned men, ornaments to the race in character and penance; (also) *Vidyādhāmēndra*, *Padmā*, (and) of the highest qualities, *Māṇikyā-mandi*.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied . . . . ., bees to the lotuses of all learning, of bodies which had overcome the temptations of *Mammatha*, their feet . . . . ., celebrated as having abandoned family

<sup>10</sup> *T. and S' in the original: from No. 108 it appears that this stands for Dēva.*

May he prosper, the holy *Némichandra* . . . . . , daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Māghanandī* established in the world the truth of his name (*mā agha nandī*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and *gōtra*, was born, the world delighting in serving at his feet, *Abhayachandra dēva*.

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—*Abhayachandra*, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the *gana*, of a body bound in penance, praising Jinêśa, was born from him ; through the Jinêndra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was *S'rutamuni*, the chief *sūri*, pure in morals, untouched by women.

The long *tri-daṇḍa*<sup>1</sup> which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action . . . . . which destroys pride ; the ruin of perfect peace of body ; . . . . . the three thorns : he, the opener of the eyes by his discourse, *S'rutamuni munipa*, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramāgama, was *Abhinava S'rutamuni*, head of the *gana*.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni *S'rutamuni*, the delighter in all learning ?

In grammar *Pūjyapāda*, in the complete science of rhetoric and logic *Dēva*, in the siddhānta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy *Varddhamaṇa*, in subjection of *Manmatha* and in subduing the fire of sorrow a rain-cloud,—thus celebrated like *S'rutamuni* who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon *S'rutamuni munipa*, do ye worship.

Then (there was) another *Abhayachandra Sūri*, whose younger brother was *S'rutakīrtti Dēva*, keeper to the full of all the commandments of Jinêndra.

Having studied the whole *vēda*, free from all distress of mind, having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chārukīrtti*, afterwards became a *sannyāsi* in the seat of the head of a *gana* ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

<sup>1</sup> The *tri-daṇḍa* are three staves tied together carried by religious ascetics, which signify the triple subjection of words, thoughts and acts.



the present time ; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrī Chārukirtti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king ; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Ballīṭa*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health ; so also, he himself being fully aware of his condition, he carried *Abhayasūri* through his illness ; *Abhayasūri*, an ocean mine of science without a shore :—(thus did) *Siṃhaṇāryya*.

The virtuous one, his disciple, to whom he had communicated the sūtra efficacious in destroying the evil of pain (or sin) ; his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin ; the sūri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Deḷuguṣa*.

Wherein *Chāmūṇḍa Rāja* by his faith and virtue had auspiciously set up *Bhujabali*, this *Gummaṭa*, incomprehensible to those who dwell in acts, on the hill in *Sura-nagara*, where mukti had been acquired. And in the same manner also, another<sup>2</sup>, holy in conduct, his fame filling the three worlds, made on (this) *Kailāsa* honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs : and (still) wonderful, he (*Paṇḍita*) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of Fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (glisten white) like *S'āṅkara's* mountain, the earth like a moonstone, the elephants at the points of the compass like *Indra's* elephant, this wise one ;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, *Nāga lōka* as if pervaded by *Ādisēsha*, *svarga* as if the vase of nectar were broken ?—we know not.

Like as the chief of the gods performed *janmābhishēka* in *Mēru*, so did this sūri for the god in that mountain, thus displaying him to us and to all people ; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like *Puru* of old again opened it, that pure one.

Ho ! ho ! *Kāṇāda*, go into some corner fit for the sleep of the wicked and stop there ; *Maināṃsa*, forsake your great desire ; bores with your speeches, be off with you ; unenlightened *Bauddha*, you are ignorant, away with you quickly ; *Sāṅkhya*, approach him not in argument ; for the honourable *Abhayasūri* smites the elephants the opponent speakers like a lion of eloquence.

*Chārukirtti* and *Īśvara* (*S'iva*) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience ; though the one was a *Jinabhāṅka* (follower of *Jina*) and the other was *ajinabhāṅka* (dressed in a skin) ; . . . . . the one took the *Hēma* mountain for an arrow and the other dwelt permanently in the *Hēma* mountain.

When *Dhūrjati* (*S'iva*) wrapped thee in the flames of the eye in his forehead, *S'ailajā* (*Pārvatī*) saved thy life of old, oh ! *Manmatha* ; but burnt up in the fire of the penance of the good muni, the all-knowing *Chārukirtti*, and blown away by the high wind of his virtue, what now is thy fate ?

As if to expiate the sin of union with *Pitāmaha* (grandfather, also a name of *Brahma* her husband), *Sarasvatī* had plunged into the *Ganges* of *Chārukirtti's* eloquence.

<sup>2</sup> Apparently either *Bharatamāyā* (see No. 118), or *Basavi Setṭi* (see No. 78) : from the next verse probably the former.

His mouth the abode of Vâṇi, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chârükirtti vratindra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sâmantabhâdra (ever fortunate) . . . . . may śrī Chârükirtti prosper in the world, his fame like the beautiful moonlight.

Ho ! ho ! Chârvâka, quit your pride ; give up your titles beforehand, Sâṅkhya ; your splendid decorations are all rubbed off, Bhâtṭa ; Kâṇâda, entirely and speedily let alone the certain cause of grief to your honour : for Sîṃhaṇâryya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that Paṇḍita were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Hariyana*, beautiful as the moon, and *Mâṇikya Dêva* equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyâsi, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jinendra, attained to the state of the gods.

And in the thirteen hundred and twentieth S'aka year, Īśvara being current, on the 14th of Mâgha, Friday, under the asterism Svâti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dêva Sîri*, the whiteness of whose fame lit up the faces of the points of the compass ; on which disciple by conferring the power of his own merit, Paṇḍitârya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathâgata faith to be false ? escape quickly, for the proverb says 'the living shall see good,' and quit your love of dispute ; for Paṇḍitârya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety ; his feet worshipped by numbers of new disciples ; an unsleeping sea of security ; thus does Abhinava Paṇḍitârya shine.

He, from devotion to his guru, set up his tomb, together with those from other *ganas* and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śâsana composed by *Arhaddisa*. May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mêru.

## 106

(Date A.D. 1409.)

In the auspicious Karṇâṭa country is a chief town called Gangavati : in it was Mâṇikya Dêva, devoted to the vows of giving and penance : Bâbâyi, an abode of all good qualities, was his wife. And to them was born a son named *Mâyanna*, adorned with the jewels of good qualities, the disciple of Chandrakirtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the S'aka year 1831, the year Virôdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrī Gummaṭa-nâtha, presented the *dânasâle* paddy field of

one khaṇḍaga under the Gaṅgasamudra tank of Beḷuḡa ; having purchased it in the regular manner in the presence of the chief citizens of Beḷuḡa, Gummaṭa Dēva, son of Hariya Gaṇḍa, Bommaṇṇa, son of Māṇikya Dēva, and other gaṇḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

## 107

(Date about A.D. 1182.)<sup>3</sup>

For the virtue of the lord *Chandramauḷi*, whose chief wife *Āchala Dēvi*, with eyes like the deer, besought it for the worship of the holy feet of Gummaṭa-nātha of Beḷuḡa, the generous king *Vīra-Ballāla* presented the country of *Behka*, as a grant to continue as long as earth and ocean endure.

## 108

(Date A.D. 1433.—Size 3' 4" × 1' 5".)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *śyāthāra* (doctrine), filled with wells of mercy (is) the ship of the faith ; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tirthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śrī Vardulhamāna*, the last tirthanātha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śrī Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis :—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in the earth the yatindra *Bhadrabāhu*, like a full moon to the ocean of milk.

Bhadrabāhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words ; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadrabāhu, though the last among the munis who were S'ruta kēvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandragupta*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatis, a celebrated garland of faultless jewels ; among whom, as a central jewel, shone the munindra *Kuṇḍakunda*, of powerful discipline.

Then arose *Umdēvati* muni in that pure race, a discernor of all wisdom ; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sūtras.

He, was he not the yōgi devoted to the protection of living creatures who assumed the wings of a kite ? whence from that time forth the wise call him āchāri, (adding it) after his name *Geḍḍhraphiṇchchha*.

<sup>3</sup> For confirmation of this date see No. 124.

From him sprang a light to the race of yôgis, *Balikapiñchcha*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the Jina-sāsana<sup>4</sup>, the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *śrī Pūjyapāda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of Anaiga, was well called Jinendra-buddhi.

Śrī Pūjyapāda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold?

After him, chief among the learned in science was *Akalanka Sūri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great ṛishi had gone to the world of svarga to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different saṅghas.

That great body of yôgis, forming four saṅghas which conformed to the rules, shone as if the holy Jinendra had acquired four faces all equal in friendship.

In the respective *Dēva*, *Nandi*, *Siṃha* and *Sēna* saṅghas, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances; and among them celebrated was the Nandi saṅgha.

In the Nandi saṅgha, the *Dēsi-gaṇa* and the pure *Pastuka-gaṇchha*, may the lord *Diguḷśvara* prevail, making the earth fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *Śrutakīrti bhātāraka* yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body; and that patient one, by means of penance, attained to svarga.

That Digambara having gone to the skies, his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud *Mamatha*.

From him sprung *śrī Chārukīrti* muni, of unequalled greatness, his fame illuminating the point of the compass; who was severe in penance, patient in mind, commanding in character, lean in body.

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing Lakshmi, Vishnu's body became black with jealousy; if not, how otherwise did his body become dark?

From the contact of the air which had but touched his body were cured diseases; was it much (then) that by his treatment he removed the complaint from which king *Ballila* was suffering?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) . . . . . was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

<sup>4</sup> *pratyēti Jīna-sāsanaaya.*

..... protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

..... the greatness of his penance caused the *Nagura Jinālaya* of *Dhavaṭa-sarōvara*. (i. e. Beḷgoḷa) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yōgi ascended to svarga.

He having gone, *Siddhānta* yōgi arose in the world, by his eloquence unfolding the *siddha-śāstra* as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *S'rutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sūri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own gṇa, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This gṇa which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his gṇa.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him: how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Maṃmatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sūri, this great muni highly promoted his saṅgha by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his saṅgha, leaving what ought not to be done, this unequalled wise one; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gôtra (otherwise, mountains)'. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'êsha, where has he gone?' 'He is double-tongued (otherwise, a serpent)'. 'Rudra?' 'He is a herdsman (otherwise, lord of ganas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pījya* (worshipped) *pāda* (at his feet) he is not Pājyapāda, though having *mayūra* (peacock's) *piñchhā* (feathers) he is not Mayūra-piñchhā: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinendra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

.....  
Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1355), the year Paridhāvi, the 9th of the bright fortnight of the second Āshāḍha, Monday, under the constellation Viśākha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Maṅga Rāju* are like (the notes of) the lute in the hands of Sarasvatī.

## 109

(Date about A.D. 983.—Size 1' 9" × 1' 6".)<sup>5</sup>

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Chāmunda Rāju* born.

Mighty as the waters of the last deluge, when to conquer Vajra Dēva, the younger brother of Pātāla Malla, he raised his arm by order of Indra kshitindra, in front of the lord, the king Jagadēkavira, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goat to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nalamba Rāju, saying—'By thee, what kings soever are there that will not fall as food to the black serpent my arrow?'

<sup>5</sup>The remaining three sides of this important inscription appear to have been defaced in order to inscribe No. 110.

Of whom in the war with king Rāṇa Siṅga he exclaimed—'So renowned, that though the milk ocean were the moat, the citadel the Trikūṭa mountain, the city Laṅka, the opposing king the enemy of the gods (Rāvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadēka-vīra.'

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—'To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may'st thou live to the end of the age, O victor over Rāṇa-raṅga Siṅga'.

By whom, the design of Chaladaṅka Gaṅga, wishing to seize by force of arms the wealth of Gaṅga's empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kōṇapas (or rākshasas).

## 110

(Date ? about A.D. 1180.—Size 1' 9" × 8".)

For the pillar of gifts in front of śrī Gommaṭa Jinapa, he had a yaksha made—the filled with Digambara virtues, an Indra in enjoyment, the Heggade Kanna.

## 111

(Date A.D. 1373.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrī-Mūla-saṅgha, a sun in unfolding the buds of the lotus the Dēsika-gaṇa, was . . . . . kirtti-dēva of Vanavāsi; whose disciple was the Jinapati Dēvēndra Viśālakirtti-dēva, whose disciple was the bhāṭṭāraka S'ubhakirtti-dēva, whose disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmma-bhūṣhaṇa-dēva, whose disciple was Amalakirtty-āchāryya, whose disciple was . . . . . the great remover of ignorance Samaya Malla-dēva, for whom, by the moon in raising the waters of the ocean the *tatvārtha*, Varddhamāna-svāmi, was made

The Śaka year 1295, the year Paridhāvi, the . . . . . of the bright fortnight of Vaiśākha, Wednesday.

## 112

(Date A.D. 1375.)

The monument of Hēmachandrakirtti-dēva, disciple of S'ā . . . kirtti-dēva. Fortune to it.

## 113

(Date ? A.D. 1177.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahā-maṇḍalāchāryya, . . . . . known for their sound instruction, in pure kēvala-jñāna having three eyes, of minds well versed in ananta-jñāna and darśana, . . . . . their minds acknowledging only One

Spirit, able in the 2 *naya*, free from the 3 forms of pride, having forsaken the 3 kinds of sin, averters of the 4 kinds of injury, possessed of the 4 kinds of . . . . . , removers of the 5 . . . . . , skilled in the essence of the 5 *âchâras*, discerners of the differences in the 6 schools of philosophy, performers of the 6 religious acts, devoted to the 7 *naya*, versed in the 8 *ângas*, having acquired the 8 kinds of *jñânâchâra*, being released from the 9 kinds of *brahmacharyā*, patient through the comfort of the 10 *dharma*s, practising the 11 *śrâvakâchâra* and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 *ângas* of the *śrûta*, distinguished for the 13 *âchâra* virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the *Koṇḍakundānvaya*, . . . . . of the *Dēśi-gaṇa*, *Pustaka-gachcha* and *Koṇḍakundānvaya*, the royal priest of the three worlds *Bhānuchandra-siddhānta-chakravartti*, *Sōmachandra-siddhānta-chakravartti*, *Chaturmukha-bhaṭṭâraka-dēva*, *Simhanandi-bhaṭṭâchârya*, *S'ânti-bhaṭṭârakâchârya*, the *bhaṭṭâraka-dēva* to . . . . . *kirtti-dore*, *Kanakachandra-Maladhâri-dēva*, *Nēmichandra-Maladhâri-dēva*, the . . . . . of all the four holy *gaṇas*, 50 *munindras* the *gaṇadhara*s of the *Kali* age, and their disciples, the nun *Gaurasrî*, the nun *Sōmasrî*, the nun . . . *śrî*, the nun *Dēvasrî*, the nun *Kanakasrî*, together with 28 bands of disciples—in the year *Hēbaṇandi*, on the 8th of the bright fortnight of *Phālguna*, celebrated a holy festival at the *tirtha* of *śrî Gommatā-Dēva*. Fortune.

## 114

(Date ? A.D. 1376.)

Be it well. *Padmanandi-dēva*, disciple of *Traividya-dēva* of the *śrî-Mûla-saṅgha*, *Dēśi-gaṇa*, *Pustaka-gachcha*, and *Koṇḍakundānvaya*,—in the year *Naḷa*, the first of the bright fortnight of *Chaitra*, Monday, became a royal swan among the lotuses the hearts of the fair ones of *svarga*. Fortune . . .

## 115

(Date ? about A.D. 1138.)

Be it well. The auspicious great minister, purifier of the blessed, . . . . . a hero in the field of battle, *Mariyāne* *daṇḍanâtha*'s younger brother, considered a sun in giving, *Bharatamayya* *daṇḍanâyaka*, had these images of *Bharata* and *Bâhubali Kēvali*, the *basadis*, and the side doors of that *tirtha* made for beauty ; had this *raṅgula happalige* (? painted hall or hall of assembly) and the flight of grand stairs laid out ; had the *raṅgama happalige* set up around *śrî Gommatā Dēva* : and besides that, wherever you look in this *Gaṅgavâḍi nâḍ*, the famous chief, having erected eighty virgin (? new) *basadis*, and repaired two hundred (that were in ruins), he obtained glory, the general *Bharata*.

## 116

(Date A.D. 1680.)

(Abstract) :—In the year 1602 of the *S'alivâhana* era, the year *Siddhârthi*, *Banadâmbike*, wife of *Nâgappayya*, younger brother of *Siddappayya*, son of *Venkappayya*, younger brother of *Honnappayya*, *dēśa-kulakarni* of the *Munigunda śīme*, came and obtained a view : accompanied by *S'ruta-sâgara Varni*.

At the same time *Bhishtappa*, cousin (*maiduna*) of *Nâgavva*, wife of *Dânappa Setti*, son of *Jadagappa Nâgavva* of *Mâḍigûr*, obtained a view.



172

117

(Date ? A.D. 1869.)

In the year Saumya, on the 7th of the dark fortnight of the beautiful Āśvayuja.—Sōmanāthapura was reckoned an immemorial village in Kōṅga nāḍ. In that village....

118

(Date A.D. 1648.—Size 2' 10" × 1' 8".)

(In Nāgarī characters and the ? Hindi language.)

Principally names of certain persons who united (apparently) to make a donation to the Chauvīsa Tirthāṅkara basti.

119

(Date A.D. 1062.)

(In Nāgarī characters.)

In Samvat 1119, the year ..... the bright fortnight of Vaiśākha, .. . . . praised in the Kāṣṭha-saṅgha .....

120

(Date ? A.D. 1214.)

..... Singhara Nāyaka, son of Vira Vira-Pallava Rāya of Arakege, .....

121

(Date ? A.D. 1739.)

In the year Siddhārthi, on the 2nd of the bright fortnight of Kārttika, Raṅgaiya, son of Giri-gauḍa of Hirisāre, presented the Brahma Dēva maṇṭapa.

122

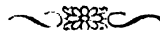
(Date ? about A.D. 1180.—Size 14' 9" × 4'.)

(Abstract):—Nāga Dēva Heggade, son of Bamma Dēva Heggade, disciplo of Nāyakirtti siddhānta chakravartti of the Koṇḍakundānwaya, having constructed a tank called Nāgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nāga Dēva Heggade, who presented them to provide for the eight kinds of worship of śrī Gommaṭa Dēva.

123

(Date ? about A.D. 1820.—Size 7' 8" × 5' 1".)

Records that Channappa, son of Dēviramma the wife of Puttasāmi Setṭi, had the maṇṭapa and the Ādi-tirtha pond made.<sup>6</sup>



## INSCRIPTIONS IN THE TOWN.

124

(Date A.D. 1182.—Size 7' 8" × 3' 10".)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

<sup>6</sup> The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinendra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoysala* family.<sup>7</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the *pārijāta*, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king *Vinayāditya*, displaying the meaning of his name, distinguished for his pure fame.

That *Vinayāditya*'s wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Keleyabarasi* by name.

To that pair was born a son, as to *S'achi* and *Indra* was formerly born *Jayanta*, of a mind removed from sorrow, the king *Ereyaṅga*.

He to the *Chālukya* king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, *Ereyaṅga*, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Ēchala Dēvi*, are there any like her in devotion?

To those two, thus celebrated, were sons famous throughout the world by the names *Ballāḍa*, king *Vishṇu* and *Udayāditya*.

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the *Yādava* lotus, the king *Vishṇu*.

*Kōjātūr*, *Talavanapura* and *Rāyārāyapura*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of *Vishṇu*'s glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even *Brahma*.

As the goddess *Lakshmi* to the glorious *Vishṇu* whose crest is the king of kites, so did *Lakshmi Dēvi*, with a face like the moon, shine as the chief wife to *Vishṇu*.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him *Atanu* (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasimha*.

Of his army what word (*i. e.* need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say?—the deluge which comes bursting its bounds in the destruction of the world, *Yama*, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of *S'iva*,—this *Narasimha*.

The fair one, his other half—

Soft of foot, *Ēchala Dēvi*, with beautiful teeth, giver of supreme happiness to king *Narasimha*, being well fitted for the rank of crowned great queen, shone in the world.

<sup>7</sup> All the epithets may be interpreted in two ways—one referring to the ocean, the other to the *Hoysala* family.

As of old from their sport the flower-arrowed (god of love) was born to Vishṇu and to the beautiful Lakṣmī his wife, so to king Narasiṃha and his wife Ēchala Dēvi was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballāḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them)—uprose *Vira Ballāḷa Dēva*.

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fight, Gaṇḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>8</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, *Vira Ballāḷa Dēva*.

When with haste in the pride of his arm *Oḍeyarasa* stood ready to fight, king *Ballāḷa* marched forth, and surrounding and besieging him in Uchchaṅgi, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pāṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa* (or, the king *Sanda Oḍeyar*), his treasury and women, his troops of horses, he seized them all—the king *Ballāḷa*.

Be it well. Entitled to the five great drums, mahā-maṇḍalēsvara, lord of the good city of Dvārāvātī, a submarine fire to the ocean Tulava, a forest fire to rival heirs, an elephant to the lotus the Pāṇḍya family, gaṇḍa bhērūṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp, fierce in battle, a Kāma of the Kali age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava family, a head-jewel on the crowns of kings, eager in fight, champion over the Malapas, Sanivāra-siddi, Gīri-durga-Malla—while distinguished with these and other titles, the auspicious Tribhuvana-Malla, capturer of Talakāḍu, Koṅgu, Naṅgali, Nōḷambavāḍi, Banavāse, and Hanuṅgal, the mighty-armed *Vira Gaṅga*, the valiant Hoysala *Vira-Ballāḷa-Dēva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(Abstract):—His god Hara, his king *Vira Ballāḷa Dēva*, his father *S'ambhu Dēva*, his mother *Akkavve*—was the lord *Chandra-mauji*. He was a Brahman learned in all sciences and became minister to *Vira Ballāḷa*.

His wife was *Āchīyakka*, a true Gaṅgā dēvi (the celestial Ganges), whose descent was as follows:—In Māsavāḍi nāḷ there was a perfect *S'rāvaka* (? a Jaina), the lord *S'iveya Nāyaka*; his wife was *Chandavve*. They had a son *Vija Bamma Dēva* heggade; his brother was *Vāveya Nāyaka*; whose sister was *Kālavve*. Her sister, wife of *Hemmāḷi Dēva*, king of Māsavāḍi, was *Achala Dēvi*. Her brother was *Sōvana Nāyaka*, whose wife was *Bāchavve*. They had a son, the dēsiya daṇḍanāyaka *Bammeya Nāyaka*, whose wife was *Dōbavve*, daughter of *Malli Setti* and *Mābhavve Settikavve*. *Bammeya Nāyaka*'s younger brother was *Māra*, whose younger sister was *Achala Dēvi*, whose younger sister was *Chandavve*, whose younger brother was *Kāma*.

As to *S'iri* and *Vishṇu* was born *Kusumāstra*, and to *S'ambhu* and *Pārvati* was born *Shadavadana* (*Shanmukha*), so to the lord *Chandranauji* and *Āchīyakka* was born *Sōma*.

Her god *Jina*, her guru *Nayakirtti*, her husband *Chandra-mauji*, who surpassed *Āchāla Dēvi* in this world in fame?

<sup>8</sup> All the expressions are plays on the names.

In the Belgūḷa tīrtha did she cause to be made a beautiful dwelling for the Jinapati śrī Pārśva Dēva,—Āchala Dēvi, firm in devotion to the lotus feet of Bālachandra muni, the chief disciple of the celebrated Nayakīrtti yōgīndra.

That guru's family was of the śrī-Mūla-saṅgha, the Dēśi-gaṇa, the Pustuka-gachcha, and Konda-kundānvaya. He was the son of Chandra-siddhānta-dēva. His disciples were Bhānukīrtti munīpa, Prabhāchandra Dēva, Māghanandi muni, Padmanandi vratīṣa, and Nēmichandra muni. Praise of Bālachandra munīpa.

As Gauri by performing penance won Chandramauḷi (Śiva), so in former births did Āchale, by which she won (the lord) Chandramauḷi.

In the Ś'aka year 1104, the year Plava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauḷi, begging it for the Pārśva Dēva temple which his wife Āchala Dēvi had made in the Belgūḷa tīrtha, the generous king Vira Ballāḷa made a gift of *Bamucyanahalli*, for as long as earth and ocean endure.

And the gift which that king had made, Āchale, worshipping the feet of Bālachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bāmagatṭa* in the Bekka velkere, having purchased it from Bācha, younger brother of the accountant Kēśiyappa : its boundaries (here follow the details).

And all the Dēśigas, Nāḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷḷa, for a load of arca-nut 1 quarter baḷḷa, for a load of pepper (or chillies) 1 hāga, for a load of turmeric 1 hāga, for a bundle of cotton 1 hāga, for a bundle of women's cloths 1 hāga viṣa, for a load of betel leaves 600.

(Imprecatory verses.)

Great good fortune.

## 125

(Date A.D. 1446.—Size 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśākha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dēva Rāt*, obtained death—alas, the unparalleled—on the 14th. How, O Yama, can fate be averted.

## 126

(Date A.D. 1404.—Size 1' 6" × 4".)

In the year Tāraṇa, on the 10th of the dark fortnight of Bhādrapada, Monday, *Harihara Rāya* went to svarga.

## 127

(Date A.D. 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

(Date A.D. 1266.—Size 2' 7" × 1' 11").

(Abstract) :—Praise of *Nayakirtti vrati rāja*. His disciples were *Bhānukirtti siddhanta dēva*, *Bālachandra dēva*, *Prabhāchandra dēva*, *Māghanandi bhāṭṭāraka dēva*, *Padmanandi dēva*, *Nēmi-chandra paṇḍita dēva*, and his disciple *Nayakirtti dēva*.

Praise of the merchant citizens of *Belguḷa tīrtha*.

(Translation) :—The śāsana which *Nayakirtti dēva* wrote for all the *Nagartas* of *Gommaṭa-pura*, in the presence of the senior treasurer *Rāma Dēva Nāyaka*, minister of *Sômēśvara Dēva*, the son of the mighty emperor *Vira Ballāḷa Dēva* :—

For (? each) house in *Gommaṭa-pura*, beginning with the year *Akshaya*, to continue as long as sun, moon and stars, the monied will pay 8 *haṇa* on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the *āchāri* of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this *tīrtha*, becoming leaders, give bad advice to the *āchāri* and, thinking together, make ? foul play and put it into the mind of the *āchāri* to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the *Nagartas* disregard it, the *Nagartas* themselves are the destroyers of this charity : moreover the *āchāri* and wicked people are not its destroyers.

If one or two headmen, without the consent of the *Nagartas*, enter into the house of the *āchāri* or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brahmins on the banks of the *Ganges*.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Date A.D. 1283.—Size 1' 11" × 1' 2").

(Abstract) :—Praise of the *Jina śāsana*. Praise of *Māghanandi*. Praise of the *Hoysaḷa* family.

In the *Saka* year 1205, the year *Chitrabhānu*, the 10th of the bright fortnight of *S'rāvāṇa*, on Thursday, *Bālachandra dēva*, disciple of *Nēmi-chandra paṇḍita dēva*, *rāja guru* and head of the *Īṅg-ṛēśvara Dēśi-gaṇa* of the *Śrī-Mūla-saṅgha*, and all the merchant citizens, heads of the *Balātkāra gaṇa* and adherents of *Māghanandi siddhānti cakravartti*, *rāja guru* to the *Hoysaḷa* king, made a grant of land at *Rāchēnahallī* to provide for the offerings to the god *Ādi* of the *Nagara Jinālaya*.

(Date A.D. 1196.—Size 3' 9" × 1' 7").

May the honourable supreme profound *syūḷ-vāḷa*, a fruit-bearing token, the doctrine of the lord of the three worlds, the *Jina* doctrine, prevail.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaḥa* family.<sup>9</sup>

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pārijāta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

Vinayāditya's son was Ereyāṅga; and his son the famous Viṣṇu; whose offspring was this Narasiṃha. His son—

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḥa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes<sup>10</sup>—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballāḷa Dēva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Odegarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballāḷa.

Be it well. Entitled to the five great drums, mahā maṇḍalēśvara, lord of the good city of Dvārāvati, a submarine fire to the ocean the Tuḷava army, a wild fire to his heirs, an elephant to the lotus the Pāṇḍya race, gaṇḍa-bhēruṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), terrible in war, a Kāma of the Kali age, satisfier of the desires of all the eulogists, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Saṇivāra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Talakāḍa, Koṅgu, Naṅgali, Noḷambavāḍi, Banavase and Hānuṅgal, the mighty armed Vira Gaṅga, the valiant emperor *Hoysaḥa Vira Ballāḷa Dēva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :-

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭēśvara lord Jina, and shining with the residences of Kamaṭha Pārśva Dēva and various Jinas, was the auspicious Beḷuḡuḷa tirtha : whose mahā maṇḍalāchārya was Nayakirtti vrati-rāja (his praises).

Nayakirtti vrati-rāja's disciples were Dāmanandi-traividya-dēva, Bhānukirtti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, Mantravādi-bhaṭṭāraka-dēva and Nēmichandra-paṇḍita-dēva.

An adherent of the mahā maṇḍalāchārya Nayakirtti chakravartti, the ornament of the Śrī-Mūla-saṅgha, Dēśi-gaṇa, Pustaka-gacheha and Koṇḍakundānvaya, was—

(Abstract) : —*Nāga Dēva*, son of the minister Pamma Dēva. His wife was Chandavve, daughter of the paṭṭaṇa-sāmi Guṇa Malli Seṭṭi and Māvavve. To Nāga Dēva and Chandavve was born a son the paṭṭaṇa-sāmi Malli Dēva.

To the lord Pamma Dēva and Jōgavve was born the paṭṭaṇa-sāmi Malli Dēva : to whom and to Kāmala Dēvi was born . . . . . Nāga Dēva, the lord of Chandale.

<sup>9</sup> See note p. 173.

| <sup>10</sup> See note p. 174.

By *Nāga*, the Vira-Ballāla-paṭṭana-sāmi, were built the dancing hall and terrace of Pārśva Dēva. In memory of the departure of Nayakīrtti cakravartti he had made a residence and a tomb : and in front of the basadi of Kamaṭha Pārśva Dēva a stone pillar and a dancing hall. And thereafter he had made the Nagara Jinālaya.

Praise of the merchant citizens of Beluḡa tirtha, who made donations to that Jinālaya.

In the S'aka year 1118, the year Rākshasa, the 1st of the bright fortnight of Bhādrapada, Thursday, the modalēri garden in the voḷagere to left of the Nagara Jinālaya ; 6 salage of paddy field ; below the pond before Uḍuka's house 10 koḷaga of dry land ; to the south of Kēti Setṭi's street north of the Nagara-Jinālaya, two houses ; and in the row of shops . . . for two oil mills and a house, 5 haṇa ; for a wholesale store in the town, 3 haṇa.

## 131 a

(Date A.D. 1280.—Size 2' × 1')

Be it well. In the S'aka year 1203, the year Pramādi, on the 10th of the bright fortnight of Mārgasīra, Thursday, the officiating priests of the Nakhara-Jinālaya made with all the citizens of the Beluḡa tirtha an agreement as follows :—The wet and dry lands of the temple gifts to the god Ādi Dēva of the Nakhara-Jinālaya will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) S'ri Gommaṭanātha.

And Sōvaṇṇa of Huligere, for the daily anointing of the god Ādi Dēva of the Nagara-Jinālaya of the Beluḡa tirtha, made a permanent gift of five gadyāṇa : this money is for 1½ baḷla of milk.

## 131 b

(Date A.D. 1288.—Size 8" × 1')

In the year Sarvadhāri, on the 5th of the bright fortnight of the second Bhādrapada, Thursday, all the jewel-citizens of Jinanāthapura at the Beluḡa tirtha made an agreement among themselves as follows :—For the repairs of the temple of Ādi Dēva of the Nagara-Jinālaya, and for other temple purposes, all the citizens of those two cities granted, for Ādi Dēva, with pouring of water, to continue as long as sun, moon and stars, at the rate of one gadyāṇa for every hundred gadyāṇa of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) S'ri Gommaṭa.

## 132

(Date about A.D. 1390.—Size 1' 5" × 1' 7")

Be it well. To the chaityālaya named Bhuvana-chūḷāmani, which the disciple of Abhinava Chārukirrtti paṇḍitāchāri, of the śrī-Mūla-saṅgha, Dēsi-gaṇa, Pustaka-gachcha and Koṇḍakundānvaya ; adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, *Mūḡiyi* of Beluḡa made—prosperity, happiness, fortune.

(Date ? about A.D. 1390.—Size 1' 6" × 1' 6".)

The lay-disciples of Paṇḍita-dēva,—Nāga gōṇḍa, the son of Nāga Channa gōṇḍa of Beḷuḡa, and Kala gōṇḍa of Muttuga Honnēnabaḷḷi, with other gaudas, presented to the basti which Maṅgiyi had made, the wet and dry cultivation fields of the Doḷḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vāraṇāsi.

Great good fortune.

(Date ? A.D. 1532.)

Praise of the Jina śāsana and of Gommatāśa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gommatāśa*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gommatānātha, built a small basti on the lower hill ; repaired three bastis at the north gate, (and) the Maṅgiyi basti ; repaired the Hagalaya<sup>1</sup> basti ; made gifts for supplying food in one . . . . .

(Date ? A.D. 1539.)

In the year Vikāri, the 1st of the bright fortnight of Śrāvana, Śrīmatī Avveḡa<sup>1</sup> of Gerasoppe, with the whole multitude of her company . . .

(Date A.D. 1368.—Size 3' 4" × 2' 2".)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrī Raṅga Rāja (or the king of Śrīraṅga<sup>3</sup>), donor of a path to the jewelled temple of the world of holy Vishṇu,—*Rāmānuja* triumphs, the king of royal yatis.

In the Śaka year 1290, the year Kilaka, the 1st of the bright fortnight of Bhādrapada, Thursday, at the time when,—Be it well. The auspicious mahā maṇḍalēśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vira Bukka Rāja* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*<sup>4</sup> (or faithful), the blessed

<sup>1</sup>A village to the south of Śrāvana Beḷuḡa.

<sup>2</sup>This inscription is commonly known as Rāmānujāchāri's śāsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Bēḷiḡa, in front of the Image." If this was correct, the stone must have been since removed to its present position, which is in the town and not on the hill.

<sup>3</sup>Srirangam near Trichinopoly. The thing here referred to is the idol śrī Raṅganātha in the great temple there.

<sup>4</sup>From the tenor of the inscription this should mean the Vaiṣṇavas, and it has always been understood that it was their hostility to the Jains which was on this occasion put a stop to. But a Śrī Vaiṣṇava paṇḍit points out to me that the term *bhaktas* is never commonly applied to Vaiṣṇavas, but means Śivbhaktas, which is a well-known term, in general use. In the view of the case, therefore, the object of the arrangement now made was to place the Jains under the protection of the Śrī Vaiṣṇavas against the attacks of the Śivbhaktas. This is certainly plausible, but seems to be a forced interpretation ; and such an arrangement would be more likely to excite a breach of the peace than prevent it.



people (i. e. the Jains) of all the districts included within Āṇegondī<sup>5</sup>, Hosapattana, Penagondē<sup>6</sup> and Kallehadapattana, having made petition to that Bukka Rāya of the injustice done by the *bhaktas*, the Mahārāya, under the hand<sup>7</sup> of the Śrī Vaishnavas of the eighteen districts<sup>8</sup>, especially of Kōvil Tirumale, Perumāl-Kōvil and Tirunārāyanapuram<sup>9</sup>, including all the *āchāris*, all the *saṁayas*<sup>10</sup>, all the respectable men, those living on alms<sup>1</sup>, the (temple) servants of the holy trident-mark<sup>2</sup>, of the holy feet<sup>3</sup>, and the drawers of water, the four (thrones)<sup>4</sup> and the eight *tātas*<sup>5</sup>, the instructors of the true faith<sup>6</sup>, the Tirukula and Jāmbavakula<sup>7</sup>,—declaring that between the Vaishnava *darsana*<sup>8</sup> and this Jaina *darsana* there was no difference whatever, the king, taking the hand of the Jains and placing it in the hand of the Vaishnavas, (decreed as follows):—

In this Jaina *darsana*, according to former custom, the five big drums<sup>9</sup> and the *kaleśa* (or vase) will (continue to) be used. If to the Jaina *darsana* any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaishnavas had arisen.

<sup>5</sup> Āṇegondī on the Tuṅgabhadra, on the opposite side of the river to the former city of Vijayanagar.

<sup>6</sup> Penagondē, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

<sup>7</sup> *kaṇṇaṭṭu*; from this it would appear that a written agreement was taken from them.

<sup>8</sup> A term used in other inscriptions with reference to the Śrī Vaishnavas.

<sup>9</sup> Kōvil is Srirāṅga or Srirangam; Tirumale is Tripati in Kalapa district; Perumāl-Kōvil is Kāṇḍi or Conjeveneri; Tirunārāyanapuram is Mēlukōṭe in Mysore, to the north of Srirangapatam.

<sup>10</sup> The *saṁaya* were *dāsaris* or Vaishnava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Rājas the office was farmed out in all the large towns, and credited in the public accounts as *saṁayāchāra*. An important part of the profits arose either from the sale of women accused of incontinency, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as *Sarkār* wives. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmins and Kōṭis females were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijārdār* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the *ijārdār*, unless some redressive step was taken to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commisars was necessary to enforce the abolition of this detestable traffic."

<sup>1</sup> *mūṣṭhikaru*,—taken as meaning those who subsist on *mūṣṭi*, i. e. handful of grain given as alms.

<sup>2</sup> The *nāma* or *trident-mark*, the symbol of the Vaishnavas.

<sup>3</sup> *Tiru* is for *tiruvā*.

<sup>4</sup> The word following *nāl* or *four* is not very clear, but it seems to refer to the occupants of four thrones, or *saṁsthānādīpatīs* appointed by Rāmānujāchāri, namely, Tirumal, Kāṇḍi, Bhadrachār and Nallān-chakravartī.

<sup>5</sup> *Tāta*, literally grandfather. Certain Vaishnava teachers of the priestly order are called *tātdchāri*, and are representatives of eight

principal ones, appointed by Rāmānujāchāri, who were called the *astā-dig-gaṇi*.

<sup>6</sup> This term is not clear, and one copy makes it *śaṁanta-jōvā-kalu* (?). It probably refers to an inferior class of religious teachers under the *tātdchāri*.

<sup>7</sup> The Tirukula and Jāmbavakula are two tribes of Holeyas or outcasts, still so called. They are credited with having assisted Rāmānujāchāri in recovering the image of Kṛishṇa, called *Shelva-pulle Rāya*, at Mēlukōṭe, from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchanan's account of the image and of its rescue:—"Although the image represents *Kṛishṇa*, it is commonly called *Chillipulla Kōya*, or the darling prince; for *Chillapulla* is a term of endearment which mothers give to their infants, somewhat like our word *darling*. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Rāmānuja's going to Mēlukōṭe, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turk* king of *Pelki* who had carried away the idol. The *Brahman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for *Kṛishṇa* is addicted to such kinds of adventures. This had continued for some time when Rāmānuja arrived, and called on the image, repeating at the same time some powerful *mantras*; on which the idol immediately placed itself on the *Brahman's* knee. Having clasped it in his arms, he called it his *Chillapulla* and they were both instantaneously conveyed to Mēlukōṭe. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immortal substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turk*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

<sup>8</sup> From what follows it is evident that *darsana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

<sup>9</sup> The *pañcā mālā s'abla* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the S'ri Vaishnavas will set up the decree in all the *bastis* throughout the kingdom. As long as sun and moon endure, the Vaishnava *samaya* will continue to protect the Jaina darsana. The Vaishnavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tatas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *finam* a year (to provide) for the personal protection of the god<sup>10</sup> at the tirtha of Belugula—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god ; and with the remainder of the gold will cleanse and purify the ruined Jinālayas : and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whose transgresses is a traitor to the king, a traitor to the assembly (*saṅgha*) and to the congregation (*samudāya*).<sup>1</sup> Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

*Subsequent addition at the top.*

... dvi Setti of Kalleha and Busuvi Setti having made application to Bukka Rāya, the *tatas* of Tirumale came and had the . . . . . repaired. And both parties uniting bestowed on Busuvi Setti the title of Sīṅgha-nāyaka.

### 137 a

(Date about A.D. 1160.—Size 4' 10" × 3' 1")

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of S'iva—this Narasiṃha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge ; to the lamp hostile kings, a blinding dust-storm ; to the serpents hostile kings, a kite ; to the groups of lotuses hostile kings, an elephant ; to the mountains hostile kings, a discus weapon ; to the elephants hostile kings, a lion—was Nṛsiṃha.

Be it well. Entitled to the five great drums, mahā maṇḍalāśvara, lord of the chief city Dvārāvātī, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pāṇḍya family, gaṇḍa-bhēruṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), fierce in war, a Kāma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakāḷu, Koṅgu, Naṅgali, Nalambavādi, Banavāso and Hānuṅgal, the mighty-armed Vira Gaṅga the valiant *Hoysala Nārasiṃha Dēva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Vishṇu :—

(Abstract) :—*Hulla* chamūpa was mantri to king Nārasiṃha. His father was Yaksha Rāja of the Vāchi-vamśa ; his mother . . . . . ; his god Aruhan ; his lord, the jewel of Yadu kings, Nārasiṃha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Rāya, the minister of king Rāḥa-Malla ; after him, Gaṅga, the minister

<sup>10</sup> That is, the colossal image of Gommatas'vara.

<sup>1</sup> As *saṅgha* refers to the Jainas, *samudāya*, which has the same meaning, probably refers to the Vaiṣṇavas.

of king Viṣṇu ; and after him, Hulla, the minister of king Nṛsiṃha Dēva. His guru was the jagad-guru Kukkuṭāsana Maladhāri dēva.

The great Jina temple at Bōṅkāpura, built by ? the Uppattayta<sup>2</sup>, which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinālaya erected by Kalivita<sup>3</sup>, so called because formerly he was given to robbery (*kalitana*) and adultery (*vi(ā)va*), which was completely ruined, he rebuilt, raising it as high as Kailāsa.

And in the great tirtha of Kopana he made permanent grants of land and money for the saṅgha of 24 Jina munis.

And in that celebrated original tirtha Kellaṅgere<sup>4</sup>, formerly erected by the Gaṅgas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalāśa, so as to stand to the end of time. And in Kellaṅgere he (also) made five large bastis and five beautiful ponds.

Hulla chamūpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tirthakaras in this chief tirtha of Belguḷa. And he built a large Jina temple, which, like Gommaṭa, was an ornament to Gommaṭapura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tirthakaras.

Praises of Nayakirtti siddhānta dēva, disciple of Guṇachandra siddhānta dēva, ornament of the śrī-Mūla-saṅgha, Pustuka-gachcha, and Koṇḍakundānvaya.

On his coming from a tour of victory in all quarters, king Narasiṃha seeing him, presented with great joy for the Jinas Gommaṭa and Pārśvanātha, and for this abode of the 24 images, the village of Savanēra, to continue without fear to the end of the world.

And appointed the mahā maṇḍalācārya Nayakirtti siddhānta chakravartti as the āchāri thereof.

King Nārasimha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍādhipa had erected, on his begging for it, presented the village of Savanēra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the āchāri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of pishis. (Imprecatory verse.)

May Supārśva Dēva bless the minister Hulla Rāja and his wife Padmāvatī with health, long life, glory and prosperity. (Praises of Padmalā Dēvi. Praises of Bhānukirtti vratindra.)

The sēnāpati Hullaṭṭi made over the village of Savanēra, with pouring of water, to Bhānukirtti yatipati, son of Niyakirtti munisvara.

137b

(Date A.D. 1278.—Size 2' × 10')

Be it well. In the year 1200 of the victorious Śālivāhana Śaka, the year Bahudhānyā, the 1st of the bright fortnight of Chāitra, Friday, for the daily anointing of śrī-Vallabha-dēva, the god of

<sup>2</sup> *Uppatta*, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Pankāpur called the Aravatta-kambhaka basti or sixty column temple (see *Dattwar Gazetteer*, p. 833.)

<sup>3</sup> The mahā-sāmant Keli-Vittī, of the Chalikēta family, had the government of the Banavāḍi province, as a feudatory under the Rayṭa king Kannara, in 945 A.D. (Inscription at Kyāsanūr in Dharwar. See *Fleet's Kan. Dyn.* 37.)

<sup>4</sup> Apparently near Kollāpura, see No. 40.

Bhaṇḍāri Ayya's basadi, as a permanent endowment, Munichandra dēva, disciple of the mahā maṇḍalā-chārya Udayachandra dēva, presented  $\frac{1}{2}$  a gadyāṇa and  $2\frac{1}{2}$  fanams for 2 measures of milk : Padumanandi dēva, disciple of Chandraprabha dēva, gave 7 pa 1 da : Padumaṇṇa, son of Sātappa, younger brother of the mahā maṇḍalāchārya Nēmichandra dēva, gave 2 ga 2 pa : Pārisa Dēva, younger brother of Bomme Setṭi, 1 ga  $2\frac{1}{2}$  pa : Mādaiya, sēnabōva of Jamnava, 1 ga  $2\frac{1}{2}$  pa : his younger brother Pārisa dēvaiya, 1 ga  $2\frac{1}{2}$  pa : Chikkappa, son of Padumaṇṇa, 1 ga 1 pa : Nemmadiyakka, (daughter) of Bhāratiyakka 8 pa for an offering.

## 137c

(Date A.D. 1296.—Size 2' 6" × 10".)

The assembly of the śrī-Mūla-saṅgha, who were mahā-maṇḍalāchāryas and rāja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Āshāḍha, saying "Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommatī dēva, Kamaṭha Pārśva dēva, śrī-Vallabha dēva of Bhaṇḍāraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷuguḷa tīrtha, the farmers and subjects of Kabbāhu-nātha . . . . . ordained that the five gadyāṇa which Sambhu-dēva had unlawfully disposed of to śrī Vallabha-dēva's Hāduvarahalli, should be expended on the festivals of those gods and Vallabha-dēva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dēva.

## 138

(Date A.D. 1160.—Size 5' 10" × 2' 9".)

(Abstract) :—Praise of the Jina śāsana.

Be it well to the Hoysaḷa family, sprung from Yadu. In it was born *Vinayāditya* : whose wife was Keliya Dēvi, formed by Brahma of all the beautiful things in the three worlds. Their son was *Eṇeyāṅga* : his praises.

Who is able to describe the sports of the valour of the arm of king Eṇeyāṅga : in a moment he burnt Dhārā, the city of the ruler of Mālava ; he speedily struck fear into the camp (or city) of Chōḷa, who was scratching his arm in anxiety for war<sup>5</sup> ; he laid waste Chakraḡoṭṭa, and broke the king of Kālīṅga.

His wife was Ēchala ; her praises. She bore to the king (a son) *Vishṇu* ; his praise.

Koyatār<sup>6</sup> was cut in pieces, Koṅga Rāyarāyapura<sup>7</sup> was burnt, the door of the Ghāṭs was closed, the city of Kañchi was made to tremble—by that king Vishṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virāṭa<sup>8</sup>, he made Vanavāsi a true forest abode (*vanavāsa*)—the king Vishṇu—and shook the great Vallūr.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahāriṇī<sup>9</sup>, and made his sword blunt with the blood of kings slain by him—king Vishṇu.

Moreover—To king Narasiṃha-varma<sup>10</sup> like an axe to a tree or Paraśu-Rāma to Sahasrabhuja, this wonderful king Vishṇu became the destroyer a hundred times of the Kshatriyas.

<sup>5</sup> A sign of impotence to engage in contest on the part of Jeṭṭis or "wrestlers."

<sup>6</sup> Coimbatore, south of the Nilgiris.

<sup>7</sup> Taṇḍi Māṇḡi on the Kāvēri, opposite to Talakād.

<sup>8</sup> Hāṅgal, 50 miles south of Dhārwarāḡ.

<sup>9</sup> The Malpāra, a tributary of the Kṛishṇa, flowing through the Kāṇḡḡi district.

<sup>10</sup> A Chōḷa feudatory, see No. 90.

Rāhu to (eclipse) the sun the great bravery of Adiyama<sup>1</sup> ; a discus-weapon in smiting through the great mountain Veṅgiri ; the wealth of Talavana-pura<sup>2</sup> he also seized, along with the victory over his enemy— that Viṣṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dēva, the king of Mālava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death : and then with his sword he subdued the earth from the east to the west as far as the Kṛishṇa-vēṇī—Viṣṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgōla ; an axe in cutting down the group of trees the Kādamba kings ; so great fame did he gain by his actions and valour that this king Viṣṇu's qualities cannot be compassed by words.

His wife was Lakshmi Dēvi : and to them was born Narasimha.

Barbaram, quit your pride ; Chōla, make up your money into heaps ; Chēra, seek for safety ; Gauḍa, represent your case from a distance :—thus do the heralds at the court of the great king Narasimha continually proclaim, with shouts louder than thunder.

Further praises of Narasimha, who had the second name of Bhujabala Vira Gaṅga, the valiant Hoysala, who protects the four orders as the sea preserves its bounds. His wife was Ēchala Dēvi.

By his (Narasimha's) own treasurer (*bhūṇḍārī*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems ; having done obeisance at the two feet of the southern Kukkuṭēśvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvādhikāri, who in management of affairs was superior to Yōgandha Rāya, in knowledge of politics superior to Brihaspati ; by the son of Lōkambikā, the son of Jakki Rāya, their eldest— a tree of plenty for the nourishment of the world :—

By the worshipper of the feet of Maladhāri svāmi, a sun in the sky of the Vāji-vanṣa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c. :—

By *Huḷḷapa*, the jewelled crown of ministers, was erected an abode for the twenty-four Jinēndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chūḍāmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chūḍāmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinēndra therein, of Pārśva-svāmi, of his lord Kukkuṭēśa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document :—

The Śaka year 1081 having passed, in the year Prunādi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north ; placing it under the Mūla-saṅgha, Dēsi-gaṇa and Pustaka-gachcha :—

Narasimha, as a Himādri, caused to flow from the deep cavern of his uplifted kalāṣa (otherwise peak) a Ganges stream, which meandering over the hand of Huḷḷa, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave Śṛavanēra. Its boundaries.

Imprecatory verses.

Further praises of Huḷḷapa.

<sup>1</sup> The Chōla governor of Talakāṭ, see No. 90.

<sup>2</sup> Talakāṭ, the capital of the Gaṅgas, on the Kāvēri, in the south of Mysore.

(Date A.D. 1119.—Size 4' 2" × 1' 3".)

(Abstract) :—Praise of the Jina śāsana.

In the spreading doctrine of Varddhamaṇa<sup>1</sup> arose *Koṇḍakumāra*, who moved about four inches (above the ground).<sup>3</sup> In his line was born, in the famous Dēsika-gaṇa, the able *Dēvendra-sādhānta-dēva*, revered by Dēvēndra. In his race, in the Pustaka-gaṇa and Dēsi-gaṇa, was *Divākara-nandi* : his praises. His disciple was *Maḥadhāri-dēva* ; whose disciple was *Sabbachandra-dēva*.

Divākara-Nandi, the guru to these, bestowed *dīkṣhe* upon śrīmati *Ganti* : her praises.

In the Saka year 1041, the year Viḷambi, the 5th of the bright fortnight of Phālguna, on Wednesday, śrīmati *Ganti*, expired with the vows of a sannyāsi and attained to the world of gods.

And Māṅkabbe *Ganti* had erected a tomb for her guru. Praises of Divākara-nandi.

(Date A.D. 1634.)

Be it well. In the year 1556 of the Sālivāhana śaka, the year Bhāva, 13th of the bright fortnight of Āshāḍḥa, Saturday, at the Brahma yōga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalāśa, imperial lord of the six dharmmas,—the lord of the city of Mahisār, *Chāma Rāja Voḍeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of Guṇmāṭa-nātha svāmi of Beḷuḡaḷa of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

Chāma Rāja Voḍeyar Ayya, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said “The loans which you have made to the priests we will pay and discharge.”

On which the merchant-householders spoke the following words—“The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water.”

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of Guṇmāṭa-nātha svāmi, the god and the guru being witnesses, saying “as long as sun and moon endure do ye perform the worship of the god and be in peace”—was this dharma-śāsana given as a release (from the debt).

In future whoso of the priests of Beḷuḡaḷa shall mortgage the endowments, or whoso shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmins in Vāraṇāśi.

Such was the dharma-śāsana which was written and given. Great prosperity. Fortune.

<sup>3</sup>That is, he left this space between himself and the earth, see No. 105.

(Date A.D. 1830.)

(Abstract) :— The illustrious *Kṛishṇa Rāja*, son of *Chāma Rāja*, seated on the throne of *Mahisūr* the glory of the *Karnāṭaka* country,—2493 years after the Jina named *śrī Varddhamaṇa* went to final beatitude, in the year 1888 of *Vikramāṅka*, the year 1752 of the *S'ālivāhana* era, the year *Vikṛiti*, the month *S'rāvana*, the 5th of the dark fortnight, Monday,—for the worship of *Gommaṭēśa* and the other Jina temples of the hill equal to the *Vindhya* mountain in the southern *Kāśī* named *Belguḷa* ; and for the temple of *Pārsvēśa* on *Hēmādrī*, with the 32 temples ; for the *Jinēndra-pāñcha-kalyāṇa* and car festival ; for the maṭha of *śrī Chārūkīrtti yōgindra* ; for the gifts of food, shelter, medicine and learning :—gave the chief village of *Belguḷa*, adorned with the *Vindhya* and *Chandra* mountains, with a tank which was a mirror to the Earth goddess, and with *Jinālayas* and *gōpuras* ; *Hosahaḷli* to the north-east ; *Uttanahaḷli* to the west ; and *Kabbāḷu*, a village of cowherds. These four villages, which formerly *Pārṇāśrīyya*<sup>4</sup> had given when the king was a minor, *śrī Kṛishṇa Bhūpāla* bestowed on *Chārūkīrtti Paṇḍita*, occupant of the throne of the *Dilli*, *Hēmādrī*, *Sudhā*, *Saṅgita*, *Svêtapura*, *Kshēmavēṇu*<sup>5</sup> and *Belguḷa* samsthānas.

(Date A.D. 1643.—Size 4' 9" × 3' 9".)

In the *S'aka* year 1565, śrīmat *Chārūkīrtti-paṇḍita-yati*, in the year *Sōbhānu*, in the month *Pushya*, on the 14th of the dark fortnight, that great one, at midday, under the constellation *Mūla* and ?*karana*, on Friday, in the *Dhṛiva yōga*, went to the city of *svarga*,—the learned *traividya chakrēśvara*.

(Date about A.D. 1130.—Size 4' 6" × 3')

Be it well. While the capturer of *Talakāḍu*, the mighty *Vira-Gaṅga Poysaḷa Dēva* and the *Iṛiya-Daṇḍanāyaka*'s kingdom was increasing on every side.

Having seen *Daseyahaḷli* on the right of *śrī Gommaṭēśvara Dēva*, *Māchi Setṭi*, son of *Rāvabbe*, the wife of *Betṭi Setṭi*, son of *Chaladaṅka Rāva Hedejaya Gavare Setṭi*, with pleasure . . . . . and the sons of . . . . . *Setṭi*. . . . . these—for a load carried on the head. . . . .

(Date about A.D. 1135.—Size 6' × 3')

(Abstract) :—Praise of the Jina śāsana.

While the refuge of all the world, favourite of earth and fortune, *mahārājādhirāja*, *paramēśvara*, *parama-bhaṭṭāraka*, *tilaka* of the *Satyāśraya kula*, ornament of the *Chālukyās*, śrīmat *Tribhuvana-Malla Dēva*'s royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king *Vinayāditya* was the sun in the sky of the *Poysaḷa* race, famed as walking the path of *Manu*.

<sup>4</sup> The Dewan Purniah.<sup>5</sup> Dilli is Delhi ; Hēmādrī is Maleyūr in the Mysore district. Sudhā is Sōḷe in North Kanara ; Saṅgita, ura, said to be Hāḍuvalli in the

same direction, or perhaps Yēnur in South Kanara ; Svêtapura is Biligi, and Kshēmavēṇu is Mōḍu Bidari, both in South Kanara.

His son,—Eṛeyaṅga Poysaḷa, having defeated all the hostile kings, ruled the kingdom in peace.

That king Eraga's son, was king Ballāḷa.

His younger brother :—Bringing into subjection the Koṅga Seven and the Male Seven, he extended his possessions as far as Lōkigundi<sup>6</sup> —the king Viṣṇu-vaṛddhana.

While, entitled to the five great drums, the mahā maṇḍalēśvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava race, a jewel of perfection, champion over the Malapas, having captured Talakāḷu, Koṅgu, Naṅgali, Koyatūr, Tereyūr, Uchelaṅgi, Taleyūr, Pombuchcha, these and many other hill fortresses, was protecting the Gaṅgavāḍi Ninety-six Thousand and ruling the kingdom in peace :—

• The dweller at his lotus feet :—Nāga-varmuna was a promoter of the Jina dharma; his son was Māramayya; and his son was Ēchi Rāja, of the Kaṇḍinya gōtra, whose wife was Pōchikabbe. To them were born Bamma chamūpa and Gaṅga daṇḍādhipa.

(Praise of Gaṅga Rāja's liberality.)

As he had re-captured Talekāl, so he took Koṅga, put to flight . . . . ., by the strength of his arms split in pieces Beṅgiri, made the abode of Yama a home for Narasiṅga<sup>7</sup>, and standing erect, brought the Gaṅga maṇḍala under the orders of king Viṣṇu.

His elder brother,—Bamma, had for wife Bāgaṇabbe, whose guru was Bhāṇukīrti-dēva. She bore a son Ēcha daṇḍādhiśa.

He caused to be made Jinēndra temples in Kopana and other tirthas, and in Beḷgoḷa one with richly sculptured walls that drew the hearts of all who beheld it.<sup>8</sup>

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharma, he quitted his body in the manner of a sannyāsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Koṅgas, and bringing foreign countries into subjection to his lord, Boppa daṇḍādhipa, the eldest son of the brave Gaṅga, increased in greatness.

Boppa Dēva daṇḍanāyaka (titles given in full), on the death of his elder brother<sup>9</sup> Ēchi Rāja daṇḍanāyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gaṅgasamudra 10 khapḷuga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mādhavachandra-dēva, disciple of Subhachandra-siddhānta-dēva, of the kri-Mūla-saṅgha, Dēsiga-gaṇa and Pustaka-gachecha.

(Imprecatory verse).

Praises of Ēchi Rāja's wife Ēchikabbe. She, a lay-disciple of Subhachandra-siddhānta-dēva, with her mother-in-law Bāgaṇabbe, set up the āśanam, and having performed a great worship and bestowed large gifts, became . . . . .

<sup>6</sup> In Dhāravāḍi district.

<sup>7</sup> Probably the Narasiṅga-varmuna of Nos. 90 and 138.

<sup>8</sup> See No. 68.

<sup>9</sup> Properly first cousin, as he was the son of his father's brother.





ಚಿಕ್ಕಟೆಟ್ಟದ ಕಾಸನಗಳು.

—: 0 :—

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಯಿಂದ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

1

- <sup>1</sup>ಸ್ವಸ್ತಿ || ಜಿತವೃಗವತಾಂ ಮಧ್ಯಮ್ ತೀರ್ಥವಿಧಾಯಿನಾಂ || ವರ್ಧಮಾನೇನಸಮ್ಪ್ರಾಪ್ತ ಸ್ಥಿತಿ ಸಾಂಖ್ಯಮೃತಾತ್ಮನಾ || ಲೋಕಾ  
ಲೋಕದ್ವಯಧಾರವಸ್ತು ಸ್ಥಾಪ್ತ ಚರಿದ್ವಚ || ಸಚ್ಚಿದ್ವಿಲೋಕಕೃತಃ ಸ್ವಪ್ರಶ್ನ ತೇಯಸ್ಯ ಕೇವಲಾ ||
- <sup>2</sup>ಜಗತ್ಯಚಿನ್ಮಯಾಹಾತ್ಮ್ಯಪೂಜಾತಿರಯಮಿಯುಷಃ || ತೀರ್ಥಕೃತ್ಯನ್ಯಾ ಮಪ್ರಗೃಹ್ಯಾಭಿಮುಖಾರ್ಹಾನ್ಯಮುಪೇಯುಷಃ || ತದನು  
ಕ್ರೀಡಿತಾಲೇಯಜ್ಞಯತ್ಯಧ್ಯಜಗದ್ಧಿತಂ || ತಸ್ಯ ಕಾನಮವ್ಯಾಜಂ ಪ್ರವಾದಿಮತರಾಸನಂ ||
- <sup>3</sup>ಅಥಖಿಲುಸಕಲಜಗದುದಯಕರಣೋದಿತಾತಿರಯಗುಣಾಸ್ವದೀರ್ಘತರಮವಿನಶಸನಸರಸ್ವಮಧ್ಯವರ್ಗತಥವ್ಯಜನಕಮಲವಿಕಸನವಿ  
ತಿಮಿರಗುಣಿಕರಣಸಪ್ರಮಹೋತಿಮಹಾನಿರಸವಿತರಿವರ್ಧಿನೀ
- <sup>4</sup>ಭಗವತ್ಪರಮರ್ಷಿಗೌತಮಗುಣಧರಸಾಂಖ್ಯಚೈವ್ಯಲೋಕಾರ್ಯಜಮ್ಬವಿಪ್ಲವೇವಾಪರಾಜಿತ ಗೋವರ್ಧನವ್ಯಾಪಾರಾಪುಟಪೂ  
ಷ್ಠಿಲಕ್ಷತ್ರಕಾರ್ಯಜಯನಾಮಸಿದ್ಧಾತ್ಮಕಥಿತವೇಣಬುಧಿಲಾದಿಗುರುರಪ್ಪೂರ್ಣಕರಮಾಧ್ಯಗತ
- <sup>5</sup>ಮಹಾಪುರುಷನಂತಿಸಮವದ್ಯೋತಿತಾನ್ವಯಭವ್ರಬಾಹುಸ್ವಾಮಿನಾ ಉಜ್ಜಯಿನ್ಯಾಮಪ್ಪೂರ್ಣಮಹಾನಿಮಿತ್ತತತ್ತ್ವಜ್ಞಾನತ್ರಯಾಂಭವ  
ಕಿನಾಸಿಮಿತ್ತೇನದ್ವಾದರಸಂವತ್ಸರಕಾಲವ್ಯಪವ್ಯಮುಪಲಭ್ಯಕೃತೇಶವರ್ಷಸೃಷ್ಟಿಉತ್ತರಾಪಘಾತ್ಯಕ್ಷಿಣಾ
- <sup>6</sup>ಪಥವ್ಯುಕ್ತಃ ಆರ್ಷೇಣೈವಜನಪದಮನೇಕಗ್ರಾಮ ಶತಸಂಖ್ಯಮುಖಿತಜನಧನಕನಕಸಸ್ಯಗೋಮಹಿಷಾಜಾನಿಕಲಸಮಾಕೀರ್ಣ  
ಮ್ಬಾಪ್ತವಾನತಃ ಆಚಾರ್ಯಾಃ ಪ್ರಣಾಚನ್ದೇಶಾಃ ವಾಪನಿತಲಲಾಮುಖಾತೇಘಾಸ್ತಿಸ್ತು ಟವ್ರನಾಮು
- <sup>7</sup>ಕೋಪಲಕ್ಷಿತೇವಿವಿಧತರುವರಕಾಮುದಾನಲೇವಿಕಚನಾಬಲವಿಪುಲಜಲಜಲವನಿವರೇಲೋಪಲತಲೇವಾಪ್ತವ್ಯಾಪ್ತಕೃತರ  
ಕ್ಷಮ್ಯಾಳವ್ಯುಗಕಾಲೋಪಲತೋಪತೃಕಾಕನ್ದರರೇವಮಾಹುತಾ
- <sup>8</sup>ಗಜನಭೋಗವತಿಸಮುತ್ತುಬ್ಧಶೃಂಗೇಶಿಖರೀಜೀವಿತಕೇಷಮಲ್ಪತರಕಾಲಮಸಬುದ್ಧ್ಯಾಧ್ಯನಃ ಸುಚಕಿತತಪಸ್ಸಮಾಧಿಪಾರಾಧಯಿತು  
ಮಾಪೃಚ್ಛೈನಿರವಕೇವೇಣಸಂಪನ್ನವೈಶ್ಯಾಃ ಪೈಶ್ಯಕೇನಪೃಥುಲಕಾಸ್ತೀರ್ಣ
- <sup>9</sup>ತಲಾಸುಕಿಲಾಸುತಲಾಸುಸ್ಯದೇಹಂಸನ್ಮಸ್ಯಸ್ಯರಾಧಿತವಾಸಕಮೇಣಸಪ್ತಕತಮೃಗೀಣವಾರಾಧಿತಮಿತಿವಯತುಜಿನೇನಸನಂತಿ ||

2

- <sup>1</sup>ಆದಿಯುಪಿನಾಡಚಿತ್ತೂರಮಾನಿಗುರವಡಿಗಳ್ ಪಿತ್ತಿಯರಿ  
<sup>2</sup>ನಾಗಮತಿಗ್ನಿಯರಿಮೂರುತಿಬ್ಬಳ ನೋವು ಮುಡಿವಿದರ

3

- <sup>1</sup>ಶ್ರೀದುರಿತಾಭ್ಯುದ್ಧಮಮಾನ್ವಿಃ ಪ್ರಲಪಿಪೋದದ್ವಾನ್ಮದೈಲಿನ್ಮಮಾನೋಯ  
<sup>2</sup>ದುರಮಿಥ್ಯಾತ್ವಪ್ರಮೋದದ್ವಿರಧರನ್ಯಪನಾನ್ಮದ್ವಿಗನ್ವೈಧಮಯ್ಯಾನ  
<sup>3</sup>ಸುರವಿದ್ಯಾವಲ್ಲಭೀನ್ದ್ರಸುರವರಮುನಿಭಿಸ್ತು ತ್ಯಕ್ತ್ವಾಪ್ಪಿನಾಮೇ  
<sup>4</sup>ಚರತ್ರೇನಾಮಧೇಯಂ . . . ಮುನಿಸ್ವರಗಳೊಮ್ಮೆ ಸಾಖ್ಯಸ್ಥನಾಯ್ತನ

2

4

.....ಗಳನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

5

ಸ್ವಸ್ತಿ ಶ್ರೀಜಮ್ಮನಾಯ್ಕರಿತೆಗಳನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

6

<sup>1</sup>ಶ್ರೀನೇದುವುಂಜಿಯವನಾದ

<sup>2</sup>ಭಟಾರನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

7

<sup>1</sup>ಶ್ರೀಕಿತ್ತೂರವಳ್ಳಿಠಾಧಮ್ಮರಸೇನಗುರವಡಿಗಳಿಷ್ಟರ

<sup>2</sup>ಬಲದೇವಗುರವಡಿಗಳನ್ನಾಸನಂನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರೆ

8

<sup>1</sup>ಶ್ರೀಮಾಲೆನೂರಪದ್ವಿನಿಗುರವಡಿಗಳಿಷ್ಟರಲುಗ್ರಸೇನ

<sup>2</sup>ಗುರವಡಿಗಳೆನ್ನು ತಿಲ್ಲುಳ್ಳನನ್ನಾಸನಂನೋಸ್ತುಮುಡಿಪ್ಪಿದಾರೆ

9

<sup>1</sup>ಶ್ರೀಅಗಣಿಯವನಿ

<sup>2</sup>ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟಾರದಗು

<sup>3</sup>ಣಸೇನಗುರವನ್ನೋಸ್ತುಮುಡಿಪ್ಪಿದರೆ

10

<sup>1</sup>ಶ್ರೀವೆರುಮಾಳಗುರವಡಿಗಳಿಷ್ಟಧಣ್ಣೆ

<sup>2</sup>ಕುತ್ತಾರೇಚಿಗುರವಿ.....ಡಿಪ್ಪಿದರೆ

11

ಶ್ರೀಉಟ್ಟಕ್ಕಲ್ಲೂರವಡಿಗಳನ್ನೋಸ್ತು.....ದರೆ

12

ಶ್ರೀತೀರ್ಥದಗೂರವಡಿಗಳಿ.....

13

<sup>1</sup>ಶ್ರೀಕಾಲೋಚಿಗುರವಡಿಗಳ

<sup>2</sup>ಕಿಷ್ಕಿಂಧೆಯಕಾಡೆಂಬಿಡ್ಡಿಯ

<sup>3</sup>ಹೆದೆಯಕಲಾಪಕದಗುರ

<sup>4</sup>ವಡಿಗಳ್ಳಪ್ಪತ್ತೊನ್ನು ದಿವಸಂ

<sup>5</sup>ಸನ್ಯಾಸನಂನೋನ್ನು ಮುಡಿಪ್ಪಿದರ

## 14

<sup>1</sup>ಶ್ರೀಯಪಭಸೇನಗುರವಡಿಗಳ್ಳಪ್ಪರನಾಗಸೇನಗುರವಡಿಗಳ್ಳ

<sup>2</sup>ಸನ್ಯಾಸನವಿಧಿ ಇನ್ನು ಮುಡಿಪ್ಪಿದರನಾಗಸೇನಮನಘಂಗುಣಾಧಿಕಂ

<sup>3</sup>ನಾಗನಾಯಕಜಿತಾರಮಣ್ಣಿ ಲಂಠಾಪಪೂಜ್ಯಮಮಲಃ ಪ್ರಯಾಮ್ವದಂ

<sup>4</sup>ಕಾಮದಂಹತಮದೇನಮಾವ್ಯಹಂ

## 15

<sup>1</sup>ಶ್ರೀಉದ್ಯಾನೈಜ್ಞ ತನನ್ನ ನಧ್ವನದಳವ್ಯಾಸಕ್ತ ರಕ್ತೋತ್ಪಲ

<sup>2</sup>ವ್ಯಾಪಿಶ್ರೀಬ್ರತಜಲಿಪಿನ್ನ ರದಿರಂಕೃತ್ಪಾತುಬಾಹ್ಯಾಚಲಂ | ಸರ್ವಪ್ರಾಣಿ

<sup>3</sup>ದಯಾರ್ಥದಾಭಿ ಭಗವತ್ಪ್ರಾಣೇನಸಮೋದಯನ್ ಆರಾಧ್ಯಾಚಲಮಸ್ತು ಕೇಕನಕ

<sup>4</sup>ಸತ್ಸೇನೋತ್ಥವತ್ಯಸತ್ಯತಿ || ಅಹೋಬಹಿರ್ಗಿರಿನ್ದ್ರಾಕ್ಷಿಬಲದೇವಮುನ್ಮೀನಾನ್

<sup>5</sup>ಆರಾಧನಮ್ಪ್ರಗೃಹೀತ್ವಸಿದ್ಧಲೋಕಂಗತಃಪುನಃ

## 16

ಶ್ರೀದಿಮ್ಮದಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ

## 17

<sup>1</sup>ಶ್ರೀಭದ್ರಬಾಹುಸಚಿನ್ನ ಗುಪ್ತ ಮುನೀಂದ್ರಯುಗ್ಮದಿನ್ನೊಪ್ಪವಲ

<sup>2</sup>ಭದ್ರಮಾಗಿದಧಮ್ಮ ಮುನ್ನು ವಱಿಕೆವಂದಿ ನಿಜಳ್ಳ ಲೋ . .

## 18

<sup>1</sup>ವಿದ್ಯಮಾಧರಶಾನ್ತಿ ಶೇನಮುನೀಕನಾಕ್ಷಿ ಎವೆಳ್ಳೊ . . . ರ

<sup>2</sup>ಅದ್ರಿಮೇಲಕನಾದಿವಿಟ್ಟಪುನರ್ಭವಕ್ಕಿ ಜಿ . . ಗಿ

## 19

ಶ್ರೀವೆಟ್ಟಿಡಗುರವಡಿಗಳ್ಳಾಣಾಕ್ಷ ಸ್ವರ್ಗಾನ್ವಿ ಗುರವಡಿಗಳ್ಳೊನ್ನು ಕಾಲಂಕೆಯ್ದರ

## 20

<sup>1</sup> . . . . . ಯರುಳ್ಳರೀರದಿಬ್ಬೊ ನಾನ್

<sup>2</sup>ರ . . . . . ಹಾರಿಕುಮಾರಕಿ ನಟ್ಟ ಕೆವೈತಾಮ

<sup>3</sup>ಕ್ಕಿರದರಳಿತ್ತು ಬೆಗುರಮಸುರಲೋಕವಿಭೂತಿಯಿದ್ದಾರ

## 21

<sup>1</sup>ಸ್ವಸ್ತಿ ಪ್ರೀತುಣಭೂಷಿತಮಾದಿಲುಡ್ಗೆ ಡೆಗ್ಡೆ ಲೆಸಿದಾನೆಂದಿಗೆ

<sup>2</sup>ಸದ್ಧಮ್ಮ ಗುರುಸಂತಾನನೆ ಸಂದ್ವಿಗಗಣತಾನಯಾನ

<sup>3</sup>ಗಿರಿತಲದಾಮೇಲ . . . . ಸ್ಥಲಮಾನತಿರದಾಣವಾಕೆಳಗೆನೆಲದಿಮಾನದಿ

<sup>4</sup>ಸದ್ಧಮ್ಮ ದಗಿಲಸಸಾನದಿಪತನ

## 22

ಪ್ರೀತಿಯನನ್ನಿ ಪಣ್ಣಿ ತರಗುಡ್ಡ ಕೊತ್ತ ಯ್ಯಬನ್ನಲ್ಲಿಸುವಿರ . . ನ್ನಿಸಿದ

## 23

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಬ್ಬೂ ರಾಜೆಳ್ಳಗವಾಸಗುರವರ

<sup>3</sup>ಕಾಣ್ವು ಪುಪ್ಪುಮೈಲ್ವಾ ಲಂಕೆಯ್ದಾರ

## 24

<sup>1</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶುಭ ಪಡದಕ್ಕೆ

<sup>2</sup> . ಸಾಮ್ಯ . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಪ್ರೀತಿಬಲ್ಲಭ

<sup>3</sup> . . . . . ಮೇಶ್ವರಮಹಾರಾಜರಮಗನ್ನಿ ರನೊವಲೋಕಕ್ರೀಕಂಪ್ಯಯನಪೃಥುವೀರಾಜ್ಯಂಗೆಯ್ಯ

<sup>4</sup>ಬ . ಸಸಕ್ಕೆ ಟ್ವಿಪ್ಪು . . ಪೆ . . ಟ್ವಿಪ್ಪುನಾಪಾಲದಿನ್ನ ದದುಕೊಟ್ಟದು

<sup>5</sup> . . ಸೇನಲದಿಗಳ್ಳ ಮನಸಿಜರಾ . . ಗನಾಲರಸಪನವತ್ತಿ ಮೊನಮುಜ್ಜ ಮಿಸುವಲ್ಲಿಕೊಟ್ಟದು ಪೊಲಮೇರತಟ್ಟಿಗೆ ಜಿಬಿಯಕೀಚ್ಚೆ ಜಿಬೀಗಿಲಕ್ಷ  
ರಕ್ಕಲ್ಲಮೇಗಿಲಿಲ್ಲದ್ದಾ ವಸಲೋ

<sup>6</sup> ಕರ್ಗಲ್ಲೂರದುಸಲ್ಲೂಪರಿಯಲ . ನವಾರಮರದ್ವ್ಯೂಸಪರ . . . . ಜಿಬಿಯಲಗರಮೆರದುಪಟ್ಟಿಗೆನೀಜುಕಲ್ಲುಕೊವಲ್ಲ ಟಾಪಿರಿಯವಿಲದು  
ಅಲ್ಲಿ ಕೂಡುತ್ತ ಅರ

<sup>7</sup> ಸರಾಶ್ರೀಕರಣಿಮುಂ . . . . . ಗಾದಿಯರದಿಣ್ಣ ಗಗನಮುಣ್ಣ ರುಂಮೆನ್ನು ವರುಂಕರುಂವಂಗರವಲ್ಲಭಗಮುಂಡರುಂ ಕಣ್ಣಿ ವಳ್ಳು ರರ  
ಣ್ಣಿ ಮಾರವ್ವು ನುಕಾದಲೋರಕ್ರೀವಿಕೃಮಗಾಮುಂಡರುಂಕರುಂ ಗಗನಮುಂಡರುಂ

<sup>8</sup> ಆಗದಿಪೊ . . . . . ಯರರ . . ನಾಪರಗಾಮುಂಡರುಂ ಆಗಮಸಲುತ್ತ ಮಗಾಮುಂಡರುಂನವಿಲೂರನಾಣ್ಣ ಮುಂಡರುಂಪೆಳ್ಳೊಳ  
ದಗೋನ್ನಿ ಪಾದಿಯಲುದ್ದಾ ಮುನ್ನುಂಪೆಳ್ಳೊಳದಾವಜಿ

<sup>9</sup> ಗೋನ್ನಿ ಪಾದಿಗೆ ಕೊಟ್ಟದು ಬಹುಭಿರ್ವೃಸಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಯಸ್ಯಯದಾಭೂಮಿಸತಸ್ಯತಸ್ಯತದಾಭಲಂಸ್ವದತ್ತಾ ಪ  
ರದತ್ತಾಂವಾಯೋಪರತವಸುನ್ಯ ರಾಂಪಪ್ಪಿ ವ್ಯರ್ಪ ಸಪ್ರಾಣಿವಿಪ್ಪಾ ಯಾಜಾಯತೇಶ್ರಮಿ

<sup>1</sup>ಶ್ರೀಮತ್ .....ಧೈ

<sup>2</sup>ಸಿಷ್ಯರ ಅರಣ್ಯೋನ್ಮೇಷ

<sup>3</sup>ವಾಡಿಸಿದರಿಸಿದ್ದಂ

ಶಾಸನಬಸ್ತಿ ಯಿಂದ ಪೂರ್ವ ದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

26

<sup>1</sup>ಸುರಚಾಸಂಪೊಲೆವಿದ್ಯುಲ್ಲತೆಗಳತೆಜವ್ವೆಲ್ಯ ಜುವ್ವೆಲ್ಯ ಜುಬಿಬೇಗಂ

<sup>2</sup>ಪಿಡುಂಚ್ಚಿರೂಪಲೀಲಾಧನವಿಭವಮಾಹಾರಿಗ್ 'ಪ್ಲವಗ್ಗೆ'

<sup>3</sup>ಪರಮಾರ್ಥಂಮೇಚ್ಛೆ ನಾನೀಧರಣಿಯುಳಿರವಾನೆನ್ನು ಸನ್ಮಾಸನಗ

<sup>4</sup>ಯ್ವರುಸತ್ವನ್ನನ್ವಿಸ್ತೇನಪ್ರವರಮುನಿವರಂದ್ರೇವಲೋಕಕ್ಕೆ ಸನ್ದಾನಾ

27

<sup>1</sup> ಶ್ರೀಕುಭಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವ . . . . . ಎಷ್ಟು

<sup>2</sup>..ಪ್ರಭಾಖ್ಯಾಣೀಪರ್ವತದಳೆ....ವಾವಸೆದ್ವಿದ್ಯೆ..ಕಾರಿಪುರೇ

<sup>3</sup>ಗ್ರಾಮೀಣಮೂರಸಂಘಸ್ಯಾಭಿವೃದ್ಧಿಕಾಂಕ್ಷಿತವತಿ

<sup>4</sup>ಕಟಪ್ರಗಿರಿವಾಢ್ಯಸ್ಥಾಸಾಧಿತಾವಸವಾಧಿತಾ

28

<sup>1</sup>ಶ್ರೀತಪವನಾನ್ದ್ವಾದಿಭಿದಾವಿಧಾನಮುನಿಗಳೆಂದೇವುತಾದಾಗ್ರಿಸು

**ಚಿಪಲಿಲ್ಲಾನವಿಲೂರಸಂಘದಮಹಾನನ್ದಮತಿಗನ್ನಿಯ**

<sup>3</sup>ವಿಪುಲೇಶ್ವರೇಶ್ವರವರ್ಮನನ್ನಿರಿಯಮೇಲ್ಮೊದ್ದುಳುಸನ್ನಾಹಗೃಹಿ

<sup>4</sup>ಉಪನಿಶ್ಯಾಸುರಲೋಕಸಾಖ್ಯದೆಡೆಯಾದ ಮೈಯ್ದಿ ಇಲ್ಲೂಳನಪಾ:

29

<sup>1</sup>ಶ್ರೀ..ವ..ದಿ..ರ.....ಕಿತ್ತಿ.....

<sup>2</sup>ಮಯೂರಗ್ಗ್ರಮಸಂಘಸ್ಥಸಾಂದ್ರಯ್ಯಆಯ್ಯನಾಮಿಕಾ

<sup>3</sup>ಕಟ್ಟುಗಿರಿಕೈ ಲೇವಸಾಧಿತ ಸ್ಯುಸವಾಧಿತ

## 30

<sup>1</sup>ಶ್ರೀಲನ ಳನಾಮನನೇಕಗುಣಕೀರ್ತಿೞದಿ

<sup>2</sup>ರಾಕಾರಭಕ್ತೀವರದೀಕ್ಷೆಯದಿನ್ನಿಳಿ

<sup>3</sup>ಪೊಟ್ಟುವಿತ್ತಿಗಿರಿ . . . . .

## 31

<sup>1</sup>ನವಿಲೂರಶ್ರೀಸಂಘದುಳ್ಳಿಗುರವನನ್ನಿನಿಯಾವಾರಯರ

<sup>2</sup>ಅವರಃಪ್ರಸಾದನಿನ್ನಿತಗುಣ . . ವೈಷಭನನ್ನಿ ಮುನೀಶ

<sup>3</sup>ಸ್ವಸ್ತಿಶ್ರೀಅವರಜ್ಞೆಸಾಧಿಸ್ವರ್ಗಗೋಕ . . . .

## 32

<sup>1</sup>ತನಗೆವೃತ್ತವಕ್ಕುವಾನಱಿದೆದುಸುಖಾವೇಕ್ಷಿತ

<sup>2</sup>ಅನಕಶೀಲಗುಣಮಾಲಿಂಗಳಿಸೆನಿದೊಡಿದೊನ

<sup>3</sup>ವಿನಯದೇವಸೇನನಾಮಮಹಾಮುನಿನೋನ್ಮುಖ . . . .

<sup>4</sup>ಉನದೆಲಿವು ಪಳಿತಬ್ಬ ದವೋದಿವಮೇಱಿದಾನ

## 33

<sup>1</sup>ಎಡೆಯೆಡೆಕೆಯ್ದು ತಪಸಯ್ಯಸಮಾಳ್ಳಿಳತೂರಸಂಘ

<sup>2</sup>ನಡೆಕೆಹಿದಿನ್ನೂ ರನಾಱ್ತಿ ದರಿದಿನ್ನೆ ನಾಗೇನ್ನು ಸಮಾಧಿಕೋಟ . .

. . . . .

## 34

<sup>1</sup>ಸ್ವಸ್ತಿಶ್ರೀಲನವದ್ಯನ್ತಹಿವ್ವುದುಗ್ಧಪ್ರಥಿತಯಕದಾ . . . . ತ್ತನ್ಮುಱಿಗಾಸ

<sup>2</sup>ವಿನಯಅವಪ್ರಭಾವತ್ತಪದಿನ್ನಧಿಕನಮನ್ಯ . . . . .

<sup>3</sup>ಉದಿತಪ್ರೇಕಱ್ವುಪ್ಪಿನುಳ್ಳಿರಿಗಿರಿನಿಲಾಮಲೋಕ್ಯತನ್ನೇಕಲೇರಿ . .

<sup>4</sup>ನಿರವದ್ಯನ್ತಱಿಸ್ವರ್ಗಃವನಿಲಾಪಡೆವಿದಾನೋಘಂಗಳೂಜ್ಯಮಾನ . . . .

## 35

<sup>1</sup>ನೆಹಿದಾದುಧುರಿಲನಿತ್ಯಗುಣದೊಳಾಧ್ಯಾಯಸವ್ವತ್ತಿನಮ

<sup>2</sup>ಕಱಿದೇಗೀತಿಪದಮಾದಿಸಸಿವ್ವರ್ತಿಶ್ರೀಗಂತಿಯಿಟ್ಟನ್ನಮಥ

<sup>3</sup>ಗೀಳ್ದಲಱಿದೋಯಿಪ್ಯಮುಖನ್ತ್ರಕಾಡೆನುರತಾನೀನೆದ್ದು ಕಱ್ವುಪ್ಪಿರದ

<sup>4</sup>ವೇದದಾರಾಧನೇತ್ಯರ್ಥತೀರ್ಥಗಿರಿಮೇಲ್ಪ್ರಗೋಳಭಯಕ್ಕೆಱಿದಾರ

ಕಂಚಿನ ದೋಣಿಗೆ ಹೋಗುವ ದಾರಿಯ ಬಂಡೆಮೇಲೆ.

36

ಪ್ರೀತಿಯ ಗವೇಕವಪ್ಪದಲೊ . .

37

<sup>1</sup>ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸ್ಥಿರಂಜೀ

<sup>2</sup>ಯಾತು

38

ಕೂಗಿ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ).

<sup>1</sup>ಸ್ವಸ್ತಿಮ . . . . . ಸಮುದದಿಂಕೃತವ್ಯವದಿಂಮೇದಿನೀ . .

<sup>2</sup>ಚಕ್ರ . . . . . ಧವೋಧುಂಜನಭುಜಾಸೇವಕೃತಃ | . .

<sup>3</sup>ನುಕ್ರೀಜಗ . . . . . ಪತೇಗ್ಗಂಗಾನ್ವಯತ್ಪನ್ನಿಭುಜಾಂಭೂಪಾ

<sup>4</sup>ರತ್ನಮ . . . . . ವಸಿತಾವಕ್ತ್ರೇನ್ದುಮೇಭೋದಯಃ ||

<sup>5</sup>ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತೀತೋತ್ತಂಗಳಂಗಕುಳಕುಮುದ

<sup>6</sup>ಕಾಮುನುಯಾ . . . . . ಯಮನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗುಣವ

<sup>7</sup>ವ್ಯಕ್ತಧರ್ಮಮುಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ

<sup>8</sup>ವಿದಿತಗೋಪ್ಯರಾಧಿರಾಜಸ್ಯ | ಜನಗಜಮಲ್ಲಪ್ರತಿಮಾಬಲವ

<sup>9</sup>ದಲ್ಲದರ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಯಮಾತ್ಮಗಣ್ಯಪ್ರತಾ

<sup>10</sup>ಪಸುರಕ್ಷಿತಸುಖಸನಾಹಿಸಕಳರಾಜ್ಯಬಿಹ್ನಸ್ಯ | ವಿಂಧ್ಯಾಟ

<sup>11</sup>ವಿನಿಕಟವರ್ತಿ . . . . . ಕಣ್ವಿಕಟಿರಾತಪ್ರಕರಂಭಂಗಕರಸ್ಯ |

<sup>12</sup>ಭುಜಬಲಕು . . . . . ಮಾನ್ಯಬೇಟಪ್ರವಾಶಿತಚಕ್ರವರ್ತಿಕಟ

<sup>13</sup> . . . . . ವಿಕ್ರಮ . . . . . ತ್ರಿಮದಿನ್ದ್ರಾಜಪಟ್ಟಜನ್ಯೋತ್ಸವಸ್ಯ |

<sup>14</sup> . . . . . ಸಮಾತ್ಮಹಿತಸಮಸಜ್ಜವಜ್ಜಲ

<sup>15</sup> . . . . . ಘ . . . . . ನಸ್ಯ | ಭಯೋಪನತಪನವಸಿದೇಶಾಭ

<sup>16</sup> . . . . . ಕುಣ್ಣಳಮುದದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರಿ

<sup>17</sup> . . . . . ಸಮುಪಲಬ್ಧಿಸಂಕೀರ್ತನಸ್ಯ | ಪ್ರಣತಮಾಟೂರವಚಜ

<sup>18</sup> . . . . . ಜಗತಸತಭುಜಬಲವಕೇಶಗಜಘಟಾಬೋಧಗರ್ವ್ಯದಾವ್ಯರ್ವ

<sup>19</sup>ತಸಕಳನೋಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ | ಸಮುಮೂ

<sup>20</sup>ಛತರಾಜ್ಯಕಣ್ವಿಕಸ್ಯ | ಸಂಭೂಣ್ಣೀತೋಚ್ಛಂಗಿಗದುಗ್ಗಸ್ಯ | ಸಂಪ

<sup>21</sup>ತನರಗಾಭಿಧಾನಕಬರಪ್ರಧಾನಸ್ಯ | ಪ್ರತಾಪಾವನತಚೇ

<sup>22</sup>ರಾಜೋಳಪಾಣ್ಯಪಲ್ಲವಸ್ಯ | ಪ್ರತಿಪಾಳತಪನಕಾನಸ್ಯ |



- 23 ..... ಲ್ಲೋಧ್ಯಜಸ್ಯ | ಬಳವದಂನೈಪದ್ರವಿಣಾಪಹರಣ  
 24 ..... ಕೃತಮಹಾದಾನಸ್ಯ | ಪರಿಪಾಳಿತಸತ್ಪ್ರಾಬಂಧಭೈ  
 25 ..... ರುಸಂಬಂಧವಸುಂಧರಾತಳಸ್ಯೃನೋಂಬಕು  
 26 [ಛಾಂದ] ಕದೇವಸ್ಯ | ಶೌರ್ಯಶಾಸನಂಧಮ್ನಶಾಸನಂಚಸಂಚರ  
 27 ತುದಿಗ್ಮಣ್ಣ ಛಾಂದರಮಾಕಳಪ್ಪಂತರಮಾಚಂದ್ರತಾರಂ ||

(ಪಶ್ಚಿಮ ಮುಖ).

- . ಮಾಕೈರಪ್ಯುಪಾಯಾನ್ತ  
 . ತೃತಿಬಾಕೀಬರ  
 3 . ಮಾನ್ಯವೇವೋಧ್ಯತೋ  
 4 ..... ಸಿ ಯಗಂಗಚೂಡಾಮಣಿ  
 . ದಯಬಾಣಿ  
 6 ..... ಪಲ್ಲವ ..... ಮಾ ..... ಯನಾತೀತ  
 7 ..... ಭೂದೇವದೇವಮುಲ . ಗತ್ವಾ . ಗಂಸ್ವಯಂ  
 8 . ಗುತ್ತಿ ಯಗಂಗಭೂಪತಿ . . . . . ನೋಂಬಾನ್ತಕಃ ||  
 . ಯಿಯ . . . . . ಸನ್ಮುಖಂ  
 10 ..... ಸ್ಯದಿ . . . . . ಗಾದಸ್ಯಯ  
 11 ..... ಪ್ರತಿಗಜ . . . . . ವಿಕ್ರಮಂ ||  
 12 ..... ಪರಮಿವ . . . . . ನೋಂಬಾನ್ತ . .  
 13 ..... ಭೂಳೋಕಾಪನೇಕದ್ರ . . . . . ಬನಧನ್ಯಕ . .  
 14 ..... ಪಲ್ಲವ . . . . . ಕಾನಂದ ಪೇತೋರಮ . .  
 15 ..... ಪ್ರೇಮಾರಸಿಂಹಕ್ಷಿ . . . . . ತಿಳಕತ್ವತ್ರಚಂದ್ರಸ್ಯ . .  
 16 . . . . . ನ್ಧ . . . . . ದೇವ . . . . . ಯ್ಯ . .  
 17 . . . . . ದಪ್ಪಂ  
 18 . . . . .  
 19 . . . . . ಗಂಸಂ . . . . . ಗಂ  
 20 . . . . . ಹ . . . . . ರಃ ||  
 21 . . . . . ಣಾ  
 22 . ಹಾವಜಯೋತ್ಸವೇ . . . . . ಸಿಂಹಾಸನೋವ್ವೀಧರ  
 23 . ಅತ್ಯಾವಿಷ್ಟತವೀರಸಂಗರಗಿರಃಚಾಳುಕ್ಯಚೂಡಾಮಣೀ . .  
 24 ರಾಜಾದಿತ್ಯಹರೇದ್ವವಾಗ್ನಿ ರಜನಿಶ್ರಗಂಗಚೂಡಾಮಣಿ  
 25 ದೈತ್ಯೇನ್ದ್ರೈಮ್ನಾಧುಕೈಃಪ್ರಾಪ್ತತಿಭಿರ್ವಸ್ತ್ರೈರ್ಮುರದ್ಧ . .

26 ಕಿಮಾಯಾರಿಭಿತ್ಥ ಮುತ್ಥಿತಮಿತ್ಥಾತ್ವತಂಕಕಂಕಾಕ್ಯ . .

27 . . . . . ನ್ನರಗಸುರಸ್ಯವಸುಧಾನನ್ದಕ್ರಮಿಕ್ರೈಃ . .

28 . . . . . ರಕರೋತ್ಪರಾಗಮವನೀಚಕ್ರನೋಽಬಾಂತಕಃ

(ಉತ್ತರ ಮುಖ.)

16 . . . . . ಲಸತಿಮುಹ . . . . .

17 . . . . . ಕ್ರಿ ರಾಜ . . . . .

18 . . . . . ಯಕಷ್ಟತ್ರ . . . . .

19 . . . . . ಕ್ರೀಗಂಗಳೋಡಾಮಣಿರಿತಿ . . . . . ಧರಣಿಸ್ತುತಿಮ

20 . . . . . ಪ್ರತಿಮಾಸ್ಥಿಸಂಪನ್ನಪತಿಸ್ವಿಕ್ರಾಂತಕ . . . . .

21 . . . . . ಮಹಾಸಾಮಾನ್ಯಮತ್ತ . . . . .

22 . . . . .

23 . . . . .

(ಪೂರ್ವ ಮುಖ.)

1 ಚಗಿಯಗಿಂಬಮಪ್ಪಬಿಲ್ಲದಲ್ಲನಂಕಡಿಗಿಲ್ವ ಪೊಯ್ಲ್ಲ ಮಂ

2 ಪೊಗಲಿವೈನೋಧಾತ್ರಿಯೋಳ್ಗೆ ಗಲ್ಲ ಪೊಯ್ಲ್ಲಲಸಂಬಿಜಯೆಟ್ಟಿ ಕೀರ್ತ್ತಿಯಂ

3 ಪೊಗಲಿವೈನೋಪಲ್ಲವಾಧಿಪಕ . . . . . ಡಮಂತವಕ್ಕೊನ್ನಬೀರಮಂಪೊ

4 ಗಲಿವೈನೋಪಲಮೆಪ್ಪೊಗಲಿವೈನೈನ್ನ ಕುಲಿಯಂಚಲಮತ್ತ ರಂಗನಂ ||

5 ಲೇಳಿಯೆಕ್ಕೊನ್ನ ಪಲ್ಲವರಪನ್ನ ಲೆಯೆಲ್ಲಮನೆಯೆ ಬೊಟ್ಟಿ ಕಾ

6 ಪಾಳಿಕರೂಪುನಿಂಜುರಮಣ್ಯ ಕಿಕ್ಕ ಕ್ಕಳನವೈಯೋವುಪಿಯೋ

7 ಲಗಿಸಿಮ್ಮಪನ್ನ ಲಿಗಳಂಬರಲೀಯವೇಕಣ್ಣ ಬಾಣ್ಣ . . . . . ಬೋಳಿಯೋ

8 ಲಂಬಿನಂನೇಗಟ್ಟಿ ಪೆಟ್ಟಿಪಿಮಣ್ಣ ಕಿಕ್ಕ ತ್ರಿಶೋತ್ರನಾ || ತುಂಗವ

9 ರಾಕ್ರ ಮಂಪಲವುಕಾಲಮಗುವೈಸಸುತ್ತ ಮುತ್ಥಿ ಬಿಟ್ಟಿಂಗೆಡಕಂ

10 ದಿವಟ್ಟಿ ಕೋಳಲಾಡದೆ . . . . . ಮುನ್ನ ಮೆನಿಪ್ಪಂಜಿಸುಡ್ಡಂ ಗಿಯುಕ್ಕೋ

11 ಟಿಯಂಜಗಮಸುಂಗೋಳೆಕ್ಕೊಣ್ಣ ನಾಗತ್ತ ಮೂಜುಲೋಕಂಗಳೊಳು

12 ಪೊಗಲಿವೈ ಗೆಡೆಯಾದುದುಗುತ್ತಿ ಯಂಗಂಗಳೂಪನಾ || ಕನ್ದಂ ||

13 ಕಾಳನೋ ರಾವಣನೋ ಕಿರುಪಾಳನೋ ತಾನೆನಿಸಿನೆಗಟ್ಟಿ ನರಗನಿತವ

14 ತನ್ನಾ ಲಾವಕಯ್ಯೆ ವನ್ನ ದುಡೇಳುಸಂಪ್ಯದೊಳೆಗಳೆಚೂಡಾ ಮನಿಯಾ |

15 ಸುಳಿದನೇಕಾವುದನೇಎಟ್ಟಿ ಗಿದಿಗ್ಗ ಜವನಿಟ್ಟಿ ರಕ್ಕೆ ವಿನೇಗೇವುದನೇನಿ

16 ಳಿದನೇಲದುಕ್ಕೈಯ್ಯುದುನ್ನುಳಿದುದುತಪ್ಪಗುಮೆಗಳೆಚೂಡಾ ಮನಿಯಾ ||

17 ಇನ್ನು ವಿಂಧ್ಯಾಟವೀನಿಕಟತಾಪಿತಟವುಂ | ಮಾನ್ಯಬೇಟಪುರವರ

18 ವುಂ | ಗೋನೂರು | ಮುಚ್ಚಂ ಗಿಯುಂ | ಬನವಾನಿಬೇಟವುಂ | ಪಾಣಿ

19 ನೆಯಕ್ಕೋಟಿಯುಂ ಮೊದಲುಗೆಪಲವೆಡೆಯೊಳಮಂ

- <sup>20</sup>ಯರಂಬಿರಯರುವಂಕಾದಿಗಲ್ಲು ಪಲವೆಡೆಗಳೊಳಂಮಹಾತೇ  
<sup>21</sup>ಜಮನತ್ತಿ ಸಿಮಹಾದಾನಂಗೆಯ್ದು ನೆಗೊಡ್ಡೆ ಗಂಗೆವಿದ್ಯುಧರಂ | ಗಂಗೆ  
<sup>22</sup>ರೊಳ್ಳಣ್ಣಂ | ಗಂಗೆರಸಿಂಗೆಂ | ಗಂಗೆಚೂಡಾಮಣಿ | ಗಂಗೆಕನ್ನರ್ಪುಂ | ಗಂಗೆ  
<sup>23</sup>ವಜ್ರಂ | ಚಲದುತ್ತರಂಗೆಂ | ಗುತ್ತಿಯಗಂಗೆಂ | ಧರ್ಮವತಾರಂ | ಜಗ  
<sup>24</sup>ದೇವೀರಂ | ನುಡಿದಂತೆಗಣ್ಣಂ | ಅಹಿತಮಾರ್ತ್ಯಣ್ಣಂ | ಕದನಕರ್ಕ್ಕರಂ |  
<sup>25</sup>ಮಣ್ಣಿಳಿಕತ್ತಿಣ್ಣೇತ್ರಂ | ಶ್ರೀಮನ್ನೊಂಬಕುಳಂನತ್ತ ಕದೇವಂಪಲವೆ •  
<sup>26</sup>ಡೆಗಳೊಳಂಬಸದಿಗಳಂಮಾನಸ್ತಂಭಂಗಳುಮಂಮಾಡಿಸಿದಂ | ಮಂಗಳಂ ||  
<sup>27</sup>ಧರ್ಮಗಳಂನಮಗುಂನಡೆಯಿಸಿಪಿಪಿಯವೊನ್ನು ವರ್ಷಾರಾಜ್ಯವಂಪೊತ್ತು ವಿಟ್ಟುಬಂಕಾ  
<sup>28</sup>ಪುರದೊಳಜಿತಸೇನಃಪುರಕರಪ್ರಸಾದಸನ್ನಿಧಿಪೋಳಾರಾಧನಾವಿಧಿಯೊಳೆ . . . . .  
<sup>29</sup> . . . . . ಸಮಾಧಿಯಂಸಾಧಿಸಿದಂ | ವೃತ್ತ || ಎಲೆಚೋಳಕ್ಷಿತಿಪಾಳಸನ್ನನೆಯನೀಂಕೋಕಮಂನಿ  
<sup>30</sup>ನ್ನು ಮಂಗೆಲೆಮಾಣ್ಣತ್ತಿ ರುಪಾಣ್ಣ ಪುಲ್ಲಡೆಭಯಂಗೊಣ್ಣೋಡದಿನ್ನಿನ್ನ ಮಣ್ಣಳದಿಂ  
<sup>31</sup>ಬೇಗದನಿಲ್ಲತೆಗೆವಿನಿನ್ನು ತ್ವಣಂಕಂಗೆಮಣ್ಣಿಳಿಕಂದೇವನಿವಾಸದತ್ತ ವಿಜಯಗೆಯ್ದಂನೊಂಬಾನ್ತಕಂ ||

## 39

ಮಹರ್ನೌಫಮಿ ಮುಟಪದಲ್ಲ.

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯಾದ್ವ್ಯದಾವೋಫಲಾಭನಂ |  
<sup>2</sup>ಜೇಯಾತ್ಮ್ಯೋಕ್ಯನಾಥಸ್ಯಾಸನಂ ಜಿನಶಾಸನಂ ||  
<sup>3</sup>ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತು ತ್ಯನಿತ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭವಪ್ರ  
<sup>4</sup>ಭಾವಪ್ರತ್ಯರುಪ್ಪರಿಪಾಳಮೌಳಿಮಣಿಮಯೂಖಶೀ  
<sup>5</sup>ಖೋರೂಪತಪ್ತಪದನಖಪ್ರಕರರುಂ | ಜಿತವೃಜಿನಜಿನಪತಿ  
<sup>6</sup>ಮತಪಯಃಪಯೋಧಿಲೀಲಾಸುಧಾಕರರುಂ | ಚಾವ್ಯಾಕಾಖರ್ವ್ಯ  
<sup>7</sup>ಗರ್ವ್ಯದುರ್ವ್ಯಾರೋವ್ಯೋಧರೋತ್ಪಾಟನಪಟಪ್ತ ನಿಪುರೋಪಾಲಂಭದಂಭೋಳಿ  
<sup>8</sup>ದಂಡರು | ಮಹಾಂತಕಂಠಕಂಠೀರವಗರ್ಭೀರಭೂರಿಭೀಮಧ್ವಾನಿದ್ಧಿಗಳೆತ  
<sup>9</sup>ದುರ್ಧಮದ್ಧಬೌದ್ಧಮದವೆದಂಡರು | ಮೃತಿಸತಪ್ರಸರದಸಮ  
<sup>10</sup>ಲಸದುಪಸ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದೃತನೈಯಾಯಿ  
<sup>11</sup>ಕನಯನಿಕರನಳರುಂ | ಚಪಳಕುಳವಿಪುಳವಿಪಿನದ  
<sup>12</sup>ಹನದಾನನಳರುಂ | ಕುಂಭದಂಭೋದನಾದನೋದಿತವಿತ  
<sup>13</sup>ತವೈಶೀಷಿಕಪ್ರಕರಮದಮರಾಳರುಂ | ಕರದಮಳಕ  
<sup>14</sup>ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತಿಗಳಿತ್ತಿವಲ್ಲೇವೇ  
<sup>15</sup>ಧ್ವಿತದಿಗಂತರಾಳರುಮಧ್ಯಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾ  
<sup>16</sup>ಖಾಯ್ಯರೂಪೋದ್ದೇವಕೀರ್ತಿಪಣ್ಣಿತದೇವರು || ಕುರ್ವ್ಯೇ  
<sup>17</sup>ನಮಃಕುಳವಾದಿವನೋಗ್ರವತ್ಸಯೇ ಚಾವ್ಯಾಕವಾದಿಮ

- 18 ಕರಾಕರಬಾಡವಾಗ್ನಯೇ | ಬಾದ್ಧೋಗ್ರವಾದಿ ತಿಮಿರ  
 19 ಪ್ರವಿಭೇದಭಾನವೇಶ್ರೀದೇವಕೀತ್ತಿಮುನಯೇಕವಿ  
 20 ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಲ್ಪವಲ್ಲೇವಿಲಯಮುನಃಪನ  
 21 ಯಂಚಂಡವೃತಂದಿಕೋಕ್ತಿಶ್ರೀಖಂಡಮೂಲಖಂಡಂ ಝಡಿತಿವಿ  
 22 ಘಟಯನ್ವಾದಮೇಕಾಂತಭೇದಂ ನಿಷ್ಪಿಂಡಂ ಗಂಡಶೈಲಂ ಸಪದಿ  
 23 ಮೌಳಯನ್ಯತ್ಕೃತಿಪ್ರಾಕಗರ್ಜತಸ್ಥಾಪ್ತಾಪ್ತನೇವಾಮದೋರ್ಜ  
 24 ಜಯತುವಿಜಯತೇದೇವಕೀತ್ತಿವಿದ್ವೇಂದ್ರಃ ||  
 25 ಚತುರ್ಮುಖಚತುರ್ವಕ್ತ್ರನಿರ್ಗಮಾಗಮಮಸ್ತಯಾ | ದೇ  
 26 ವಕೀತ್ತಿಮುಖಾಂಭೋಜೇನೃತ್ಯತೀತಿಸರಸ್ವತೀ || ಚತುರತ  
 27 ಸತ್ಯವಿತ್ಯದೊಳಭಿಜ್ಞತಸಬ್ಬಕಳಾಪದೊಳಪ್ರಸನ್ನತಮ  
 28 ತಿಯೊಳಪ್ರವೀಣತನಯಾಗಮತರ್ಕ್ಕವಿಚಾರದೊಳ  
 29 ಸುಪೂಜ್ಯತತಪದೊಳಪವಿತ್ರತಚರಿತದೊಳೊಂದಿವಿ  
 30 ರಾಜಸಲುಪ್ರಸಿದ್ಧತಮುನಿದೇವಕೀತ್ತಿವಿಖುಧಾಗ್ರಣಿಗೊಪ್ಪು  
 31 ವುದೀಧರಿತ್ತಿಯೊಳ || ಶಕವರ್ಷಸಂಸಿರವಂಭತ್ತಯ್ಯ  
 32 ನಯ || ವರ್ಷೇಖ್ಯಾತಸುಭಾನುನಾಮನಿಸಿತೇಪತ್ಯೇತದಾಪಾ  
 33 ಧಕೇವಾಸೇತನ್ನವಮಿತಿಥಾಬುಧಯುತೇವಾರಣಿಸೇರೋದ  
 34 ಯೇ | ಶ್ರೀಮತ್ಪಾಕ್ಷಿ ಕಚಕ್ರವತ್ತಿವರದಿಗ್ವತ್ತಿವರ್ಧಕೀತ್ತಿಪ್ರಿಯೋಜಾ  
 35 ತಸ್ಯಗ್ಗವಧೂಮನುಪ್ರಿಯತಮಃಪ್ರೀದೇವಕೀತ್ತಿವಯತೀ || ಜಾತೇ  
 36 ಕೀರ್ತ್ಯವಕೇವಕೇಯತಿಪತಾಶ್ರೀದೇವಕೀತ್ತಿಪ್ರಭಾಮದೀಭೇಷ  
 37 ರವಾಜಿನೇಶ್ವರಮತಕ್ಷೀರಾಬ್ಧತಾರಾಪತಾ | ಕೃತ್ಯಸ್ಯಾನಂವರವಾಗ್ವಧೂ  
 38 ಜ್ಞಾನಮುನಿಬ್ರಾತಂಮವೇತಿಸ್ಥಟಂಜಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ  
 39 ಧರಣಿದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀಪ್ರೇಮ || ತಚ್ಚೈಶ್ವೋನುತಲಬ್ಧಿಣಂವಿ  
 40 ಮುನಿಪತಿವಿವಾಧವೇದಂವ್ರತೀಭವ್ಯಾಂಭೋರುಹಭಿಷ್ಟರಸ್ತ್ರಭುವನಾಖ್ಯಾ  
 41 ತಪ್ತಯೋಗೀಶ್ವರಃ | ಪತೇತೇಗುರುಭಕ್ತಿತೋಗುರುನಿಷದ್ವಯಾಪ್ರತಿಷ್ಠಾ  
 42 ಮಿಮಾಂಭೂತ್ಯಾಕಾಮಮಕಾರಯನ್ನಿಜಯಶಸ್ತಂಪೂರ್ಣಾರಿಗ್ಗಂಡವಃ ||

## 40

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಂಭೂಯಾಜ್ಞಿನೇಂದ್ರಾಣಾಂಪುನಾನಯಾಘನಾ  
 2 ನೇ | ಕುತೀರ್ಥಧ್ಯಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಘಾ  
 3 ನವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮುಳಜಿನ  
 4 ವರಾನೀಕಸಾಧೋರುವಾಧಿಪ್ರಾಧ್ಯಸ್ತಾಘ  
 5 ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕೈವ  
 6 ಲ್ಯಭೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದ್ರಾ  
 7 ಬೃತಜನತಾನಂದನಾದೋರುಘೋಪಃಸ್ಥೇಯಾ

- <sup>8</sup> ದಾಚಂದ್ರಕಾರಂಪರಮಸುಖಮಹಾ  
<sup>9</sup> ವೀರ್ಯವೀಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರ  
<sup>10</sup> ತ್ವ ವಗ್ಗೌಃಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ |  
<sup>11</sup> ತತ್ರಾಂಬುಧಾಸಪ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾಪೋಧ  
<sup>12</sup> ನಿಧಿರ್ಭೂವ || ಶ್ರೀಭದ್ರಸ್ಸರ್ವತೋಯೋಹಿಭದ್ರಬಾಹು  
<sup>13</sup> ರಿತಿರುತಃ | ಶ್ರುತಕೇವಲಿನಾರ್ಥೇಪೂಕರಮಹ್ವರಮೋ  
<sup>14</sup> ಮುನಿಃ || ಚಂದ್ರಪ್ರಕಾಶೋಜ್ವಲಸಾಂದ್ರಕೀರ್ತಿಃಶ್ರೀಚಂದ್ರ  
<sup>15</sup> ಗುಪ್ತೋಜನಿತಸ್ಯಸಿಷ್ಯಃ | ಯಸ್ಯಪ್ರಭಾವಾದ್ವನದೇವತಾಭಿ  
<sup>16</sup> ರಾರಾಧಿತಃಸ್ಯಸ್ಯಗಣೋಮುನೀನಾಂ || ತಸ್ಯಾನ್ವಯೇಭೂವಿ  
<sup>17</sup> ದಿತೇಬಲೋವಯಃಪದ್ಮನಂದಿಸ್ಪ್ರಥಮಾಭಿಧಾನಃ | ಶ್ರೀಕೋಂ  
<sup>18</sup> ಡಕುನ್ದಾ ದಿಮುನೀಶ್ವರಾಖ್ಯಸ್ತತ್ಸಮ್ಯಮಾದುಗ್ಧ ತಚಾರ  
<sup>19</sup> ಣಧಿಃ || ಅಭೂದಮಾಸಪ್ತಮುನೀಶ್ವರೋಸಾಮಾಚಾರ್ಯಕ  
<sup>20</sup> ಬೋತ್ತರಗೃಧ್ಯಪಿಂಚ್ಛಃ | ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ  
<sup>21</sup> ತ್ವಾಳಿಕಾಶೇಪಸದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ಯಪಿಂಚ್ಛಮುನಿ  
<sup>22</sup> ಪಸ್ಯಬಲಾಕಪಿಂಚ್ಛಃಶ್ಲೋಜನಿಷ್ಪಭಾವನತ್ರಯವತ್ತಿಕೀ  
<sup>23</sup> ರ್ತಿಃ | ಚಾರಿತ್ರಕಂಚಾರಬಿಳಾವನಿಪಾಳಮಾಳಮಾಳಾಂಜಲೀಮು  
<sup>24</sup> ಖವಿರಾಜಿತಪದಪದ್ಮಃ || ಏವಂಮಹಾಚಾರ್ಯಪರಂಪರಾಯಾಂ  
<sup>25</sup> ಸ್ವಾತ್ಮಾರಮುದ್ರಾಂಕಿತತತ್ಪದೀಪಃ | ಭದ್ರಸ್ಸಮಂತಾದ್ಗುಣತೋ  
<sup>26</sup> ಗಣೇಶಸ್ಸಮನ್ತಭದ್ರೋಜನಿನಾದಿಸಂಹಃ || ತತಃ || ಯೋ  
<sup>27</sup> ದೇವನಂದಿ ಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯಮಹತ್ಯಾಸಜನೇಂ  
<sup>28</sup> ದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದೋಜನಿದೇವತಾಭಿಯ್ಯ  
<sup>29</sup> ತ್ಯಾಜಿತಂಪಾದಯುಗಂಯದೀಯಂ || ಜೈನೇಂದ್ರಂನಿಜ  
<sup>30</sup> ಶಬ್ದಭಾಗಮತುಳಂಸರ್ವಾರ್ಥಸಿದ್ಧಿಪರಾಸಿದ್ಧಿಂತೇನಿಪು  
<sup>31</sup> ಣತ್ವಮುಧ್ಯಕವಿತಾಂಜೈನಾಭಿಪೇಕ್ಷಾಸ್ವಕಃ | ಭದ್ರಸ್ಸು  
<sup>32</sup> ಜ್ಞಾತ್ರಿಯಂಸಮಾಧಿಕತಕಸ್ಯಾಸ್ಥೈರ್ಯದೀಯಂವಿದಾಮಾ  
<sup>33</sup> ಖ್ಯಾತೀಹಸಪೂಜ್ಯಪಾದಮುನಿಪಃಪೂಜ್ಯೋಮು  
<sup>34</sup> ನೀನಾಂಗಣೈಃ || ತತಶ್ಚ ||

(ಪಶ್ಚಿಮಮುಖ.)

- <sup>1</sup> ಣಜನಿಷ್ಪಾಕಳಂಕಂಯಜ್ಜನಕಾಸನಮಾದಿತಃ | ಆಕಳಂಕಬಲೋ  
<sup>2</sup> ಯೇನಸೋಕಳಂಕೋಮಹಾಮತಿಃ || ಇತ್ಯಾದ್ಯಧ್ಯಮು  
<sup>3</sup> ನೀಂದ್ರಸ್ಸಂತಿನಿಧಾಶ್ರಮಾಲಸಂಘೇತತೋಪಾತೇನಂದಿಗಣ  
<sup>4</sup> ಪ್ರಭೇದವಿಸದ್ಭೇದೀಗಣೇವಿರುತೇ | ಗೋಲ್ಲಾಚಾರ್ಯಾಃ  
<sup>5</sup> ತಿಪ್ರಸಿದ್ಧಮುನಿಪೋಃಭೂದ್ಗೋಲ್ಲದೇಶಾಧಿಪಃಪೂರ್ವಕೇನ  
<sup>6</sup> ಚಹೇತುನಾಭವಭಿಯಾದೀಕ್ಷಾಗೃಹೀತಸ್ಸುಧೀಃ ||  
<sup>7</sup> ಶ್ರೀಮತ್ಪ್ರಕಾಶೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ

- <sup>8</sup>ಲಗ್ನಾ ತನುತ್ರಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತರಗ  
<sup>9</sup>ಣೋಗ್ರೀಪ್ರಮಾತ್ರಾಂಡಬಿಂಬಂ | ಚಕ್ರೇಸದ್ವೃತ್ತಚಾಸಾಕೃತ  
<sup>10</sup>ಯತಿವರಸ್ಯಾಘಾತತ್ರಾನ್ವಿಜೇತುಂಗೋಕ್ಷಾಚಾಯ್ವಸ್ಯ  
<sup>11</sup>ಪ್ರಸ್ಯಜಮುತುಭುವನೇಭವ್ಯಸತ್ತ್ವೈರವೇದಮಃ || ತಚ್ಚಿಪ್ಯ  
 ಸ್ಯ || ಅವಿದ್ಧಕರ್ಣಾದಿಕಪದ್ಮನಂದಿಸ್ತದ್ಧಂತಿಕಾಖ್ಯಾಜನಿ  
 ಯಸ್ಯಲೋಕೇ | ಕಾಮಾರದೇವಬ್ರಹ್ಮಾಪ್ರಸಿದ್ಧಜ್ಞೇ  
 ಯಾತ್ಮಸೋಜ್ಞಾನನಿಧಿಸ್ತಧೀರಃ || ತಚ್ಚಿಪ್ಯಕುಳ  
<sup>15</sup>ಭೂಪಣಾಖ್ಯಯತಿಪಶ್ಚಾತ್ತವಾರಾಂನಿಧಿಸ್ತದ್ಧ  
<sup>16</sup>ನ್ತಾಯುಧಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧಮೋಮಂ  
<sup>17</sup>ಹುನ | ಶಬ್ದಾಂಭೋರುಪಭಾಸ್ವರಃಪ್ರಧಿತತತ್ಕೃಗ್ರ  
<sup>18</sup>ನ್ಧಕಾರಃಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ  
<sup>19</sup>ವರಃಶ್ರೀಕುಣ್ಡಕುಂದಾನ್ವಯಃ || ತಸ್ಯಶ್ರೀಕುಳ  
<sup>20</sup>ಭೂಪಣಾಖ್ಯಸುಮುನೇಶಿಪ್ಯೋವಿನೇಯಸ್ತತ್ಸ  
<sup>21</sup>ದ್ವೃತ್ತಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ತದ್ಧಂತವಿದ್ಯಾ  
<sup>22</sup>ಧೀತಚ್ಚಿಪ್ಯೋಜನಿಮಾಘನಂದಿಮುನಿಪಃಕೋಜ್ಞಾ  
<sup>23</sup>ಪುರೇತೀರ್ಥಕೃದ್ರಾಧ್ಧಂತಾನ್ದೀವಪಾರಗೋಚ  
<sup>24</sup>ಳಧೃತಿಶ್ಚಾತ್ತವಚಕ್ರೇಶ್ವರಃ || ಎಳಮಾವಿಂಬ  
<sup>25</sup>ನವಬ್ರಹ್ಮಾಂತಿಗೋಳಮಾಣಿಕ್ಯದಿಂಮಂಡನಾವ  
<sup>26</sup>ಳತಾರಾಧಿಪನಿನಭಂರುಭದಮಾಗಿಸ್ಪನ್ತಿರಿದ್ಧೃತ್ತ  
<sup>27</sup>ನಿವೃತ್ತಳವೀಗಳ್ಳುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ  
<sup>28</sup>ವಾವಿನಿಶ್ಚಳಸ್ಯದ್ಧಂತಿಕ ಮಾಘನಂದಿಮುನಿಯೇಶೀ  
<sup>29</sup>ಕೋಂಡಕುನ್ದಾನ್ವಯಂ || ಹಿಮವತ್ಪ್ರತಿಳಮುಕ್ತಾಘತ  
<sup>30</sup>ರಳತರತ್ತಾರಹಾರೇಂದುಕುಂದೋಪಮತಿರ್ತ್ರಿವ್ಯಾಪ್ತದಿಗ್ಗಂ  
<sup>31</sup>ಡಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮಂಡೇವಂ  
<sup>32</sup>ಡಳಂ || ಪಂಡಿತತತಿನತಮಾಘನಂದಾಖ್ಯವಾಚಂದ್ರಮಿ  
<sup>33</sup>ರಾಜಂವಾಗ್ಯಧೂಟೇನಿಟಳತಟಪಟನ್ನಾತ್ಮಸದ್ರತ್ಮಸ  
<sup>34</sup>... ತಮದರಪನೀಕುಳಮಂಭರದಿನಿಶ್ಚೇದಿಸಲಿಕೇ  
<sup>35</sup>ಸರಿಯನಿಪಂವರಸವ್ಯಮಾಚ್ಛಿಚಂದ್ರಂಧರಯೋಳ ||  
<sup>36</sup>ಮಾಘನಂದಿಸ್ತದ್ಧಂತೀತಿ | ತಚ್ಚಿಪ್ಯಸ್ಯ ||  
<sup>37</sup>ಅವರಗ್ನುಡ್ಧುಗಳಸಾಮಂತಕೇದಾರನಿಕರಸದಾನಶ್ರೇಯಾಂಸನಂ  
<sup>38</sup>ಮನ್ತನಿಂಬದೇವಜಗದಾಲ್ಪಗಂಡನಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರಮುಖ.)

- <sup>1</sup>ಗುರುಸ್ಯದ್ಧಂತಿಕಮಾಘನಂದಿಮುನಿಪಶ್ರೀಮಚ್ಚಮೂ  
<sup>2</sup>ವಲ್ಲಭಂಭರತಂಭಾತ್ರನಪಾರಣಸ್ತುನಿಧಿಗಳ್ರೀಭಾ

- <sup>3</sup>ನುಕೀರ್ತಿಪ್ರಭಾಸ್ಫುರಿತಾಳಂಕೃತದೇವಕೀರ್ತಿಮುನಿಸ  
<sup>4</sup>ಶ್ಲೋಕಪೂಜ್ಯಗಂಧನದೊರ್ಯೇಗಂಧವಿಮುಕ್ತದೇವನಿನಗಿಂ  
<sup>5</sup>ನಿನ್ನವಸ್ತುಧ್ಯಾನಿಶರ || ಕ್ಷೀರೋದಾದಿವಚಂದ್ರಮಾನು  
<sup>6</sup>ಣಿರವಪ್ರಖ್ಯಾತರತ್ನಾಕರಾತ್ಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ  
<sup>7</sup>ಬ್ಧಿಯಮಿನೋಜಾತೋಜಗನ್ಮಂಡನಃ | ಚಾರಿತ್ರ್ಯಕನಿಧಾ  
<sup>8</sup>ನಧಾಮಸುವಿನಮೋದೀಪವರ್ತಿಸ್ವಯಂಶ್ರೀಮದ್ಗಂ  
<sup>9</sup>ಧವಿಮುಕ್ತದೇವಯತಿಪಸ್ವಿದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಆವ  
<sup>10</sup>ರಸಧಮ್ಮರ | ಆವೊಂವಾದಿಕಥಾತ್ರಯಪ್ರವೇಶಾ  
<sup>11</sup>ಳವಿದ್ಯಜ್ಞನಂವೇಚ್ಛೆವಿದ್ಯಾವಪ್ತಂಭಮನಪ್ಪುಕೆಯ್ವುಪರವಾ  
<sup>12</sup>ದಿಕ್ಷೋಣಿಭೃತ್ಪಜ್ಞಮಂದೇವೇಂದ್ರಂಕಡಿವಂದಂಕಡಿದಲಿ  
<sup>13</sup>ಸ್ಯಾದ್ಯದವಿದ್ಯಾಸ್ತದಿಂತ್ರೈವಿದ್ಯಶ್ರುತಕೀರ್ತಿವಿದ್ಯಮುನಿವೇ  
<sup>14</sup>ಲವಿಖ್ಯಾತಿಯಂತಾಳ್ವಿದೊಂ || ಶ್ರುತಕೀರ್ತಿತ್ವವಿದ್ಯವ್ರತಿರಾಘವ  
<sup>15</sup>ಪಾಂಡವೀಯಮಂವಿಬುಧಚಮತ್ಕೃತಿಯನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ  
<sup>16</sup>ಳ್ಳಮಳಕೀರ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಜರು ||  
 ಯೋಬಾಧ್ಯಕ್ಷಿತಿಭೃತ್ಕರಾಳಕುಳಶಬ್ದವ್ಯಾಕಮೇಘಾನಮೋಮಿ  
 ಮಾಂಸಮತವರ್ತಿವಾದಿಮದವನ್ಮಾತಂಗಕಂಠೇರವಃ | ಸ್ಯಾದ್ಯದಾಭಿ  
<sup>19</sup>ಶರತ್ಸಮುದ್ಗತಸುಧಾಕೋಚಿಸ್ಸಮಸ್ತೈಸ್ತುತಸ್ತುತಸ್ತುತಮಾನ್ವು ವಿಭಾ  
<sup>20</sup>ಸತೇಕನಕನಂದಿಖ್ಯಾತಯೋಗೀಶ್ವರಃ || ವೇತಾಳೋಮುಕೇಶಕೃತಾಂಜ  
<sup>21</sup>ಪುಟಸಂಸೇವತೇಯತ್ವದೇಶೋಟ್ಟಂಗಃಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ಯಾ  
<sup>22</sup>ರೇಚಯಸ್ಯಾನ್ತಿಕೇ | ಯೇನಕ್ರೀಡತಿಸಂತತನುತತಪೋಲಕ್ಷ್ಮೀಯ್ಯು  
<sup>23</sup>ಶಃಪ್ರಿಯಸೋಯಂಕುಂಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕೌ  
<sup>24</sup>ಘಾಗ್ರಣೀ || ಅವರಸಧಮ್ಮಮಾರ್ಗಾಘನಂದಿತ್ಯವಿದ್ಯದೇವರುಪಿದ್ಯಾ  
<sup>25</sup>ಚಕ್ರವರ್ತಿಶ್ರೀಮದ್ಭೇವಕೀರ್ತಿಪಂಡಿತದೇವರೇಷ್ಯರಶ್ರೀಕುಂಭಚಂ  
<sup>26</sup>ದ್ರತ್ಯವಿದ್ಯದೇವರುಂಗಳಂಧವಿಮುಕ್ತವಾದಿಚತುರ್ಮುಖರಾಮಚಂ  
<sup>27</sup>ದ್ರತ್ಯವಿದ್ಯದೇವರುಂ || ವಾದಿವಜ್ರಾಂಕುರಶ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯ  
<sup>28</sup>ದೇವರುಮಾಪರಮೇಶ್ವರನಗುಡ್ಡಗಳುಮಾಣಿಕ್ಯಭಂಡಾರಮುಖಿ  
<sup>29</sup>ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಹಿರಿ  
<sup>30</sup>ಯದಂಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡಭೂ  
<sup>31</sup>ಟಿಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನುಂ || ಅಕಳಂಕುಂಭತ್ಯ  
<sup>32</sup>ವಾಯವಂತಿಳಕಂಶ್ರೀಯುಕ್ತರಾಜಂನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂ  
<sup>33</sup>ದಿತನುಗೀಲಾಚಾರದೈವಂದಿವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ  
<sup>34</sup>ನಾಥಂಯದುಕ್ಷೋಣಿಶಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೆನಲೇನ್ಮೂಂ  
<sup>35</sup>ಪುಳನೋಹುಳಪಂ || ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಹಿರಿಯಭಂ  
<sup>36</sup>ಹಾರಾಭಿನವಗಂಗಳದಂಡನಾಯಕಂಶ್ರೀಹುಳರಾಜಂತಮ್ಮಗುರುಗಳ  
<sup>37</sup>ಶ್ರೀಕೋಂಡಕುಂಡಾನ್ಯಯದ್ರೋಮೂಲಸಂಘದದೇಸೀಯಗಣದಪುಸ್ತಕಗ

- <sup>38</sup>ಶ್ವದಶ್ರೀಕೋಲ್ಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಬಸದಿಯಪ್ರತಿವಿ  
<sup>39</sup>ಧದಶ್ರೀಮತ್ಪಲ್ಲಂಗಜಿಯಪ್ರತಾಪಪುರವಂಪುನಬ್ಬರಣವಂಮಾಡಿಸಿ  
<sup>40</sup>ಜನನಾಥಪುರದಲ್ಲುಕಲ್ಲದಾನಶಾಲೆಯಂಮಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ  
<sup>41</sup>ಳಾಚಾರ್ಯಾದೇವಕೀರ್ತಿಪಂಡಿತದೇವಗ್ಗಪರೋಕ್ಷವಿನಯವಾಗಿನಿಧಿಯನ್ನಾ  
<sup>42</sup>ಡಿಸಿದಅವರಶಿಷ್ಯಲ್ಪಶ್ಚುಣಂದಿಮಾಧವತ್ರಿಭುವನದೇವಮ್ಮಕಾಡಾನಪೂಜಾ  
<sup>43</sup>ಭಿಷೇಕಂಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದರುಮಂಗಳಮಹಾ || ಶ್ರೀಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಸಾಧ್ವಿದ್ವಾದಮುದ್ರಾಂಕಿತಮತುಲಮುಖೇನೇಂದ್ರಚಕ್ರದ್ವರೇಚ್ಯಂಜೈನೀ  
<sup>2</sup>ಯಂಶಾಸನಂವಿಶ್ರುತಮಬಿಳಹಿತಂದೋಪದೂರಂಗಭೇರಂ |  
<sup>3</sup>ಜೇಯಾತ್ಮಾರುಣ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈರ್ವ್ಯಸರ್ಗನೇಕಪ್ರವೇಶೈ  
<sup>4</sup>ಸ್ತಂಸೇವ್ಯಂಮುಕ್ತಿಹನ್ಯಾಪರಿಚಯಕರಣಪ್ರಾಥಮೇತತ್ತ್ರಿಲೋಕಾಭ್ಯಂ ||  
<sup>5</sup>ಶ್ರೀಮೂಲಸಂಘದೇವೀಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಾಯೇ | ಗುರುಕುಲ  
<sup>6</sup>ಮಿಹಕಥಮಿತಿಚೇದ್ವಿವೇಮಿಸಂಕ್ಷೇಪತೋಘವನೇ || ಯಃಸೇವ್ಯಸರ್ವ್ವಲೋ  
<sup>7</sup>ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುಧಂ  
<sup>8</sup>ಸ್ವಪರವತಮಹಾಶಾಸ್ತ್ರತತ್ತ್ವಂನಿತಾಂತಂ | ಯಸ್ಮೈಮುಕ್ತಾಂಗನಾಸಂಸ್ಥೃಪಯಮೂತಂ  
<sup>9</sup>ತಾಂಯಾತಿಯಸ್ತದ್ವ್ಯಸ್ಯಶಾನಾಸ್ತಿಯಸ್ತಿಸ್ತುಭುವನಮಹಿಮೋವಿದ್ಯತೇಶೀಲರಾಜಃ || ಕವಿ  
<sup>10</sup>ಘಟಂದ್ರತ್ಯೈವಿದ್ವೈಶೋರಾದ್ಧಂತವೇದೀಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀವೀರಣಂದೀನೋ  
<sup>11</sup>ಕ್ಷುಸ್ತದಂತೇವಾನೇಗುಣಾಬ್ಜಿಪ್ರಸ್ತಂಗಳಜನ್ಮಾ || ಯಃಸುಖದ್ವಾದರಹ  
<sup>12</sup>ಸ್ಯವಾದನಿಪುಣೋಗಣ್ಯಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತಿಮುನಿ  
<sup>13</sup>ಪಣ್ಣರಿತಭಾಸ್ವತ್ತನುಃ | ಕಾಮೋಗ್ರಾಹಿಗರದ್ವಿಜಾಪದರಣೀರೂಢೋನರೇಂದ್ರೋ  
<sup>14</sup>ಭವತ್ತಚ್ಛೈಶೋಗುರುಪಂಚಕಸ್ಮೃತಿಪದಸ್ವಚ್ಛಂದಸನ್ಮಾನಸಃ || ಮುಲ  
<sup>15</sup>ಧಾರಿರಾಮಚಂದ್ರೋಯಮಿಾತದೀಯಪ್ರಶಿಷ್ಯಶೈಶೋನಾ | ಯಚ್ಚ  
<sup>16</sup>ರಣಯುಗಳಸೇವಾಪರಿಗತಜನತೈತಿಚಂದ್ರತಾಂಜಗತೀ || ಪರಪರಿಣತಿಮೂರೋ  
<sup>17</sup>ಧ್ಯಾತ್ವತತ್ಪಾರಧೀರೋವಿಷಯವಿರತಿಭಾವೋಜೈನಮಾಗ್ಗಪ್ರಭಾವಃ | ಕುಮತ  
<sup>18</sup>ಘನಸಮಿರೋಧವಸ್ತಮಾಯಾಂಧಕಾರೋನಿಬಿಳಮುನಿನೂತೋರಾಗಕೋ  
<sup>19</sup>ಪಾದಿಘಾತಃ || ಚಿತ್ತೇಶುಭಾವನಾಂಜೈನೀಂವಾಕ್ಯೇಪಂಚನಮಸ್ತುಯಾಂ | ಕಾಮೋ  
<sup>20</sup>ಬ್ರತಸಮಾಯೋಪಂಕುವ್ಯಂನಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತ  
<sup>21</sup>ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಭು | ವೃತ್ತೇಪುಕಸ್ಯಸಸ್ಯತುಕಾಲೇವಿಸ್ತೀರ್ಣೃಷಿ  
<sup>22</sup>ಳಸದನ್ನವನೇಮಾ | ಪ್ರಮಾದಿವತ್ಸರೇಮಾಸೇಶಾವಣೀತನುಮ  
<sup>23</sup>ತ್ಯಜತಃ | ವಕ್ರೇಕೃಷ್ಣಚತುರ್ಧ್ಯಾಂಕುಭಚಂದ್ರೋಮಹಾಯುತಿಃ || ಅಮರಪು  
<sup>24</sup>ರಮಮರಮಾಂತದ್ಗತಜಿನಚೈತ್ಯಚೈತ್ಯಭವನಾನಾಂ | ದರ್ಶನಕುತೂಹ  
<sup>25</sup>ಳೇನತುಯಾತೋಯಾತಾತ್ಪರಾದ್ರಪರಿಣಾಮಃ || ತಚ್ಚಿದ್ರ || ದುರಿತಂ



- <sup>26</sup>ಧಕಾರರವಿಹಿಮಕರರೊಗೆದರ್ಪದ್ವಿಢುಂದಿಸುಂಡಿತದೇವವ್ವರಮಾಧವೇಂದುಸ  
<sup>27</sup>ಮಯಾಭರಣಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೊಳ || ಗುರುರಾಮಚಂದ್ರ  
<sup>28</sup>ಯತಿಪನವರಶಿಷ್ಯಕುಘೇಂದುಮುನಿಯನಿಸ್ತಿಗೆಯುವಿಸ್ತರದಿಂಮಾಡಿಸಿದಂಪಳು  
<sup>29</sup>ಕರೆಯಧಿಸುಂರಾಯರಾಜಗುರುಗುಂವುಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ವಜನವರಚರ  
<sup>30</sup>ಕಾರುಣಿಕಮಳಯುಗಳಯಜನರತಃ | ಬೋಗಾಣರಾಜನಾಮಾತದ್ವೈಯಾ  
<sup>31</sup>ಪ್ರತ್ಯತೋಹಿಕುಘಚಂದ್ರಃ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ  
<sup>32</sup>ಯಸ್ಯಾತ್ಮದಾದ್ರೀಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಷಣಸ್ಯವರಶಿಷ್ಯೋಮಾ  
<sup>33</sup>ಘನಂದಿಬ್ರೂತಿ | ಸಿದ್ಧಂತಾಂಬುಧಿತಿರಗೋವಿಕದಕೀತ್ರಿಪ್ತಸ್ಯಶಿ  
<sup>34</sup>ಷ್ಯೋಭವತ್ಪ್ರವಿದ್ಯಾಕುಘಚಂದ್ರಯೋಗಿತಿಲಕಾಸ್ಯದ್ವಾದವಿ  
<sup>35</sup>ದ್ಯುಂಚಿತಃ || ತಚ್ಚಿಷ್ಯಶ್ಚಾರುತಿತ್ರಿಪ್ರಥಿತಗುಣಗಣಸಂಧಿ  
<sup>36</sup>ತಸ್ತಸ್ಯಶಿಷ್ಯಜಾತಶ್ರೀಮಾಘನಂದಿಬ್ರೂತಿಸತಿನುತಘಟ್ಟುರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ |  
<sup>37</sup>ಸಿದ್ಧಂತಾಂಬೋಧಿಸೀತದ್ವುತಿರಭಯಶೇತಸ್ಯಶಿಷ್ಯೋಮುಖಯಾನಿಹವೇಂದುಃ  
<sup>38</sup>ಸುಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ವನಂ  
<sup>39</sup>ದಿನಿಸಕ್ತತ್ವಂತಾವಕೀನಂತಪಃಪದ್ವಾನಂದ್ಯಪವಿಶ್ರುತಾಪ್ರಮದಯಿತ್ಯಾಶೀಸತಾಂನ  
<sup>40</sup>ವ್ರತಾಂ | ಕಾಮಂಪೂರಯಸೇಕುಘೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ  
<sup>41</sup>ಯಸೇನಿರಾಕ್ತತಮಹಾವೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಃಕ್ಷ  
<sup>42</sup>ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿ | ಶ್ರೀಪದ್ಮನಂದಿಸುಂಡಿತಪುಂಡಿತಜನಹೃದಯ  
<sup>43</sup>ಕುಮುದಶೀತಕರ || ಪುಂಡಿತಸಮುದಯವತಿಕುಘಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ  
<sup>44</sup>ಸುದಯಾಸ್ತಿ | ಶ್ರೀಪದ್ಮನಂದಿಸುಂಡಿತಯಮಿಶಭವದಿತರಮುನಿಘನಾಲೋಕೇ ||  
<sup>45</sup>ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಕುಘಚಂದ್ರದೇವಸ್ಯಸ್ಯಶೀಯಾಂತೇವಾನನಾಪದ್ಮನಂದಿಸುಂಡಿತದೇವೇನಮಾ  
<sup>46</sup>ಧಪಚಂದ್ರದೇವೇನತರೋಕ್ಷವಿನಯನಿಮಿತ್ತೇನಿಪದ್ಯಕಾಕಾರಯೇತಾ || ಭದ್ರಂಭವತು  
<sup>47</sup>ಜನನಾಸನಾಯ ||

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ಅ ಮುಂಟಪದ ಎತೆಭಾಗದ ಮುಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಮೋಘ  
<sup>2</sup>ಲಾಙ್ಘನಂ | ಜೆಯಾತ್ಪ್ರಲೋಕೈನಾಘಸ್ಯಾಶನಂ  
<sup>3</sup>ಜಿನಶಾಸನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಧ್ಯಮಳಜನ  
<sup>4</sup>ವರಾನೀಕಸಾಧೋರುವಾರ್ಧಿಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚಯ  
<sup>5</sup>ವಿಷಯಕೈವಲ್ಯಲೋಕೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದ್ರಾಶಲ  
<sup>6</sup>ಕೇತಜನತಾನನ್ನನಾದೋರುಘೋಷಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಸ  
<sup>7</sup>ವಮಸುಖಮದಾವೀರ್ಯವೀಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದೋ  
<sup>8</sup>ತ್ತಮರತ್ನವರ್ಗಶ್ರೀಗೌತಮಾದ್ಯಾಽಽಭವಿಷ್ಣುವಸ್ತೇ | ತತ್ರಾಂಬುಧಾ



(ದಕ್ಷಿಣವುಖ.)

- 1 ಭಾತಿಶ್ರೀಜಿನಪುಗವಸ್ರವಚನಾವೋ ರಾಂರಾಕಾಂ  
 2 ಭೂಮಾವಿಶ್ವತಮಾಘನಂದಿಮುನಿಸ್ಸಿದ್ಧಾಂತಚಕ್ರೇ  
 3 ಶ್ವರಃ || ತಪ್ಪಿಪ್ಪುರಿ || ಸಃಪ್ಪೀಳ್ಕುರದಿನ್ನು ಕುಂದವಿಶದಪೋದ್ಯದ್ಯ  
 4 ಕ್ರೋತಿದ್ವರ್ತಪ್ಪದ್ವರ್ತಕದರ್ಪದಾವದಹನಚ್ಯುತಾ  
 5 ಲಿಖಾಳಾಮ್ಬದಃ | ಶ್ರೀಜೈನೇಂದ್ರವಚನಯೋನಿಧಿರತ್ನಂ  
 6 ಪೂರ್ಣಚಂದ್ರೇಕ್ಷಿತಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ  
 7 ಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ತತ್ಸಧಮ್ನುರ್ || ಉದ್ಭೂತೇನುತಮೇ  
 8 ಘಟಂದ್ರಕನಿಪೋದ್ಯದ್ಯಶ್ವಂದಿಕ್ಕೇಸಂವರ್ಧೇತತದಸ್ತುನಾ  
 9 ಮನಿತರಾಂರಾದ್ಧಾಂತರತ್ನಾಕರಃ | ಚಿತ್ರಂತಾವದಿದಂಪಯೋಧಿಪ  
 10 ರಿಧಿಕ್ಷೋಣೇಸಮುಪ್ಪೀಕ್ಷ್ಯತೇಪ್ರಾಯೇಣಾತ್ರವಿಜ್ಞಂಭತೇ  
 11 ಭರತಶಸ್ತ್ರಾಂಭೋಜನಿಸ್ಸಂತತಂ || ತತ್ಸಧಮ್ನುರ್ || ಚಂದ್ರಯಿವಧ  
 12 ವಳಕೀರ್ತಿರ್ದರ್ಪವೇಳುಕುರುತೇಸಮಸ್ತಭುವನಂಯಸ್ಯ | ತಚ್ಚಂದ್ರಗೀರ್ತಿರಸ್ಯ  
 13 ಜ್ಞಾಭಿಲ್ವಾರಕಚಕ್ರವರ್ತಿರನೋಸ್ಯವಿಭಾತಿ || ತತ್ಸಧಮ್ನುರ್ || ಸೈಯಾ  
 14 ಯಿಕೇಭಸಿಂಹೋಮಿಮಾಂಸಕತಿಮಿರನಿಕರನಿರಸನತಪನಃ |  
 15 ಬಾಧ್ಯವನದುವದಹನೋಜಯತಿಮಹಾನುದಯಚಂದ್ರಸಂ  
 16 ಷಿತದೇವಃ || ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಶ್ರೀಗುಣಚಂದ್ರವ್ರತೀಶ್ವರಸ್ಯ  
 17 ಬಿಭೂವ | ಶ್ರೀನಯೀರ್ತಿರಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ  
 18 ಖಿಖಾತ್ಯವೇದೀಶ್ಯಃ || ಸ್ವಸ್ತೈನವರತವಿನತಮಹಿಮಮುಕ್ತು  
 19 ಟಮಾಕ್ತಿ ಕಮಯೂಖಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು  
 20 ಚರಣಾರವಿಂದರಂ | ಭವ್ಯಜನಪ್ರದಯಾನಂದರಂ | ಕೊಂಡಕುಂದಾ  
 21 ನ್ಯಯಗಗನಮಾತ್ಮಂಡರಂ | ಲೀಲಾಮಾತ್ರವಿಜಿತೋಚ್ಚಂಡಕುಸುಮ  
 22 ಕಾಣ್ಡರಂ | ದೇಲೀಯಗಣಗಜೇಂದ್ರನಾಂದ್ರನುದಧಾರಾವಭಾಸರಂ |  
 23 ವಿತರಣವಿಳಾಸರಂ | ಪ್ರಸ್ತುತಗಚ್ಚಸ್ವಚ್ಚಸರಸೀಸರೋಜರಂ | ವಂ  
 24 ದಿಜನಸುರಭೂಜರಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ  
 25 ಚಾರುತರಚರಣಸಂಸಾರಹಪಟ್ಟರಣರಂ | ಅಶೇಷದೋಷ  
 26 ದೂರೀಕರಣಸರಿಣತಾಂತಕರಣರಾಮಪ್ರಶೀಮನ್ನಯಕೀರ್ತಿಗಿ  
 27 ದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳೆನುಪ್ಪರಂದೊಡೆ || ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ  
 28 ಟ್ವಮುಕುರಶ್ಚಾರಿತ್ರಚೂಡಾಮಣಿಶ್ರೀಜೈನಾಗಮವಾರ್ಧಿ  
 29 ವರ್ಧನಸುಧಾಕೋಟಿಸ್ಸಮುದ್ಭವತೇ | ಯಶ್ಯಲೃತ್ರಯಗಾರವ  
 30 ತ್ರಯಲಸದ್ಧಂಡತ್ರಯಧ್ವಂಸಕಸ್ತಶ್ರೀಮಾನ್ಯಯಕೀರ್ತಿರ್ದೇವಮು  
 31 ನಿಪಸ್ತೃದ್ಧಾಂತಿಕಾಗ್ರೇಸರಃ || ಮಾಣಿಕ್ಯನಂದಿಮುನಿಸ್ಪೀನ  
 32 ಯಕೀರ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸದ್ಧಮ್ನುಃ | ಗುಣಚಂದ್ರದೇವತನಯೋ  
 33 ರಾದ್ಧಾಂತಪಯೋಧಿಪಾರಗೋಭುವಿಭಾತಿ || ಹಾರಕ್ಷೀರಹರಾ  
 34 ಟ್ವಹಾಸಹಲಭೃತ್ಪಂದೇಂದುಮನ್ದಾಃ ನೀಕಪೂರ್ವರಸ್ತಟಕಸ್ಥುರ

35 ದ್ವರಯುಗೋಧಾತತ್ರಿಳೋಕೋವರಃ | ಉತ್ಕಂಠಸ್ತರಭೂಂಭೂ

36 ಧರಪವಿಃಖ್ಯಾತೋಬಿಭೂವಕ್ಷಿತಾಸ್ತ್ರೇಮಾನ್ಯಯಾಕೀರ್ತಿ

37 ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂದ್ರನವದ್ವೈತಂ

38 ಪ್ರಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂದ್ರನವದ್ವೈತಂ

39 ತುರ್ವಾಕದಿನೀವಾರೇಚನೂರ್ಯಾತ್ಮಜೇ | ಪೂರ್ವಾಪ್ತೇಪ್ರಪ

40 ರೇಗತೇರ್ಧಸಮಿತೇಸ್ತುಗ್ಗಂಜಗಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ

41 ಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ

42 ಜ್ಞಾನವಚೋಬ್ಧಿವರ್ಧನವಿಧುಸ್ಪುಟಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್

(ಪಶ್ಚಿಮಮುಖ.)

1 ದ್ವರ್ವಕಪ್ಪಮಸ್ತುಕಲತತ್ಪೂರ್ಣಾತ್ಮಕಾಣ್ಡೀರವಃ | ಸಕ್ರೀಮಾನ್ಯು

2 ಣಚಂದ್ರದೇವತನಯಸ್ಪಜನ್ಯಜನ್ಯವನಿಸ್ತೇಯಾತಶ್ರೀನ

3 ಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂ

4 ಚರಾಧಪಂಗಬಲಿಗಂದಾನಕ್ತಬಿಣ್ಣಿಂಗಿತಂಗುರುವಾದಂಸುರಭೂಧ

5 ರಕ್ತನಿಗಲ್ಪಾಕ್ಯುಳಸತ್ಯೇಕ್ತತಂಗುರುವಾದಂವಿನುತಂಗರಾಜಿಸುವಿರುಂ

6 ಗೋಳಂಗಿತೋಕ್ತಸದ್ಗುರುವಾದಂನಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸುರಾದ್ಧಾನ್ತ

7 ಚಕ್ರಾಧಿಪಂ || ತಚ್ಚಿಪ್ಪರ್ || ಹಿಮಕರರವಭ್ರಪೀರಕಲ್ಲೋಳಜಾಳ

8 ಸ್ಥಟಕಸಿತರವುಕ್ತೀಕುಭಬಿಕ್ತಕ್ರವಾಳಃ | ಮದನವದತಿಮಿಸ್ರ

9 ಶ್ರೇಣಿತೀವ್ರಾಂಕುಮಾಳೀಜಯತಿನಿಬಿಳಮನ್ಯೋಮೇಘಚಂದ್ರವ್ರಾತಿಂ

10 ದ್ರಃ || ತತ್ಸಧಮ್ನುರ || ಕಂದರ್ಪಾಪವಕಲ್ಪಿತೋಧಾರತನುತ್ಪಾಗೋ

11 ಪಮೋರಸ್ಥೇಚಚದ್ಧಾರಮುಳವಿನೇಯಜನತಾನೀರೇಜಿನೀಘನವಃ | ತ್ಯ

12 ಕ್ತಾಕೇಪಬಹಿರ್ವಿಕಲ್ಪನಿಚಯಾಶ್ಚರಿತ್ರಚಕ್ರೇಶ್ವರಾಶಂಭಂತ್ಯ

13 ಣ್ಣಿ ತಟಾಕವಾನಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ || ತತ್ಸಧಮ್ನುರ ||

14 ಪಟ್ಟಮ್ನುರವಿಪಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರಪ್ರದ್ಯೇಚ | ಜಗ

15 ದೇಕಸೂರೇಪಶ್ಚಿಧರದೇವೋಬಿಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ

16 ಧಮ್ನುರ || ತತ್ಕರ್ವಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಾ

17 ಸ್ತಾತ್ಕರ್ವಾಕಃ | ವಿಖ್ಯಾತದಾಮನಂದಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ

18 ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಜ್ಞಾನಮತಾಜ್ಞಾನದಿನಕರೋನೈಯಾಯಿ

19 ಕಾಭಾನಿಳಾನ್ವಾಕಾವನಿಭೃತ್ಕರಾಳಕುಗೋ ಬುದ್ಧಾಭಿಕ್ತಾ

20 ಭೋದ್ಭವಃ | ಯೋಮಾಮಾಂಸಕಗನ್ಧಸಿನ್ಧುರ ಶಿರೋನಿರ್ಭೇದಕ

21 ಣ್ಡೀರವಸ್ತ್ರವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಸ್ಸೋಯಂಭುವಿ

22 ಭಾಜತೇ || ತತ್ಸಧಮ್ನುರ || ದುಗ್ಧಾಭಿಕ್ತಾಕೇಂದುಕುನ್ದಕುಮರ

23 ವ್ಯಾಪಾಸೀರ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ಧನಾವೃತಕರಃ

24 ಪಾರಾತ್ಕರ್ವರತ್ನಕರಃ | ಖ್ಯಾತೀನಯಾಕೀರ್ತಿರ್ದೇವಮುನಿಸ್ರೀ

25 ಪಾದಪದ್ಮಪ್ರಯೋಭಾತ್ಯಸ್ಯಂಭುವಿಭಾಸುಕೀರ್ತಿಮುನಿಪ

26 ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ || ಉರಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ

- <sup>27</sup>ಶ್ರೀಗುಣಶ್ಲೋಕಗಂಗಾಹರಹಾಸ್ಯರಾವತೇಭಸ್ಯ ಟಕವ್ಯವ  
<sup>28</sup>ಭಕುಭಾಭ್ರನೀಹಾರಹಾರಾಮರಾಜಶ್ವೇತಪಂಕೇರುಹ  
<sup>29</sup>ಹಲಧರ ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುನ್ದೋತ್ಕ ರಚಂಚತ್ತೀತ್ತೀಕುನ್ದಂಧರ  
<sup>30</sup>ಯೇಳಸದನೀಭಾನುಕೀತ್ತೀವ್ರತೀಂದ್ರಂ || ತತ್ಸಧಮ್ನುರ || ಸದ್ವ್ಯ  
<sup>31</sup>ತ್ತಾ ಕೃತೀಶೋಭಿತಾಖಿಕಳಾಪೂರ್ಣಾ ಸ್ವರಧ್ವಂಸಕೇಶವ್ಯದ್ವಿ  
<sup>32</sup>ಶ್ವವಿಯೋಗಿತ್ವತ್ಸುಖಕರಶ್ಶೀಬಾಳಚಂದ್ರೋಮು  
<sup>33</sup>ನಿಃ | ವಕ್ರೇಣೋನಕಳೇಣಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ  
<sup>34</sup>ದ್ವಿಪಾಲೋ ಕೇಸ್ಥಿಂನುಪಮಿಯತೇ ಕಥಮಸಾತೇನಾಥಬಾಳೇಂದು  
<sup>35</sup>ನಾ || ಉಚ್ಚಂಡಮದನಮದಗಜನಿಬ್ಧೇದನಪಟುತರಪ್ರತಾಪ  
<sup>36</sup>ಮೃಗೇಂದ್ರಃ | ಭವ್ಯಕುಮುದಾಫವಿಕಸನೇಕಂದ್ರೋಭು  
<sup>37</sup>ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾದ್ವಿಕ್ರೀರಪೂರ  
<sup>38</sup>ಸ್ಥ ಟಕಸುರಸರಿತ್ತಾ ರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯತ್ತೀ  
<sup>39</sup>ತ್ತೀಮಕ್ಷಿಪ್ರಸರಧವತಾಕೇಪದಿಕ್ವಕ್ರವಾಳಃ | ಶ್ರೀಮತ್ಪ್ರಿ  
<sup>40</sup>ದ್ಧಾನ್ತ ಚಕ್ರೇಶ್ವರನುತನಯಕೀತ್ತೀವ್ರತೀಶಂಪ್ರಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮಾಘಟಪ್ಪರಕೇಶೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ  
<sup>2</sup>ಬ್ರತೀಂದ್ರಃ || ಗಾಂಭೀರ್ಯೋಮಕರಾಕರೋವಿತರಣೇ  
<sup>3</sup>ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಿಪೋಚ್ಚಂಡದ್ಯಮಣಿಃಕಳಾಸ್ವನಿ  
<sup>4</sup>ಶೇಧೈರ್ಯೋಪುನಮ್ನುಂದರಃ | ಸವೈರ್ವಿವಿವರಪೂರ್ಣಾನಿ  
<sup>5</sup>ಮೃತ್ಯುಳಯಕೋಲಕ್ಷಿಪ್ರಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಭುವಿವಾಘಿ  
<sup>6</sup>ವಸ್ತಿ ಮುನಿಪೋಭಟ್ಟರಕಾಗ್ರೇನರಃ || ವಸುಪೂರ್ಣಾಸಮಸ್ತಾಃ  
<sup>7</sup>ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇ | ಚಂಚತ್ಕವಳಯಾನಂದಪ್ರಭಾಚಂದ್ರೋ  
<sup>8</sup>ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ || ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ  
<sup>9</sup>ಮಿತಾಸ್ತಪ್ತಮ್ನಿಯೇನಕ್ಷಿತಾಯದ್ವಾಗ್ಜಾತಸುಧಾರಸೋಖಿಳ  
<sup>10</sup>ವಿಪವೃತ್ತಿಶ್ಚೇದಕಶ್ಶೋಭತೇ | ಯತ್ತಂತ್ರೋದ್ಯವಿಧಿಸಮಸ್ತಜನ  
<sup>11</sup>ತಾರೋಗ್ಯಾಯಸಂವರ್ತತೇನೋಯಂಕುಂಭತಿಪದ್ಮನಂದಿಮುನಿ  
<sup>12</sup>ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ || ಚಂಚತ್ಕಂದ್ರಮರೀಚಿ  
<sup>13</sup>ಶಾರದಘನಕ್ಷೀರಾಬ್ಧಿ ತಾರಾಚಳಪ್ರೋದ್ಯತ್ತೀತ್ತೀವಿಕಾಸವೆಂಡುರತ  
<sup>14</sup>ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ | ವಾಕ್ಯಾನ್ತಾಕೂನಸ್ತನದ್ವಯತ  
<sup>15</sup>ಟೇಹಾರೋಗಭೀರಸ್ಥರಸ್ಸೋಯಂಸನ್ನತನೇಮಿಚಂದ್ರಮುನಿಪೋ  
<sup>16</sup>ವಿಭಾಜತೇಭೂತಳಃ || ಭಂಡಾರಾಧಿಕೃತಸ್ಸಮಸ್ತಸ  
<sup>17</sup>ಚವಾಧೀಶೋಜಗದ್ವಿಕ್ರಾಂತಶ್ಶೀಮಳೋನಯಕೀತ್ತೀದೇವಮು  
<sup>18</sup>ನಿಸಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ | ಕೀತ್ತೀಶ್ರೀನಿಳಯಃಪ  
<sup>19</sup>ರಾತ್ಯಚರತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತಾನೋಯಂಶ್ರೀಜನಧಮ್ನುರ  
<sup>20</sup>ಕ್ಷಣಕರಃಸಮೃಕ್ತವ್ರತಾಕರಃ || ಶ್ರೀಮಚ್ಚೀಕರಣಾಧಿಪಸ್ಸ

- 21 ಚಿವನಾಥೋವಿಶ್ವವಿದ್ಯನ್ನಿಧಿಶ್ಚ ತತ್ತ್ವವೃಣ್ಣಮುಪಾನ್ಮದಾನಕರ  
 22 ಸೋತಸ್ತುಹಿಕ್ಷಿತಾಶೋಭತೇ | ಶ್ರೀನೀಲೋಜಿನಧರ್ಮನಿರ್ಮಲಮ  
 23 ನಾಸ್ತುಹಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಸ್ತುಜನ್ಯೈಕನಿಧಿಶ್ಚ ಶಾಂಕವಿಕದ  
 24 ಪ್ರೋದ್ಯದ್ಯಕ್ಕೇಕತಃ || ಆರಾಧ್ಯೋಜಿನಪೋಗುರು  
 25 ಕ್ಷನಯಕೀರ್ತಿಶಾಸ್ತ್ರತಯೋಗೀಶ್ವರೋಜೋಗ್ರಾಂಬುಜನಸೀತುಯ  
 26 ಸ್ಯಜನಕಶ್ಮೀಲಮೃದೇವೇವಿಭುಃ | ಶ್ರೀಮತ್ಕಾಮಲತಾಸು  
 27 ತಾಪುರಪತಿಶ್ರೀಮಲ್ಲಿನಾಥಸ್ತುತೋಭಾಷ್ಯಸ್ಯಾಂಭುವಿನಾಗ  
 28 ದೇವಸುತವಶ್ಯಂ ಡಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಥ  
 29 ರತ್ನೀಶ್ವರಶಾಸ್ತ್ರೀಭವದಬಿಳಿ ಬಗನೋಪಾಗ್ನಿಭೂತಿಶ್ಚ ಶಾಂತಃ | ಬುಧನಿ  
 30 ಧನಯಕೀರ್ತಿಶಾಸ್ತ್ರತಯೋಗೀಂದ್ರಪದಾಂಬುಜಯುಗಕ್ಯತ  
 31 ಸೇವಾಶೋಭತೇನಾಗದೇವಃ || ಶಾಸ್ತ್ರತಪ್ತೀನಯಕೀರ್ತಿಶ್ವರೇವಮು  
 32 ನಿನಾಥಃ ನಾಂಪಯಃ ಪ್ರೋಲ್ಲಸತ್ತೀರ್ತಿನಾಂಪರಮಂಪರೋತ್ಕೃಷ್ಣ  
 33 ಯಂಕುಶ್ಚಾಂಸಿಧಿಧ್ಯಾಲಯಂಭಕ್ತಾನ್ಯಕಾರಯದಾಶಶಾಂಕುನಕೃ  
 34 ತ್ವರಂಭಿರಂಸ್ಥಾಯಿನಂಪ್ರೀನಾಗಸ್ಸಚಿವೋತ್ತಮೋನಿ  
 35 ಜಯಶ್ರೀಶುಭದಿಗ್ಗಂಡಲಃ ||

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ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವೈತಮೋಘಲಾಂ  
 2 ಛನಂ | ಜೀಯಾತ್ಪ್ರಲೋಕೈಸ್ತಸ್ಯಾಧ್ಯಾತ್ಮನಂ ಜಿನಶನ  
 3 ನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ  
 4 ನೀಕಸಾಧೋರುಪಾರ್ಥಿವಪ್ರಧ್ಯಸ್ತಾಘಪ್ರಮೇಯ  
 5 ಪ್ರಜಾಪಯವಿಪಯಕೈವಲ್ಯಪೋಧೋರುಪೇದಿಃ | ಶಸ್ತಸ್ಯ  
 6 ತ್ವರಮುದ್ರಾಶಬಲತಜನತಾನಂದನಾದೋರುಘೋಷಃ  
 7 ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮುಪಾ ವೀ  
 8 ರ್ಯಾರ್ಯವಿಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ನನೀಂದ್ರೋತ್ತಮರ  
 9 ತ್ವವಗ್ಗಾಂಗೋಗತಮಾದ್ಯಾಘಭವಿಷ್ಣುವಸ್ತೇ | ತ  
 10 ತ್ರಾಂಬುಧಾಸಪ್ತಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಪಂತ  
 11 ತಾನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀಪದಮನಂದೀತ್ಯನವ  
 12 ದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯಶರಬ್ಧೋತ್ತರಕೋಂಡಕು  
 13 ದಃ | ದ್ವಿತೀಯಮಾಸಿದಭಿಧಾನಮುದ್ಯಚ್ಚರಿ  
 14 ತ್ರಸಂಪಾತಸೂಚಾರಣ್ಧಿಃ || ಅಭೂದುಮಾಸ್ತಾ  
 15 ತಿ ಮುನೀಶ್ವರೋಸಾವನಾಚಾರ್ಯಶರಬ್ಧೋತ್ತರ ಗೃಧ್ರ

- 16 ಖಂಡೈಃ | ತದನ್ವಯೇ ತತ್ಸದೈಕೋಸ್ತಿನಾನ್ಯಸ್ತಾ ತ್ವಾ  
 17 ಲಿಕಾಸೇಷಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಖಂಡೈಃ ಮುನಿ  
 18 ಪಸ್ಯಬಳಾಕಖಂಡೈಃ ಶ್ರೀಜ್ಞಾನಪ್ರಭುವನ  
 19 ತ್ರಯವರ್ತಿಕೀರ್ತಿಃ | ಚಾರಿತ್ರಚಂಚುರಖಿಲಾವನಿ  
 20 ಪಾಳಮಾಳಮಾಳಾಶೀಲೀ ಮುಖವಿರಾಜಿತಪಾದ  
 21 ಪದ್ಮಃ || ತಚ್ಛ್ರೀಮೋಗುಣನಂದಿಪಂಡಿತಯತಿಶ್ವಾ  
 22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ ತರ್ಕ್ಯವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರನಿ  
 23 ಪುಣಾಸ್ಪುಟತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪ್ರಾ  
 24 ದಿಮದಾನ್ಯಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ವೀರವೇ  
 25 ಭವ್ಯಾಭೋಜದಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ  
 26 ದರ್ಪಪದಃ || ತಚ್ಛ್ರೀಮಾಸ್ತುಶತಾವೇಕನಿಧ  
 27 ಯಃ ಶಾಸ್ತ್ರಾಭಿಪಾರಂಗತಾ ಸ್ತೇಪೂತ್ಯಲಪ್ಸುತಮಾ  
 28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತ ಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾ  
 29 ಪ್ಯಾನ್ವೇಷಟವೇವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿ  
 30 ದೋಮುನಿನಾನಾನೂನನಯಪ್ರಮಾಣ  
 31 ನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮುಹು  
 32 ಚೂಡಾರತ್ನ ಪಾರಾಜಿತಾಂಘ್ರಿವೈಜಿತಮಕರಕೇತೂದ್ಧಂ  
 33 ಡದೋದ್ಧಂಢಗಬ್ಬುಃ | ಕುನಯನಿಕರಭೂಧಾನೀಕದಂ  
 34 ಭೋಗಿದಂಡಃ ಸಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳ  
 35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣಮುಖ.)

- 1 ತಚ್ಛ್ರೀಮೈಕಲಧಾತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ  
 2 ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರೀತಧಾರಿ  
 3 ಣಿ ಕುಳವ್ಯಾಪ್ತೇರುಕೀರ್ತಿಶ್ರೇಷ್ಠಃ | ಪಂಚಾ  
 4 ಶೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮು  
 5 ಕ್ತಮುಕ್ತಾಘಳಾಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇ  
 6 ಸರೇಖುಧನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ ||  
 7 ಅವರ್ಗೀರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿದಸ್ಸಂಪೂ  
 8 ಣ್ಣೀಶಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರವ  
 9 ರವರ್ಗೀಶಿಷ್ಯಪ್ರವರರೀದಾಮನಂ  
 10 ದಿಸನ್ಮುನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯರ  
 11 ಸ್ತಮದನರ್ಮದವರ್ಜಿತಕುಧ್ವಮಾನಸರ  
 12 ರ್ಯಧರದೇವರೆಂಬರವರ್ಗಗ್ರತನೂಭವ  
 13 ರಾದರಾಯಣ ಶ್ರೀಧರಗಾದಶಿಷ್ಯ

- <sup>14</sup>ರವರೊಳ್ಳುಗಳ್ಳಮ್ಮಲಧಾರಿದೇವರುಂ  
<sup>15</sup>ಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರಕಿರೀಟತಟಾ  
<sup>16</sup>ಚ್ಚಿತ್ತಕ್ಕಮರ || ಮಳಧಾರಿದೇವರುಂ  
<sup>17</sup>ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಮುನ್ನಂ  
<sup>18</sup>ನಿಮ್ಮಳವಾಗಿಮುತ್ತಮಿಗಳಬೆಳಗಿ  
<sup>19</sup>ದಪುದುಡಂದ್ರ ಕೀರ್ತಿಭಟ್ಟಾರಕರು || ಅ  
<sup>20</sup>ವರಶಿಷ್ಯರ || ಪರಮಾಪ್ತಖಿಳಾ  
<sup>21</sup>ಸ್ತೃತತ್ವನಿಳಯಂಸಿದ್ಧಂತಚೂಡಾಮ  
<sup>22</sup>ಣಿ ಸ್ಫುರತಾಚಾರಪರಂವಿನೇಯಜ  
<sup>23</sup>ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೆಯುನ್ನ  
<sup>24</sup>ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ  
<sup>25</sup>ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ  
<sup>26</sup>ಯಕೋವಿಭ್ರಾಜಿತಾಕಾತಟಂ || ವಿದಿ  
<sup>27</sup>ತವ್ಯಾಕರಣದ ತಕ್ಷದ ಸಿದ್ಧಂತದ  
<sup>28</sup>ವಿಕೀಪದಿಂತ್ಯವಿದ್ಯಾಸ್ವದರಂದೀಧರ  
<sup>29</sup>ಬಣ್ಣಿ ಪುದುದಿವಾಕರಣಂದಿದೇವನಿ  
<sup>30</sup>ದ್ಧಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಚಕ್ರವ  
<sup>31</sup>ತ್ರಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದರ್ಪಸಿನ್ಧುರ  
<sup>32</sup>ಸುಂಹಂವರಸೀಳಸದ್ಗುಣಮಹಾಂ  
<sup>33</sup>ಭೋರಾಪಂಕೇಜಪುಷ್ಕರದೇವೇಭ  
<sup>34</sup>ಶಶಾಂಕನನ್ನಿಭಯಶಃ ಶ್ರೀರೂಪನೋ  
<sup>35</sup>ಯೋದಿವಾಕರಣಂದಿಬ್ರತಿನಿಮ್ಮದಂನಿ  
<sup>36</sup>ರುಪಮಂಭೂದೇಂದ್ರಬ್ರಿಂಧಾಚ್ಚೈತಂ ||

(ಪಕ್ಷಿಮಮುಖ.)

- <sup>1</sup>ವರಭವ್ಯಾನನಪದ್ಮಮುಖಲರಲಕ್ಷ್ಮಣೀಕನೇತ್ರೋತ್ಪಳಂಕೂರ  
<sup>2</sup>ಗಲ್ಪಾಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗ್ಗಮುಖಂ  
<sup>3</sup>ಖರಮತ್ಯುಜ್ವಳಮಾಗಲೇಬೆಳಗಿತಾಂಭೂಭಾಗಮಂಶ್ರೀದಿ  
<sup>4</sup>ವಾಕರಣಂದಿಬ್ರತವಾಕದಿವಾಕರಕರಾಕಾರಂಪೋ  
<sup>5</sup>ಲುಬ್ಧೀ . . ನುತಂ || ಯದ್ವಕ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾವೃತಾಂ  
<sup>6</sup>ಭಸಾನೇನತುಷ್ಠತಿವಿನೇಯಚಕೋರಬೃಂದಃ | ಜೈನೇಂ  
<sup>7</sup>ದ್ರಶಾಸನಸರೋವರರಾಜಹಂಸೋಬೇಯಾದಸಾಭುವಿದಿ  
<sup>8</sup>ವಾಕರಣಂದಿದೇವಃ || ಅವರಸಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ  
<sup>9</sup>ಮಳಧಾರಿಮುನೀಂದ್ರರಪಾದಪದ್ಮಮಂಕಂಡೂಡಸಾಧ್ಯ  
<sup>10</sup>ಮೇಂನನಿದಭವೈಜನಕ್ತಮಕೊಂಡುಚಂಡವೇತಂಡವಿರೋಧಿದಂ



- <sup>11</sup> ದನ್ಯಪದಂಧಪತತ್ಪೃಥುವಪ್ರದಂಧಕೋದಂಧಕರಾಳ  
<sup>12</sup> ದಂಧಧರದಂಧಭಯಂವೆಟುಂಗಿಪೋಗವೇ || ಬಳಯು  
<sup>13</sup> ತರಂಬಳಲ್ಪು ವಲತಾಂತರಂಗದಿರಾಗಿತಾಗ್ಗಿಂಚೆನೆ  
<sup>14</sup> ಪಳಂಚಿತೂಳ್ ವನನೋಡಿಸಮೆಯ್ಯಗೆಯಾದದೂಸಜಿಂ  
<sup>15</sup> ಕಳಯದೆನಿಂದಕಟ್ಟುನದ ಕಗ್ಗಿದಸಿಪ್ಪಿನಮಕ್ಕೆ ವತ್ತಕ  
<sup>16</sup> ತ್ತಳಮೆನಿಸಿತ್ತು ಪುತ್ತಡದ್ದಮೆಯ್ಯಮಳಂಮಲಧಾ  
<sup>17</sup> ರಿದೇವರಂ || ಮಜಿದುವದೂಮ್ನೇಲಾಕಿಕದವಾತ್ಮೆಯನಾ  
<sup>18</sup> ಡದಕೆತ್ತಬುಗಿಲಂತೆಜಿಯದಭಾನುವಸ್ತಮಿತಮಾ  
<sup>19</sup> ಗಿರಪೋಗದಮೆಯ್ಯನೋಮ್ನೇಯ್ಯಂತುಜಿಸದ  
<sup>20</sup> ಕುಕ್ಕು ಟಾಸನಕೆಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಂಮ  
<sup>21</sup> ಜಿಯದಘೋರದ್ವಾರ್ಧ ರತಪಕ್ಷರತಂಮಳಧಾರಿದೇ  
<sup>22</sup> ವರ | ಅಚಾರಿತ್ರಚಕ್ರವರ್ತಿಗಳಸಿಪ್ಪರು || ಪಂಚೇಂದ್ರಿಯ  
<sup>23</sup> ಪ್ರಥಿತನಾಮಜಕಂಭಪೀಠನಿಲ್ಲೊಟಲಂಪಟಮಾಡೋ  
<sup>24</sup> ಗ್ರನಮಗ್ಗಿಸಿಂಹಃ | ಸಿದ್ಧಂತವಾರಿನಿಧಿಪೂರ್ಣನಿಶಾ  
<sup>25</sup> ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಕುಮನೇಕುಭಚಂದ್ರದೇವಃ ||  
<sup>26</sup> ಕುಭಾಭಾಭಾನುರದ್ವಿಪಾಮರಸರಿತ್ತಾ ರಾಸತಿಪ್ರಸ್ಥ  
<sup>27</sup> ಟಬ್ಬೋತ್ತಪ್ಪಿ ಕುಂದಕಃರ್ಧಕಂಬುಕಮಳಾಭಾತಾರಂಗೋತ್ಥ  
<sup>28</sup> ರಃ | ಪ್ರಖ್ಯಪ್ರಜ್ವಳಕೀರ್ತಿಮನ್ವಹಮಿಮಾಗಾಯಂ  
<sup>29</sup> ತಿದೇವಾಂಗನಾದಿಕ್ಕನ್ಯಾಕುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ  
<sup>30</sup> ತ್ರಭೂಭಾಮಿನೀಂ || ಕುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಃಪ್ರಭಿ  
<sup>31</sup> ಯೋಳ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂಪ್ರಭುತಗಿದೇಕಂವಿಕುಂ  
<sup>32</sup> ದಿದನಭವಸಿರೋಮಣಿಗದೇಕೆಕಂಡುಂಕುಂ || ಎತ್ತ  
<sup>33</sup> ಲುಬಿಜೆಯಂಗಯ್ಯದಮತ್ತಲೆಧಮ್ಮಪ್ರಭಾವ  
<sup>34</sup> ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದನಲೆಪೋಲ್ಪರವ  
<sup>35</sup> ತ್ತಿನವರ ಕ್ರೀಕುಭೇಂದುಸೃದ್ಧಂತಿಕರಂ || ಕಂತುಮದಾಪದ  
<sup>36</sup> ಸ್ತರ್ಗಲಜೀವದಯಾಪರಜೈನಮಾಗ್ಗರಾದ್ಧಂತಪಯೋಧಿಗ  
<sup>37</sup> ಕವಿಪಯವೈರಿಗಳುದ್ಧತಕಮ್ಮಭಂಜನರಸಂತತಭವ್ಯಪದ್ಯ  
<sup>38</sup> ದಿನಕೃತ್ಪ್ರಭರಂಕುಭಚಂದ್ರದೇವಸಿದ್ಧಂತಮುನೀಂದ್ರರಂಪೋಗ  
<sup>39</sup> ಳ್ವದಂಬುಧಿವೇಷ್ಠಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರಮುಖ.)

- <sup>1</sup> ಪ್ಯಾತಕ್ರೀಮಲಧಾರಿದೇವಯಮಿನಕ್ಕಿ  
<sup>2</sup> ಪ್ಯೋತ್ತಮೇಸ್ವಗ್ಗರ್ತೇಹಾಹಾಕ್ರೀಕುಭಚಂದ್ರ  
<sup>3</sup> ದೇವಯತಿರೇಸಿದ್ಧಂತಚೂಡಾಮಣಾ | ಲೋ  
<sup>4</sup> ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿನುತೇಕಂದರ್ಪ್ಪ

- 5 ದರ್ಪಂತಕೇಲಾರಿತ್ರೋಜ್ವಲದೀಪಕಃ ಪ್ರತಿ  
 6 ಹತಾವಾತ್ಸಲ್ಯವೆಲ್ಲಿಗತಾ || ಕುಭಚಂ  
 7 ದ್ರೇಮಹಸ್ಸಂದ್ರೇಗೃಹೀತೇಕಾಲರಾಹು  
 8 ಕಾ | ಸಾಂಧಕಾರಂಜಗಜ್ಜಾಲಂಜಾಯತೇತ್ಯೇತಿ  
 9 ನಾದ್ಭುತಂ || ಲಾಣಾಂಭೋಧಿನೆಭಃಕಣಂಕತು  
 10 ಚತೇಜಾತೇಕಕಾಪ್ತೇತತೋವರ್ಷೋಭಕ್ತತಾ  
 11 ಹೃಯೇವೈಪನತೇಮೋಗೇಪುನಃಕ್ರಾವ  
 12 ಕೇ | ಪಕ್ಷೇಕೃಷ್ಣವಿಪಕ್ಷವತ್ತಿನಿಸಿತೇವಾ  
 13 ರೇದಕಮ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾತಃ ಕುಭಚಂ  
 14 ದ್ರವೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿಃ ||  
 15 ಶ್ರೀಮದವರಗುಡ್ಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ  
 16 ಕಲ್ಪಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ  
 17 ದಂಡನಾಯಕಂ | ವೈರಿಭಯದಾಯಕ |  
 18 ಗೋತ್ರಪವಿತ್ರಯುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿದೋ  
 19 ಹಗೋಧೂಮಘರಟ್ಟಿಂ | ಸಂಗ್ರಾಮಜತಾ  
 20 ಟ್ಟಿ | ವಿಷ್ಣು ವರ್ಧನಪೊಯ್ಸಳಮಹಾರಾ  
 21 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ  
 22 ಶ್ರೀಜೈನಧರ್ಮಾಪ್ಪತಾಂಬುಧಿ ಪ್ರವರ್ಧನ  
 23 ಸುಧಾಕರಸವ್ಯಕ್ತ ಸ್ವರತ್ನಾಕರಾದ್ಯನೇಕ  
 24 ನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮ  
 25 ನ್ನಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ  
 26 ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದದೇ  
 27 ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಕುಭಚಂ  
 28 ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗಪರೋಕ್ಷವಿನಯಕ್ಕೆ  
 29 ನಿಶಿದ್ಧಿಗೆಯನಿಲಿಸಿಮಹಾಪೂಜೆ  
 30 ಯಂಮಾಡಿಮಹಾದಾನವಂಗೈಯ್ದರು ||  
 31 ಆಮಹಾನುಭಾವನತ್ತಿಗೆ || ಕುಭ  
 32 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ || ವರಜಿನಪೂ  
 33 ಜೆಯನತ್ಯಾದರದಿಂದಂಜಕ್ಕೆ ಉಪೈಮಾಡಿಸುವ  
 34 ಳಸಚ್ಚರಿತಗುಣಾನ್ವಿತೆಯಂದೀಧರ  
 35 ಣೀತಳಮೊಟ್ಟಿ ಪೊಗಳತಿಪುರ್ವದಾನಿ  
 36 ಚ್ಚಂ || ದೂರಯೇಜಕ್ಕಣಿಕೆಪೈಗೀಳುವನ  
 37 ದೊಳಚಾರಿತ್ರದೊಳಕೀಳದೊಳ ಪರಮ  
 38 ಶ್ರೀಜಿನಪೂಜೆಯೊಳ ಸಕಳದಾನಾಶ್ಚ

- 39 ಯ್ಯೋ ದೋಳ ಸತ್ಯದೋಳಗುರುಪುದಾಂಬು  
 40 ಜಘತ್ತಿಯೋಳವಿನಯದೋಳ ಭವ್ಯಕ್ಷೃಗಳಂಕಂ  
 41 ದದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪುಪೆಯನಡೆಯೊ  
 42 ಳಮತ್ತನೈಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ  
 43 ಚಂತ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡಮ  
 44 ದ್ವಿಮಯ್ಯಂ ಬರೆದಂ || ಬಿರುದರೂವಾರಿ  
 45 ಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರಿಕಂಡರಿಸಿ  
 46 ದಂಮಂಗಳಮಹಾ || ಶ್ರೀ ||

## 44

ಆದೇ ಮುಂಟಪದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರವಂಗೋತಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೇಯಾ  
 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಭದ್ರಚುಸ್ತು ಜಿನಶಾಸ  
 3 ನಾಯಸಂಪಾದ್ಯತಾಂ ಪ್ರತಿವಿಧಾನಪೇತವೇ | ಅನ್ಯವಾದಿಮವಶ  
 4 ಸ್ತಮಸ್ತು ಕಸ್ವಾಟನಾಯಃ ಘಟನೇಪಟೇಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||  
 5 ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಪಂದರೀಘನವೈ  
 6 ತ್ತಸ್ತು ನಹಾರನುಗ್ರರಣಧೀರಂವಾರನೇನೇದಪೈಜನಕಂತಾನೇ  
 7 ನಮಾಕಣ್ವವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಾ  
 8 ಮಾತ್ತಚರಿತೃತಾಯಿನಲಿದೇನೇಚಂ ಮಾಧವ್ಯನೋ || ಕಂ ||  
 9 ವಿಶ್ವಸ್ತಮಳಯುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ  
 10 ಳಪಾತ್ರಂರಿಪುಕುಳಕಂದಖನಿತ್ರಂಕಾಣ್ಣಿ ನೈಗೋತ್ರನಮಳಚರಿತ್ರಂ |  
 11 ವೈ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದೆಯ್ಯನುಳು ಕ್ಷಯಿನೊಳ್ಪವೆತ್ತ  
 12 ಮುಳ್ಳುರುದೂರಿತಕ್ಷಯಕ್ಷೃಣಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ  
 13 ಮಗ್ಗುರುಗಳುದಾತ್ತವೀರನವದಾತ್ತತಯಕಂವೃಪಕಾಮಪೊಯ್ಸ  
 14 ಳಂಪೊವವಮಹೀಶನಿಂದೊಡಲೆಬಿನ್ನಿ ಪರಾನ್ನೆಗಳ್ದೀಚಿಗಾಂಕನಾ || ಕಂ ||  
 15 ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಪುನಿಜನಸಮೂಹಮುಂಬು  
 16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ  
 17 ಲೋಘಿಸುಗುಂ || ಅಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯೆತ್ತಪ್ಪಳಿಂದೊಡೆ ||  
 18 ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದಂದುಜಗಮೆಲ್ಲಂ  
 19 ಕಯ್ಯೆತ್ತು ವಿನಮಮಳಗುಣಸಂಪತ್ತಿ ಗೆಜಗದೊಳಗೆಪೋಚಿಕಪ್ಪೆ  
 20 ಯನೋಸ್ತಳ || ತನುವಂಜಿನಪತಿಸುತಿಯಿಂಧನಮಾಮುನಿಜನದತ್ಯ  
 21 ಬ್ಬಯಿಸುಳವವಿದಿನನಗೇಂಬಿನಂಬುಗೆಯೊಳ್ಳನಮಂಜಗದೊಳಗೆ

- 22 ಪೋಷಿಕವೈಯಲಿಪುಪ್ಪಂ || ಜನವಿನುತನೇಗಾಂಕನಮನ  
 23 ಸ್ವರೋಪನಿಗಂಗರಾಜ ಚಮೂನಾಥನಜನನಿಜನನಿಭಾವ  
 24 ನಕ್ಕನನಗಳ್ಳಂ ಪೋಷಿಕವೈಗುಣದಾನ್ತತಿಯಿಂ || ಎನಿದಪೋಷಾಂ  
 25 ಬಿಕವರಿಜನಮುಂಭಜನಮುಮೋಮೃತ್ಯುಗೋಮೃತ್ಯುಮನಂತೋನ  
 26 ತಣಿದುಪರಸಪ್ರಣಯಂ | ನನಸ್ತಮುನರಪಿಪರಪಿಪಸಮಂಜ  
 27 ಗದೋಳಂ || ವ || ಇನ್ನೆನಿದಾಪೋಷಾಯಿಕೆಗಳಗುಳದೀಕ್ಷಣಮೋದಲಾ  
 28 ದನೇಕತೀರ್ಥಗಳೋಳುಪಲವಂಚೈತ್ಯಲಯಂಗಳಮಾಡಿಸಿಮ  
 29 ಹಾದಾನಂಗಿಯು || ವೃ || ಅದಿನನ್ನೇನೇಬೋನೋದಮಂಜುಸುಕ್ಕ  
 30 ತಮಂನೋಡೆರೋವಾಂಚಮಾದಪ್ಪುದು || ಇಳಿದೈದ್ಯಗದಿದಂಸ್ತರಿಯಿ  
 31 ಪಡೆನಮೋವೀತರಗಾಯಗಾರ್ಥಸ್ಥೈರಯೋಪಿಪ್ಪಾ ವನೀಕಾಂ  
 32 ದ ಪರಿಣತಿಯಂಗಿಲ್ಲ ಸಲ್ಲೇಖನಂಸಂಪದದಿಂದಂವೇವಿಪೋಷಾಂ  
 33 ಕಿಸುರಪದಮಂಲೀಲೆಯಿಂಸೂಪಿಗೊಂಡಳ || ಸಕವರ್ಪಗೂಡಿನ  
 34 ಯಸ್ಯವ್ಯಸಂಪತ್ತರದಅಪ್ಪಾಡಸುಧ್ಧ || ಸೋಮವಾರದಂಪಸ  
 35 ನ್ಯಸನಮಂಕೈಕೊಂಡುಪಿಕವಾರ್ಪನಿಯಮದಿಂಪಂಚಪದಮನುಳ್ಳ  
 36 ರಿಸುತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳ || ಅಜಗಜ್ಜನನಿಯಪ್ಪತ್ತಂ ||  
 37 ಸವಧಿಗತಪಂಚಮುಕಂಚು ಮಹಾಸಾಮಂತಾಧಿಪತಿಯ  
 38 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ | ಪೈರಪಯದಾಯಕಂ | ಗೋತ್ರಪವಿತ್ರಂ | ಬುಧಜ  
 39 ನಮಿತ್ರಂ | ತ್ರೇಪೈನಧಮ್ಮಾಪೃತಂಯುಧಿಪ್ರಸರ್ಥನಸುಧಾಕರಂ | ಸವ್ಯಕ್ಷರತ್ನ  
 40 ಕರಂ | ಅಹಾರಾಂಭಯಭೈರವ್ಯಾಪ್ತದಾನವಿನೋದ | ಧನ್ಯಜನಪು  
 41 ದಯಪ್ರಮೋದ | ವಿಪ್ಲವರ್ಥನಧೂಪುಳಪೊಯ್ಸಳಮಹಾರಾಜರಾಜ್ಯ  
 42 ಭೋಕಪೂರ್ಣಕುಂಭ | ಧರ್ಮಪುತ್ರಮೋಕ್ಷರಣಮೂಳಸ್ತಂಭ | ನುಡಿದಂತೆಗಲ್ಲ  
 43 ಪಗವರಂಕೆಗೊಣ್ಣ | ದ್ರೋಪಧಿರಟ್ಟಾದ್ಯನೇಕನಾಮಾಪೇಸಮಾಲಂಕೃತನ  
 44 ಪ್ಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಣ್ಣ ನಾಯಕಂಕಂಗರಾಜಂತನ್ನಾತ್ರಾಯಿಕೆಪೋಷ  
 45 ಲವೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕೆಂದೀನಿಧಿಗಿಯಾಗಿ  
 46 ಲಿಸಪ್ರತಿಷ್ಠೆಯೈಯ್ದು ಮಹಾದಾನಪೂಜಾಚ್ಛೇದನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ  
 47 ದಮಂಗಳಮಹಾ ಶ್ರೀ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಂತವೇಗುಡ್ಡಂ  
 48 ಪರ್ಗಿಡೆಯವರಾಜಂಬರದಂ || ರೂಪಾರಿಯೈವಾಚಾರಿಯಮ  
 49 ಗಂವರ್ಧಮಾನಾಚಾರಿರುದರೂಪಾರಿಮುಖತೀಳಕಂಕಣ್ಣರಿಸಿದಂ ||

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ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಮೋಫಲಾಂಭನಂ | ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಕ್ಕ  
 2 ಕಾಸನಂ ಜಿನಕಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನಕಾಸನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ  
 3 ನಡೇತವೇ | ಅನ್ಯವಾದಿಮದಹಸ್ತಮಸ್ತುಕಸ್ಥಾಟನಾಯುಧಟನೇವಟೇಯಸೇ ||

- <sup>4</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬಮಹಾಮಣ್ಡಲೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
- <sup>5</sup>ಕುಳಾಂಬರದ್ಯುಮೇನಿವ್ಯಕ್ತವ್ಯಚ್ಚಡಾಮಣಿ ಮಲಪರೋಕ್ಷಾಧ್ಯನೇಕನಾಮಾವೇನಮಾಳಂಕೃತ
- <sup>6</sup>ರಪ್ಪ ಕ್ರೀಮನ್ಮಹಾ ಮಣ್ಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣ ಭುಜಬಳವಿರಗಂಗೆವಿಷ್ಣುವ
- <sup>7</sup>ದ್ಧನಹೊಯ್ಯಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಕಮಾನಮಾಚಂದ್ರಾರ್ಕತಾ
- <sup>8</sup>ರಂಸಲುತ್ತು ಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸಂದರೇ
- <sup>9</sup>ಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರೂಢೀರಂ ಮಾರಸೇನೆಂದಪೈಜನಕಂತಾನನಮಾಕಣಬೈವಿಬುಧಪ್ರ
- <sup>10</sup>ಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಮಾತ್ಮಚರಿತ್ರತಾಯನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ || ಕಂದ ||
- <sup>11</sup>ವಿತ್ರಸ್ತ ಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂ ರಿಪುಕುಳಕಂದಬಿನಿತ್ರಂ ಕಾಂ
- <sup>12</sup>ಡಿನೈಗೋತ್ರನಮಳಚರಿತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ ಮುನಿಜನಸಮೂಹಮುಂ
- <sup>13</sup>ಬುಧಜನಮುಂಜಿನಪೂಜನೆಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಕೋಡಿಭಿಸುಗುಂ || ಉತ್ತಮ
- <sup>14</sup>ಗುಣತವಿನಿತಾ ವೃತ್ತಿಯನೋಕೋಣ್ಣದೆಂದು ಜಗಮಲ್ಲಂಕೈಯ್ಯತ್ತು ವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜ
- <sup>15</sup>ಗದೊಳಗಪೋಚಿಕಬೈಯನೋತ್ತಳು || ಅಂತನಿದೇಚಿರಾಜನಪೋಚಿಕಬೈಯಪುತ್ರನಖಿಳತೀರ್ಥಕರವರಮ
- <sup>16</sup>ದೇವಪರಮಪರಿತಾಕಣ್ಣನೋದೀಕ್ಷ್ಯವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುವಸಮಸಮರರಸ
- <sup>17</sup>ರಸಿಕರಪುನೃಪಕಳಾಪವಲೀಪಲೋಪಲೋಲುಪಕೃಪಾಣನುವಾರಾಭಯಬೈವಜ್ಯ ಒತ್ತಾದನ
- <sup>18</sup>ವಿನೋದನುಂಸಕಳಲೋಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಭೃತೋಪಕಂಪಭೃತಶ್ಚಕ್ರಂತ್ರಾಚ
- <sup>19</sup>ಕ್ರೀಶ್ಚಕ್ರಿಶ್ಚಕ್ರಿಧರಸ್ಯ ಗಾಂಧಿವಧನುಗ್ಗಾಂಧೀವಕೋದಣ್ಣಿನಃ || ಯಸ್ತದ್ವತ್ಪಿತನೋಲಿವಿಷ್ಣುನೃಪತೇಷ್ಟಾ ಯಸ್ಯಂ
- <sup>20</sup>ಕಥಂವಾದ್ಯೈಶ್ಚೈಗೋಗಾಂಗತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಪವಣ್ಣ್ಯೋಭವೇತ || ಇನ್ದನಿಪ್ರಮಾನ್ಮಹಾ
- <sup>21</sup>ಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂದೋಪಫರಿಟ್ಟಗಂಗರಾಜಂ ಟಾಳುಕೃಚಕ್ರವತ್ತಿತ್ರಿಭುವನಮುಜ್ಜವಮ್ನಾಡಿದೇ
- <sup>22</sup>ವನದಳಂಪನ್ನೀರ್ವರಸಾಮಂತವೈರಸುಕಣ್ಣಿಗಾಲಬೀಡಿನಲುಬಿಟ್ಟರೆ || ಕಂದ || ತೆಗೆವಾರುವಮಂಜಾರುವಲ
- <sup>23</sup>ಗೇಯಂತನಗಿರುಳಬವರವೆನುತಸವೇಗಂ ಬುಗುವಕಟಕಿಗರನೇಂ ಪುಗಿಸಿದುಮುಖಜಾಸಿಗಂ
- <sup>24</sup>ಗದಾಸ್ಥಾಧಿಪನ || ವಚನ || ಎಂಬಿನುವಸ್ತಂದಕೇಳಿಯಿಂದಮನಿಬರಂಸಾಮನ್ತರುಮಂಘಗಿಸಿತದೀಯ
- <sup>25</sup>ವಸ್ತುವಾತನಸಮೂಹಮುನಿಜಸವ್ಯಮಿಗತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ತೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿದಂಪಡಿಕೊ
- <sup>26</sup>ಳ್ಳನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಪಡಿದುರಾಜ್ಯಮಂಥನಮನೇನುಮಂಪಡದನಸ್ವರಮಾಗೆ ಪಡಿಕೊಂ
- <sup>27</sup>ದಂಪರಮನನಿದನರ್ಹದರ್ಭನಾಂತಚಿತ್ತಂ || ಅನ್ನು ಪಡಿಕೊಣ್ಣ || ವೃತ್ತ || ಪಸರಿಕೀರ್ತನಂಜನನಿಪೋಚ
- <sup>28</sup>ಲವೇವಿಯರ್ಥಿವಟ್ಟುಮಾಡಿಸಿದ ಜಿನಾಲಯಕ್ಕೆ ಮೊಸದಾತ್ಮಮನೋರವಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿದಬಿ
- <sup>29</sup>ನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನೆಯೋಚಿತಮೆಂದುಕೊಟ್ಟುಸನ್ನೊಸಮಮಜಸ್ರವಾಂಪನನೆಗೆಗಂಚಮೂಪ
- <sup>30</sup>ನಿದೇನುದಾತ್ತನೋ || ಅಕ್ಕರ || ಆರಿಯಾಗಿಪುರ್ವದಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕುಂದಾ
- <sup>31</sup>ಸ್ವಯಂಬೂಮವೇದಂಬಳೆಯಪುದಲ್ಲಿಯದೇಸಿಗಣದಪುಸ್ತಗಗಟ್ಟದಬೋಧವಿಭವದಕುಕ್ಕುಟಾ
- <sup>32</sup>ಸನಮಲಧಾರದೇವರಂಪ್ರರನಿಪವಂಟಿಂಗಾದಮೆಸದಿಪ್ಪಕುಂಭಚಂದ್ರಗಿದ್ದಾನ್ತದೇವರಗುಡ್ಡಂಗಳಚ
- <sup>33</sup>ಮೂಪತಿ || ಗಂಗೆವಾಡಿಯಬದಿಗಳನಿತೊಳವನಿತುಮಂತಾನೆಯ್ತ ಪೊಸಯಿಸಿದಂಗೆಗವಾಡಿ
- <sup>34</sup>ಯಗೊಮ್ಮಟದೇವರ್ಗಸತ್ತುಲಯಮನೆಯ್ತ ವಾಡಿಸಿದಂಗೆಗವಾಡಿಯತಿಗುಳರಂಪೆಂಕೊಂಡುವೀರಗನಿಗಂ
- <sup>35</sup>ಗನಿಮಿಟ್ಟಕೊಟ್ಟಿಗಂಗಾರುನಾಮುನ್ನಿನ ಗಂಗೆರಾಯಂಗಂನೂಮ್ಮಡಿಧನ್ಯನಿತ್ತಿ ||

ಯರಡಕಟ್ಟೆಬಸ್ತೆಯ ಬಲೂಗದ ಮುಟಸದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಸ್ಯ ||
- <sup>2</sup>ಜಯತುದುರಿತದೂರಾಕ್ಷೀರ
- <sup>3</sup>ಕೂಪಾರಹಾರಾಭೃತಪ್ಪ
- <sup>4</sup>ಧುಳೀಕ್ಷೀಕ್ಷೀಸುಭೇದ್ರಬ್ರತೀ
- <sup>5</sup>ಶಃ | ಗುಣಮಣಿಗಣಾಧಿಪಃಪ್ರಿಯೋ
- <sup>6</sup>ಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪ
- <sup>7</sup>ಪುಷ್ಪಪುಷ್ಪಬಾಣಾದಿಸ್ತುಃ || ೨೨ ||
- <sup>8</sup>ವಧುಚನ್ದ್ರಲೀಲಿಸುರಭೂರುಷದ
- <sup>9</sup>ಧ್ವಜವದನೋದಿವೇಳಾವಧುರಂಪುವೆ
- <sup>10</sup>ತತ್ಪ್ರೇಲನಿಂದಿತ ನಾಗಲಿಚಾರುರೂಪ
- <sup>11</sup>ಲೀಲಾವತಿವಚನಾಯಕಿತಲ
- <sup>12</sup>ಕ್ಷುಲಿದೇವತಿಬಿಡುಚಿರಾಜನಂಜೀವಿಭೂ
- <sup>13</sup>ಪುಷ್ಪಪುಷ್ಪಪುಷ್ಪಪುಷ್ಪಪುಷ್ಪಪುಷ್ಪ
- <sup>14</sup>ದಪ್ಪಕ್ಷೀಕ್ಷೀಯಾ || ವ || ಆಯುಷ್ಯಯಮ
- <sup>15</sup>ಗನೇತಪ್ಪನಂದಡಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭು
- <sup>16</sup>ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ
- <sup>17</sup>ಮಕಮನೀಯಮುಖಕವಳ
- <sup>18</sup>ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ
- <sup>19</sup>ತ್ರಿವೇದವಕ್ತ್ರನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ
- <sup>20</sup>ತಿಪರಹಸಿತಕುಸುಮಚಾಪಗಾ
- <sup>21</sup>ತನುಂ | ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
- <sup>22</sup>ದಾನವಿನೋದನುಂ | ಸಕಲಲೋಕಲೋಕಾಪ
- <sup>23</sup>ನೋದನುಂ | ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ |
- <sup>24</sup>ಜಿನಚರಣಚರಣನುಮೆನಿಸಿದಬೂಚಣಂ ||
- <sup>25</sup>ವೃತ್ತ || ವಿನಯದನೀಮಸತ್ಯದತವದ್ವ್ಯನೇಶಾ
- <sup>26</sup>ಚವಜನ್ಮಭೂಮಿಯಿಂದನವರತಂಪೂಗಲ್ಪ
- <sup>27</sup>ದುಜನಂವಿಬುಧೋತ್ಕರಕೈರವಪ್ರದೋಧ
- <sup>28</sup>ನಹಿವಯೋಚಿಯಂನಗಲ್ಗಬಿಡುಚಿಯನು
- <sup>29</sup>ಧ್ವಜಪಾತ್ಕಸದ್ಗುಣಾಭಿನವದಧೀಚಿಯಂ
- <sup>30</sup>ಸುಭಟಭೀಕರವಿಕ್ರಮಸವ್ಯಸಾಚಿಯಂ ||
- <sup>31</sup>ಆಯುಷ್ಕಂಕವರುಷ ಅಂಶನೇಯವಿ
- <sup>32</sup>ಜಯಸಂವತ್ಸರದವೈಶಾಖಸುಧ್ಧ ೧೦ ಆ
- <sup>33</sup>ದಿತ್ಯವಾರದಂದುಸರ್ವಸಂಗಸರಿತ್ಯಾ

(೨ನೇ ಮುಖ.)

- <sup>1</sup>ಗಪ್ತವ್ಯಕ್ತಂಮುಡಿಪಿದಂ ||
- <sup>2</sup>ಪದ್ಯ || ತ್ಯಾಗಂಸವ್ಯಗುಣಾ
- <sup>3</sup>ಧಿಕಂತದನುಜಂಶೌರ್ಯ್ಯಾಚ
- <sup>4</sup>ತದ್ವಾಂಧವಂ ಧೈರ್ಯ್ಯಂಗರ್ಭ್ವ
- <sup>5</sup>ಗುಣಾತಿದಾರುಣ ರಿಪಂ
- <sup>6</sup>ಜ್ಞಾನಂಮನೋನ್ಯಂಸತಾಂ | ಕೀಪಾ
- <sup>7</sup>ಕೀಪಗುಣಂಗುಣೈಕ
- <sup>8</sup>ಕರಣಂತ್ರೀಮೂಚಣೋ
- <sup>9</sup>ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
- <sup>10</sup>ಕರೋತಿಕುರುತೇ ಕಿಂವಾನ
- <sup>11</sup>ಚಾತುರ್ಯ್ಯಭಾಕ || ಯೋ
- <sup>12</sup>ವೀರ್ಯ್ಯಗಜವೈರಿಭೂ
- <sup>13</sup>ಯಮತುಳೇದಾನ
- <sup>14</sup>ಕ್ರಮೇಮೂಚಣೋಯ
- <sup>15</sup>ಸ್ವಾತ್ಮಾತ್ಮರಭೂಜ
- <sup>16</sup>ಭೂಯಮವನಾಗಂಭೀ
- <sup>17</sup>ರತಾಯಾವಿಧಾ | ಯೋ
- <sup>18</sup>ರತ್ನಾಕರಭೂಯಮು
- <sup>19</sup>ನ್ನತಿಗುಣೇಯೋಮೇರು
- <sup>20</sup>ಭೂಯಂಗತಃಸೋಂತೇಸಾಂ
- <sup>21</sup>ತಮನಾಮನೀಷಿಲಪಿತಂಗೀ
- <sup>22</sup>ವ್ಯಾಣಭೂಯಂಗತಃ || ಮಾ
- <sup>23</sup>ರಾಕಾರತಪ್ರಸಿದ್ಧತರಾ
- <sup>24</sup>ತ್ಯತ್ಯಾಜ್ಞತಃಕ್ರೀರಿತಿಪ್ರಪ್ತ
- <sup>25</sup>ಸ್ವೈರ್ಗಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯಾಜ್ಞೈ
- <sup>26</sup>ಮ್ತುರ್ನೀಷೀತಿಚ | ಶ್ರೀಮದ್ಗಂಗಚಮೂಜ
- <sup>27</sup>ತೇಽಪ್ರಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಶಾಶಿಲಾ
- <sup>28</sup>ಸ್ತಂಭಂಸ್ಥಾಪಯತಿಶ್ಚಮೂಚಣಗು
- <sup>29</sup>ಣಪ್ರಖ್ಯಾತಿವೃದ್ಧಿಂಪ್ರತಿ || ಧರಲ
- <sup>30</sup>ಘುವಾಯು ವಿರುತವಿನೇಯನಿ
- <sup>31</sup>ಕಾಯಮನಾಥಮಾಯುನಾಕ್ತ
- <sup>32</sup>ರಾಣಿಯುಮಿಗಗಳೇಜಗದೊಳಗ್ಗ
- <sup>33</sup>ಮನಾದರಣೀಯೆಯಾದಳಂದಿರದವಿ
- <sup>34</sup>ಪಾದಮಾದಮೊದವುತಿರಭವ್ಯಜ

- 35 ನಾಂತರಂಗದೊಳ ನಿರುಪಮನೆಯ್ವಿ  
 36 ದಂಗೆಗಳ್ ಬೂಚಿಯಾಣಂದಿವಿಚಿ  
 37 ತ್ರಲೋಕಮಂ || ಶ್ರೀಮೂಲಸಂ  
 38 ಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಟ್ಟ  
 39 ದಶಭುಜಂ ದ್ರಸಿದ್ಧಾಂತ ದೇವರ  
 40 ಗುಡ್ಡಂಬೂಚಣನನಿರಿದಿಗೆ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯೆರಡನೆ ಶಾಸನ.

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂ ಶಾಸನಾಯಾ  
 2 ಘನಃಶಿವೇಕುತಿತ್ಥಧ್ಯಂತನಂಘಾತಪ್ರಭಿನ್ನಘನಘನವೇ ||  
 3 ಶ್ರೀಮನ್ನಾಭಿಯನಾಥಾದ್ಯಮುಳಜಿನವರಾನೀಕಸಾ  
 4 ಧೋರುವಾರ್ಧಿಃ ಪ್ರಧ್ವಸ್ಥಘಪ್ರಮೇಯಪ್ರ  
 5 ಚಯವಿಪಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯಾತ್ಮಾ  
 6 ರಮುದ್ರಾಶಬಲತಜನತಾನಂದನಾದೋರುಘೋಷಸ್ಥೇಯಾ  
 7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯವೀಚೇನಿ  
 8 ಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವರ್ಗಾಃ ಶ್ರೀಗೌತ  
 9 ಮಾದ್ಯಾಪ್ರಭವಿಪ್ಲವಸ್ತೇ | ತತ್ರಾಂಬುಧಾಸಪ್ತಮಹ  
 10 ರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾನಂದಿಗನೇಬಭೂವ || ಶ್ರೀಪದ್ಮನಂ  
 11 ದೀತ್ಯನವದ್ಯನಾಮಾಪ್ಯಾಚಾರ್ಯಕಬ್ಧೋತ್ತರಕೊಂಡಕುಂ  
 12 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯತ್ಕರಿತ್ರಸಂಜಾ  
 13 ತಸುಚಾರಣಾರ್ಧಿಃ || ಅಭೂದುಳ್ಳಾಸ್ಯತಿಮುನೀಶ್ವರೋಸಾ  
 14 ವಾಚಾರ್ಯಕಬ್ಧೋತ್ತರಗೃಧ್ರಪಿಂಘಃ | ತದನ್ವಯೇತತ್ಪದ್ಯಕೋಸ್ತು  
 15 ನಾನ್ಯಸ್ತಾತ್ಕಾಳಿಕಾಶೇಷಪದಾರ್ಥವೇದೀ || ಶ್ರೀಗೃಧ್ರಪಿಂಘಮುನಿಪಸ್ಯ  
 16 ಬಳಕಪಿಂಘಶಿಶ್ಯೋಜನಿಪ್ಪಭುವನತ್ರಯವರ್ತಿಕೇ  
 17 ತ್ವಿಃ | ಚಾರಿತ್ರಚುಂಚುರಖಿಳಾವನಿಪಾಳಮಾಳಮಾಳಾಶಿ  
 18 ಳಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ತಚ್ಚಿಶ್ಯೋಗುಣನಂದಿಪಂ  
 19 ಂತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ ತತ್ಕರ್ತವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರ  
 20 ನಿಪುಣಸ್ಸಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ತಸಿನ್ಧು  
 21 ರಘಟಾಸಂಘಟ್ಟಕಣ್ಣೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜ  
 22 ಯತಾಂಕಂದರ್ಪದರ್ಪಪದಃ || ತಚ್ಚಿಶ್ಯಾಸ್ತುರತಾವಿವೇಕನಿ  
 23 ಧದ್ವೇಶಸ್ತಾಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕಲ್ಪಪ್ರಸಮಾದ್ವಿಸ  
 24 ಪ್ತತಿಮಿತಾಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರ  
 25 ಚರಿತಾಸ್ತೇಷುಪ್ರಸಿದ್ಧೀಮುನೀನಾನಾನೂಸನಯಪ್ರಮಾ



- <sup>26</sup> ಉನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮಹಿಪಚೂ  
<sup>27</sup> ಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿವಿಜಿತಮಕರಕೇತೂದ್ವಂದ್ವೋದ್ವಂದ್ವಂ  
<sup>28</sup> ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂದ್ರಾಣೀಕದಂಭೋಳಿದೃಃಸಜಯ  
<sup>29</sup> ತುಮಿಖುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ || ತಚ್ಛಿಷ್ಯಕೂಲಧಾತ  
<sup>30</sup> ನಂದಿಮುನಿಸಃಸೈದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃಸಾರಾವರಪರೀತಧಾ  
<sup>31</sup> ರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತಿಶ್ಲೇಷಃ | ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ  
<sup>32</sup> ದಳನಪ್ರೋನ್ಮುಕ್ತ ಮುಕ್ತಾ ಫಳಪ್ರಾಂಕುಪ್ರಾಂಕಿತಕೇಸರೀಬುಧ  
<sup>33</sup> ನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀ  
<sup>34</sup> ತ್ವಿಮ್ತದನಕಂಕರಃ | ಯಸ್ಯವಾಗ್ಧೇವತಾಕಕ್ತಾಶ್ರಿತೀವನಾಳಾ  
<sup>35</sup> ಮಯೂಯುಜತ || ತಚ್ಛಿಷ್ಯೋವೀರಣಂದೀಕವಿಗಮಕಮ  
<sup>36</sup> ಹಾವಾದಿವಾಗ್ಧಿತ್ವಯುಕ್ತೋಯಸ್ಯೇನಾಕಸಿನ್ಧುತ್ರಿದಶಕತಿ  
<sup>37</sup> ಗಣಾಕಾರನಕಾಕೀರ್ತಿಂ | ಗಾಯಂತೈಶ್ಚೈದ್ಧಿಗಂತೇತ್ರಿದಶಯು  
<sup>38</sup> ವತಯಃಪ್ರೀತಿರಾಗಾನುಬಂಧಿತಃಸೋಯಂಜೀಯಾತ್ಮ  
<sup>39</sup> ಮಾದಪ್ರಕರ ಮಹಿಧರೋಭೀಳದಂಭೋಳಿದೃಃ || ಶ್ರೀಗೋ  
<sup>40</sup> ಲ್ಲಾಚಾರ್ಯನಾಮಾಸಮಜನಿಮುನಿಸಕುಂಧರತ್ನತ್ರ  
<sup>41</sup> ಯಾತ್ಮಾಸಿದ್ಧಾಂತೋದ್ಯುತ್ಥಸಃತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ  
<sup>42</sup> ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿಃ | ಸಂಘತಕ್ಷಾಂತಃಘಪ್ರಮದಮದಕಳಾ  
<sup>43</sup> ಲೀಡಬುದ್ಧಿಪ್ರಭಾವೇಜೀಯಾದ್ಧಾಪಾಳಮಾಳದ್ವಯಮಣಿವಿದ  
<sup>44</sup> ಳತಃಘ್ರಿವೈಲಕ್ಷ್ಮೀವಿವಾಸಃ || ವರ್ಗಡೆಭಾವರಾಜಂಬರದಂ ಮಂಗಳ ||

(ಪಶ್ಚಿಮಮುಖ.)

- <sup>1</sup> ವೀರಣಂದಿವಿಭುಧೇಂದ್ರಸಂತತಾನೂತ್ನಚಂದಿರನರೇಂ  
<sup>2</sup> ದ್ರವಂಚೂ | ಹಾಮಣಿಃಪ್ರಧಿತಗೋಲ್ಲದೇಶಭೂ  
<sup>3</sup> ಪಾಳಕಃಕಿಮಹಿಕಾರಣೇನಸಃ || ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯ  
<sup>4</sup> ಯೋಗೀನಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ಸಂ  
<sup>5</sup> ಯಸ್ಯಭೂದ್ಧಿವೈಷ್ಣವಾರಾಣಿತರಗಣಾಗ್ರೀದ್ರಮಾತ್ಮಾಽಽಽ  
<sup>6</sup> ಬಿಂಬಂ | ಚಕ್ರಂಸದ್ವೈತ್ತಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಘತೋ  
<sup>7</sup> ನ್ವಿಜೇತುಂಗೋಲ್ಲಾಚಾರ್ಯಸ್ಯಃಪ್ರಸನ್ನಜಯತುಭುವನೇ  
<sup>8</sup> ಭವ್ಯಸತ್ಕೈತವೇಂದುಃ || ತಪಸ್ಸಮತ್ಥ್ಯತೋಯಸ್ಯಭಾ  
<sup>9</sup> ತೋಭೂದ್ರಾತ್ಮರಾಕ್ಷಸಃ | ಯಸ್ಯಸ್ತ್ರರಣಮಾತ್ರೇಣ  
<sup>10</sup> ಮುಂಚಂತಿತಮಹಾಗ್ರಹಾಃ || ಪ್ರಾಚ್ಯಾಚ್ಯತಾಂಗತಂ  
<sup>11</sup> ಲೋಕೇಕರಂಜಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಮತ್ಥ್ಯತತಸ್ಯ  
<sup>12</sup> ತಪಃಕಿಂವನ್ನಿತುಂಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ  
<sup>13</sup> ಪಾಗ್ವಿನೇಯರತ್ನಸಿದ್ಧಾಂತವಾದ್ಧಿಪರಿವರ್ಧನಪೂರ್ಣ  
<sup>14</sup> ಚಂದ್ರಃ | ದಿಗ್ನಾಂಕುಂಭಲಿಖಿತೋಜ್ವಲಕೀರ್ತಿಶಾಂತೋಜೀಯಾ

- <sup>15</sup>ದಸಾವಧಯನಂದಿಮುನಿಜ್ಞಗತ್ಯಾಂ || ಯೇನಾಶೇಷ  
<sup>16</sup>ಪರೀಪದಾರಿರವಸ್ತವ್ಯಗ್ನಿ ತಾಪೋದ್ಯತಾಃಯೇ  
<sup>17</sup>ನಾಪ್ತ ದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮಾತ್ಮಕ  
<sup>18</sup>ಬ್ರಹ್ಮಮಾಃ | ಯೇನಾಶೇಷಭವೇಪತಾಪಪಾನ  
<sup>19</sup>ಸ್ಯಧೃತ್ಯಸಂಪದನಂಪಾಪಂಸ್ಯದಭಯಾದಿನಃಬಿಮುನಿ  
<sup>20</sup>ಪಸ್ತೋಯಂಕೃತಾತ್ಮೋಭವಿ || ತಪ್ತಿಪ್ರಸಕ್ತಕಲಾಗಮಾ  
<sup>21</sup>ತ್ಥನಿಪುಣೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರವಿಚಿ  
<sup>22</sup>ತ್ರಾರಾಚರಿತಃಸಾಧನೈಕನ್ದಿಂಕುರಃ | ಮಿಥ್ಯಾತ್ವವಿಜ್ಞ  
<sup>23</sup>ನಪ್ರತಾಪಪನನಶ್ರೀಮೋಮದೇವಪ್ರಭುಜ್ಞೇಯಾತ್ಮತ್ವ  
<sup>24</sup>ಕಳೇಮನಾಮಮುನಿಪಾಕಾಮಾಟವೀಪಾವಕಃ ||  
<sup>25</sup>ಆಪಿತನಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಪ್ರಣಾತಪದಪ  
<sup>26</sup>ಯೋಜಾಕುನ್ದಹಾರೇದುರೋಚಿಃ | ತ್ರಿದಶಗಜಸುಪಜ  
<sup>27</sup>ವೈವೇಕಸಂಧುಪಕಾಶಪ್ರತಿಮವಿರಹೀತ್ರಿವ್ಯಾಗ್ಯಧೂಕ  
<sup>28</sup>ನ್ನೋಪರಃ || ಪಶ್ಯಸ್ತಸ್ಯದೃಢವ್ರತಕಮನಿಧಿಸ್ತ  
<sup>29</sup>ವ್ಯಮಾಂಭೋನಿಧೀನೀಲಾನಾಂವಿಪುಲಯಸ್ಸಮಿತಿ  
<sup>30</sup>ಭಯುಕ್ತಿ ಸ್ತಿಗುಪ್ತಿತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಪಣ  
<sup>31</sup>ಗಿರೀಪೋದ್ಯತ ಪೋಜಪ್ರಭುಃಪ್ರಾಪ್ಯತೋಭವಿಮೇಘತಂ  
<sup>32</sup>ದ್ರಮುನಿಪೋತ್ಪ್ರವಿದ್ಯಚಕ್ರಾರಿಃ || ತ್ರೈವಿದ್ಯಯೋಗೀ  
<sup>33</sup>ಶ್ವರವೇಘತಂದ್ರಸ್ಯಭೂತ್ಪ್ರಭುತಂದ್ರಮುನಿಸ್ತ  
<sup>34</sup>ಪಿಪ್ಪಃ | ಶುಭದ್ರವ್ಯತಾಂಭೋನಿಧಿಪೂರ್ಣಚಂದ್ರೋನಿರ್ಧೂತದ  
<sup>35</sup>ಣ್ಣ ತ್ರಿತಯೋವಿಶಲ್ಯಃ || ಪ್ರವೃತ್ತಾನ್ಮಾನದಾನೋತ್ಕಟ  
<sup>36</sup>ಕಟಕರಟಚ್ಛೇದದೃಢೈರ್ಮೈಗೇಂದ್ರಃನಾನಾಭವ್ಯವ್ಯಪಂಚಪ್ರ  
<sup>37</sup>ತತಿವಿಕಸನಶ್ರೀವಿಧಾನೈಕಭಾನುಃ | ಸಂಸಾರಾಂಭೋಧಿಮಾಗ್ನೇ  
<sup>38</sup>ತರಣಕರಣತಂಯಾನರತ್ನತ್ರಯೇಕಸಮೃದ್ಧೈಶ್ವನಾಗ  
<sup>39</sup>ಮಾತ್ರ್ಯಾನ್ವಿತವಿಮಲಮತಿಃಪ್ರಭಾಚಂದ್ರಯೋಗೀ ||

(ಉತ್ತರಮುಖ)

- <sup>1</sup>ಶ್ರೀಭೂಪಾಳಕಮೌಲಾರಿತಪದಸ್ತಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿ  
<sup>2</sup>ಶ್ಚರತೋತ್ತರವಾಹನೈತಯಶಕುಂಭಾತ್ರತಪ್ರಾಚೀತಃ | ತ್ರೈ  
<sup>3</sup>ಲೋಕಾಧಿಪತಮನ್ಮಥಾರವಿಜಯಸ್ಸದ್ಧರ್ಮಚಕ್ರಾಧಿಪತಿಃಪ್ರಭೀ  
<sup>4</sup>ಸ್ತವತೂರ್ಯಭೋವನಿನದಸ್ತೈವಿದ್ಯಚಕ್ರೇಶ್ವರಃ || ಶಾ  
<sup>5</sup>ಖ್ಯಾಭಸ್ಯರೋಮಣೀಪ್ರವಿಳಸತ್ತ್ವಜ್ಞಚೂಡಾಮಣೀನಿ  
<sup>6</sup>ದ್ಧಾಂತೇದ್ಧಶಿರೋಮಣೀಪ್ರಸಮವದ್ಭ್ರಾತಸ್ಯಚೂಡಾಮಣಿಃ |  
<sup>7</sup>ಪೋದ್ಯತ್ಸವ್ಯಮಿನಾಂನಿರೋಮಣೀರುದಂಚದ್ಧವ್ಯರತ್ನಾ  
<sup>8</sup>ಮಣಿಜ್ಞೇಯಾತ್ಮನ್ಮತಮೇಘತಂದ್ರಮುನಿಃ  
<sup>9</sup>ಸ್ತೈವಿದ್ಯಚೂಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘ

- 10 ಚಂದ್ರಯಮಿನಃಪತ್ಯುಮ್ನಾಮಾಸಿಪ್ರಿಯಾ  
 11 ವಾಗ್ಧೇವೀದಿಸಹಾವಹಿತ್ಯಹೃದಯಾತದ್ಯುಕ್ತಕ  
 12 ಮೂರ್ತ್ಯುನೀ | ಕೀರ್ತಿವ್ಯಾಪಾರಧಿಕ್ಕುಳಾಚಳಕುಳೇಸ್ವದಾತ್ಮಾ  
 13 ಪ್ರಪ್ಪುಮಪ್ಪುನೈಪ್ಪುಮುಣಿಮಂತ್ರತಂತ್ರನಿಚ  
 14 ಯಂಸಾಸಂಭ್ರಮಾತಭ್ರಾಮ್ಯತಿ || ತಕ್ಷನ್ಯಾಯಂ  
 15 ಸುವಜ್ರವೇದಿರಮಳಾರ್ಹತೂಕ್ತಿ ಸನ್ಮಾಕ್ತಿ ಕಃ  
 16 ಶಬ್ದಗ್ರಂಥವಿಕುಧ್ಧಶಂಖಕಳತಃಸ್ಯದ್ವಾದನದ್ವಿ  
 17 ದ್ರುಮಃ | ವ್ಯಾಖ್ಯಾನೋಜ್ಜಿತಪೋಷಣ ಪ್ರವಿಪುಳ  
 18 ಪ್ರಜ್ಞೋದ್ಭವೀಚೇಚಯೋಬೇಯಾದ್ವಿಶ್ರುತಮೇಘ  
 19 ಚಂದ್ರಮುನಿಸಸ್ತ್ರೈವಿದ್ಯರತ್ನಾಕರಃ || ಶ್ರೀಪೂ  
 20 ಲಸಂಘಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿ  
 21 ಪಸುತಾಕ್ತಿ ಕಚಕ್ರವರ್ತಿ | ಸೈದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮ  
 22 ಣಿಮೇಘಚಂದ್ರಸ್ತ್ರೈವಿದ್ಯದೇವಗತಿಸದ್ವಿಬುಧಾ  
 23 ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತೇಜಿನವೀರಸೇನಶತ್ರುಶಕ್ತಾಸ್ತು  
 24 ಬ್ರನೀಭಾಸ್ತು ರಃಪಟ್ಟಕ್ಕೆ ಪ್ಪಕಳಂಕದೇವವಿಬುಧಃ  
 25 ಸಾಕ್ಷಾದಯಂಭೂತಳ | ಸರ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದ  
 26 ಧಿಪಃ ಶ್ರೀಪೂಜ್ಯಪಾದಃಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ  
 27 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾದೀಭಸಂಚಾನನಃ ||  
 28 ರುದ್ರಾಣೀಶಸ್ಯಕಂಠಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿ  
 29 ಮ್ಯೋಜಾತಮಂಕುಷಿತಂಸಾವಣ್ಣುಳೈಶಿಕುದಿನಪ  
 30 ತನುಂರಾಹುದೇಹ್ಯನಿತಾತಂ | ಶ್ರೀಕಾಂತಾವಲ್ಲಭಾಂಗಂಕ  
 31 ಮಳಭವವಪುಮ್ನೇಘಚಂದ್ರಪ್ರತೀಂದ್ರತ್ಯೈವಿ  
 32 ದ್ಯಸ್ಯಾಖಿಳಾಶಾವಳಯನಿಳಯಸತ್ತೀರ್ತಿ ಫಲಂದ್ರಾ  
 33 ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧರ್ಮಧಾರಿದ್ಯಧ  
 34 ಪಟ್ಟಿಂಶದ್ಗುಣಂದಿವ್ಯಬುಣನಿಧಾನಂ ನಿನಗಿಜ್ಞಾತಾಪ  
 35 ಮಳನೀಚ್ಯಾಸೂತ್ರಮೋರೂಂದೆಪೂವಿನಬಾಣಂ  
 36 ಗಳಮಯೈ ಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂಮಾಪ್ತುರ್ದಾ  
 37 ವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಚ್ಚಾಣನಿಂ  
 38 ನದೋದ್ಧರ್ಮಮಂ || ವೃದ್ಧಾರೇಖಾವಿಳಾಸಂಭಾವರಾಜ  
 39 ಬಳಹದಲ್ಪರದುದಬಿರುದರುವಾರಿಮುಖತಿಳ  
 40 ಕಗಂಗಾಚಾರಿಕಣ್ಣುರಿಸಿದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ||

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರವಣೀಯಂಕಬ್ಧವಿದ್ಯಾಪರಣತಿಮಹನೀ  
 2 ಯಂಮಹಾತಕ್ಷವಿದ್ಯಾಪ್ರವಣತ್ವಂಕಾ ಘನೀಯಂ  
 3 ಜನನಿಗದಿತಸಂಕುಧ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಘ್ಛಿ

- <sup>4</sup>ಮಂದೆಂದುಪಟತಪ್ಪಕಂಕ್ರಿತ್ರಿಸಲ್ಲಾ ತ್ತು ವಿವ್ಯನ್ನಿ ವಹಂತ್ಯು  
<sup>5</sup>ವಿದ್ಯನಾಮಪ್ರವಿದಿತನಸದಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ||  
<sup>6</sup>ಜ್ಞಮಗೀಗೃಹ ವನಂತೀವಿದದತುಳತಪ್ಪೀಗಲಂವಣ್ಯ  
<sup>7</sup>ಮಿಗಳನ್ನಮಂದಿದ್ವತ್ತತ್ತನ್ನೀಶ್ವರತವಧುಗಧಿಕಪ್ರಾಧಿಯಾ  
<sup>8</sup>ಯ್ಯಾಗಳೆಂದೆದುಹಾವಿಖ್ಯಾತಿಯಂತಾಪ್ತ ದನಮಳಚರಿ  
<sup>9</sup>ತೋತ್ರ ಮಂಭವ್ಯಚೇತೋರಮಂಶೈವಿದ್ಯವಿದ್ಯೋದಿತ  
<sup>10</sup>ವಿರದಯಲಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ||  
<sup>11</sup>ಇದೆಹಂಸೀಬೃಂದಮಿಂಟಲ್ಪಗದಪ್ರದಂಚಕೋರೀಚಮಂ  
<sup>12</sup>ಚಂಚುವಿದಂಕದುಕಲ್ಪಾದ್ಯಾಪ್ಯದೀಶಂಜಡೆಯೊಂಟಸಳಂ  
<sup>13</sup>ದಿದ್ವಪಂಸೆಜ್ಜೀಗೀರಲ್ಪದದಪ್ಪಂಕೃಪ್ಪನಂಬಂತಸದಂಬಿಸಲ  
<sup>14</sup>ಸತ್ಕಂದೇಕೇಕಂದಕಾಂತಂಪುದಿತ್ತೀಮೇಘಚಂದ್ರವ್ರತೀವಕ  
<sup>15</sup>ಜಗದ್ವತ್ತೀಕೀರ್ತಿಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಧಿವಿಬುಧಸಮಾ  
<sup>16</sup>ಜಂತ್ಯವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತಿರಾರಾಜಿಸಿದಂವಿನಫಿ  
<sup>17</sup>ತಮುನಿರಾಜಂವೃಪಭಗಣಭಗಣತಾರಾರಾಜಂ ||  
<sup>18</sup>ಸಕವರ್ಷಂ ೧೦೩೩ನೇಯಮನ್ತಥಸಂವತ್ಸರದ ಮಾಗ್ಗೇಸಿರ ಸು  
<sup>19</sup>ಧ್ಧ ೧೩ ಬೃಹವಾರಂಧನುಜ್ಞಗ್ನದಪೂರ್ವಾಣ್ಣ ದಾಹುಘೇಗೆ  
<sup>20</sup>ಯಪ್ಪಿಗಳ್ಳೀಮೂಲಸಂಘವದೇಗಗಣದಪುಸ್ತಕಗ  
<sup>21</sup>ಜ್ಞದ್ವೀಮೇಘಚಂದ್ರತೈವಿದ್ಯದೇವತ್ವಮವದಾನಕಾಲಮ  
<sup>22</sup>ನಜುಮ ಪಲ್ಯಂಕಾಲನದೊಂದ್ವಿ ಅತ್ಯಭಾವನೆಯಂಭಾವಿಸು  
<sup>23</sup>ತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯಂತಪ್ಪದೇವೋಡೆ || ಅನಂತ  
<sup>24</sup>ಪೋಧಾತ್ಮಕಮಾತ್ಮತತ್ವಂನಿಧಾಯುಚೇತಸ್ಯವಹಾಯುಚೇತವೇ |  
<sup>25</sup>ತ್ಯವಿದ್ಯನಾಮಮುನಿಸೇಘಚಂದ್ರದಿವಂಗತೋಪೋಧನಿಧಿವ್ಯಸಿ  
<sup>26</sup>ಪ್ಪಂ || ಅವರಗ್ರಹೀಪ್ಯರಶೀಶವದದತ್ಥತತ್ವವಿದರಸಕ  
<sup>27</sup>ಳಕಾಸ್ತಪಾರಾವಾರಪಾರಗುರುಗುರುಕುಳಸಮುದ್ಧರಣರು  
<sup>28</sup>ಮಪ್ಪೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವತ್ವವ್ಯಗುರುಗಳ್ಳೀಶರೋ  
<sup>29</sup>ಜ್ಞವಿನಯಂಕಾರಣಮಾಗಿಕ್ರೇಪ್ಪ ಶ್ವೀರ್ತ್ಯದಲ್ತಂಮಗುಡ್ಡಂ ||  
<sup>30</sup>ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ಧ ಮಹಾಸಾಮಂತಾಧಿಪ  
<sup>31</sup>ತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕಂ  
<sup>32</sup>ಗೋತ್ರಪವಿತ್ರಂಬುಧಜನಮಿತ್ರಂನೃಪಮಿದ್ರೋಜಗೋಧೂ  
<sup>33</sup>ಮಘರಟ್ಟಸಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟವಿಪ್ಲವದ್ಧನಭೂಪಂಚೋದ್ವಿ  
<sup>34</sup>ಳಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ಧರಣಕಳಿಗುಭರಣ ಶ್ರೇಷ್ಠನಧಿ  
<sup>35</sup>ವ್ಯಾಪ್ತವೃತಾಂಬುಧಿ ಪ್ರವದ್ಧನಸುಧಾಕರಸಮೃಕ್ತವ್ರತಾಕರಗ್ರೀ  
<sup>36</sup>ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಗಂಗರಾಜನಾತನಮನಸ್ಸರೋ  
<sup>37</sup>ವರರಾಜಹಂಸ ಭವ್ಯಜನಪ್ರಸಂಗೇ ಗೋತ್ರನಿಧಾವೇ ರುಕ್ಮಿಣೀ  
<sup>38</sup>ಸಮಾನೇ ಲಕ್ಷ್ಮೀಮತಿದಂಡನಾಯಕಿಯುಮಂತವರಿಂದಮತಿಶಯಮಹಾವಿಖ್ಯಾ

- <sup>39</sup> ತಿಯಿಂಕುಳಲಗ್ನ ದೊಳು ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದ್ರೋತ್ತಮನೊಸಿ  
<sup>40</sup> ಭಗೀಯನವರತಪ್ರಭಾವಮಂತಪ್ಪದಂದೊಡೆ || ಸಮದೋದ್ಯ  
<sup>41</sup> ನ್ನಾರಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕೋಧಲೋಭದ್ರಮಮೂಳಚ್ಛೇದ  
<sup>42</sup> ಸಂದುರ್ಧರವಿಪಯಸಿಳೋಚ್ಛೇದವಜ್ರಪ್ರತಾಪಂಕಮನೀಯಂ  
<sup>43</sup> ಶ್ರೀಜಿನೇಂದ್ರಾಗಮಜಗನಿಧಿಪಾರಂ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಮೋ  
<sup>44</sup> ಹವಿಧ್ವಂಸನಕರನೆಸಿದಂ ಧಾತ್ರಿಯೋಳೆಯೋಗಿನಾಥಂ || ಬೋವರಾಜಂಬರದಂ ||  
<sup>45</sup> ಮುತ್ತಿನಮಾತದಂ ತಿರಲಿಬೇಣ್ಣ ಜಿನಾಶ್ರಯಕೋಟಿಯಂಕ್ರಮಂಚೆತ್ತಿ ರಮುನ್ನಿನಂ  
<sup>46</sup> ತಿರನಿತಗ್ಗೊಳೊಳಂನಿಜಿವೂಡಿಸುತ್ತ ಮತ್ಯುತ್ತಮ ಪಾತ್ರದಾನದೊ  
<sup>47</sup> ದವಂಮುಖಿವುತ್ತಿ ರೆಗಂಕವಾಡಿತೊಂಬತ್ತ ರುಸಾಸಿರಂಕೊಪಣವಾದುದುಗಂ  
<sup>48</sup> ಗಣದಂಡನಾಥನಿಂ || ಸೋಭೆಯನೇಂಕೈಕೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿಯನಿಪ್ಪ  
<sup>49</sup> ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳುಹಾರಾಫಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ  
<sup>50</sup> ದಾನವಿಧಾನಂ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ಮೂಜನೆ ಶಾಸನ.

- <sup>1</sup> ಪ್ರೇಮತ್ವರಮಂಭೀರಸ್ಯದ್ವಾದಾವೋಘಾಂ  
<sup>2</sup> ಭನಂ | ಜೇಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜನ  
<sup>3</sup> ಶಾಸನಂ || ಜಯತುಮರಿತದೂರಾಕ್ಷೀರ  
<sup>4</sup> ಕೂಪರಹಾರಾಪ್ರಭಿತಪು, ಧುಳಕೀರ್ತಿಶ್ರೀಮ  
<sup>5</sup> ಭೇದಂಬ್ರತಿರಃ | ಗುಣಮಣಿಗಣಸಿಂಧುಃ  
<sup>6</sup> ಪ್ಲೋಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮುಧುಸಪುಜ್ಞಃ  
<sup>7</sup> ಪುಜ್ಯಾಪಾಪಿಪುಜ್ಞಃ || ಅವರಗುಡ್ಡಿ || ಪರಮಪದಾ  
<sup>8</sup> ತ್ವನಿನ್ನಯಮನಂತವಿದಗ್ಧತದನ್ನಯಂಗಳೊಳ್ಳರಿ  
<sup>9</sup> ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತೆತನ್ನಿನಿಯೆಂಗೆಚೆ  
<sup>10</sup> ತ್ತದೊಪ್ಪಿರವನುರಾಗಮಂಪಡೆವ ರೂಪವಿನೇಯಜ  
<sup>11</sup> ನಂತರಂಗದೊಳ್ಳಿ ರುಪಮಭಕ್ತಿಯಂ ಪಡೆವಬೆಂಪಿವು  
<sup>12</sup> ಲಕ್ಷ್ಮೀಲಿಗೇಂದುಮನ್ನಿತಂ || ಚತುರತೆಯೊಳಲಾವಣ್ಯ  
<sup>13</sup> ದೊಳತಿರಯಮನೆನೆಗಳ್ಳದವಭಕ್ತಿಯೊಳಂತೀಕ್ಷಿ  
<sup>14</sup> ತಿಯೊಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮೀಂಭಿಕೆಯೊತರ  
<sup>15</sup> ಸತಿಯದೋರೆಯೇ || ಸಾಭಾಗ್ಯದೊಳಮಾರ್ಗದಂಸೋ  
<sup>16</sup> ಭಾಸ್ವದಮಾದರೂಪಿನೊಪ್ಪಂಪ್ರತ್ಯಕ್ಷೀಭೂತಲ  
<sup>17</sup> ಕ್ಷಿತ್ರಯೆಂದಪುಜೀಭೂತಳಮಿನಿತುಮೆಯ್ದೆ ಲಕ್ಷ್ಮೀಮ  
<sup>18</sup> ತಿಯಂ || ಕೋಭೆಯನೇಂಕಯ್ತೊಂಡುದೊಸಾಭಾಗ್ಯದಕಣಿ  
<sup>19</sup> ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನ ತಳದೊಳುಹಾರಾ  
<sup>20</sup> ಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ || ವಿತರಣಗುಣ

- 21 ಮದವನಿತಾಕೃತಿಯಂಕಯ್ಯೊಡುದನಿಸಮಹಿಯುಲ  
22 ಕ್ಷಿತ್ರಮತಿಯಲವೊದೇವತಾಧಿಪ್ತಿತಯಲ್ಲದೇಕೇವಳಂಮ  
23 ನುಷ್ಯಾಂಗನಯೇ || ಇಭಗಮನಿಹರೋಲೋಚನಕುಛಲಕ್ಷಣೆ  
24 ಗಂಗರಾಜನದ್ವಾರಗನಿತಾನಳಿನವರ್ಮ್ರೀಣಿಯನತ್ತಿಭುವನದೋಳ  
25 ಪೊಲ್ವರೊಳರಲಕ್ಷಿತ್ರಮತಿಯಂ || ಶ್ರೀಮೂಲಸಂಘದದೇವಿಯ ಗಣ  
26 ಪಪುಸ್ತುಕಗಚ್ಛದ ಶ್ರೀವತಕುಛಚಂದ್ರಗಿದ್ದಾಂತ ದೇವರಗುಡ್ಡಿದಂ  
27 ಡಡಾಯತಿಲಕ್ಕವೆ ಸಕವರ್ಪಂ ಂಟಿನಿಯಪ್ಪನವಂಪತ್ತರವ  
28 ..... ಕುಡ್ಡ ೧೧ ಕುಕ್ಕವಾರದಂದು ಸನ್ಯಸವಂಗೆಯ್ತು ಸಮಾಧಿವರ  
29 ನಮುಡಿಬದೇವಲೋಕಕ್ಕೆ ಸಂದಳ || ಪರೋಕ್ಷವಿನಿಯಕ್ಕೆ ವಿಷಿ  
30 ಧಿಗೆಯಂ ಶ್ರೀಮದ್ವಂಚನಾಯಕಗಂಗರಾಜನಿಲ್ಲಿಸಪ್ರತಿಷ್ಠಿಮಾ  
31 ಡಿಮಹಾದಾನವಂಮಹಾಪ್ರಾಜೆಗಳಂಮಾಡಿವರು ಮಂಗಳಣುಪಾ ಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮುಖದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಕಾಸನ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಭದ್ರಮಸ್ತು ಜಿನಕಾಸನಸ್ಯ || ಜಯತುಮಾ  
<sup>2</sup>ಠತದೂರಾಕ್ಷೀರಕೂಪಾರಯಾರಾಪ್ರಥಿತಸ್ಯ  
<sup>3</sup>ಧುಂಕೀತ್ರಿಫಾಶ್ರೀಸುಭೇಂದ್ರಬ್ರತೀಃ | ಗುಣಮಾ  
<sup>4</sup>ಣಿಗಣಿಸ್ಸುಭಿಷ್ಯುತೋಕ್ತಯ್ಯಬಸುಃವಿಮಾ  
<sup>5</sup>ಧಮಧುಪಪ್ಪುಲ್ಲಾಪುಲ್ಲಾಪಾಣಾದಿಸ್ತು || ಶ್ರೀ  
<sup>6</sup>ವಧುಶವ್ಯಶ್ರೀಶಿಸುರಭೂರುತದುದ್ಧವ  
<sup>7</sup>ದಿಂಪಯೋಧಿನೇವಧುಪಂಪುನೈತೈವೋಲನಿಂ  
<sup>8</sup>ತನಾಗಲಿಖಾರುರೂಪಲೀಲಾವತಿದಂಡನಾಯ  
<sup>9</sup>ಕತಿಲಕ್ಷಲೇದೇಮತಿಬೂಚಿರಾಜನೇಂಬೀವಿ  
<sup>10</sup>ಭುಪುಟ್ಟಪಂಪುನಡೆದಾಪ್ತಿಗನಿಧುಂಕಿರಿದಪ್ಪ  
<sup>11</sup>ಕೀರ್ತಿಯಂ || ವ || ಆಯಪ್ಪಿಯಮಗಳಂ  
<sup>12</sup>ತಪ್ಪಳಂದಡೆ | ಸ್ವಸ್ತಿನಿಸ್ತುಪಾತಿಜಿನವೃಜಿ  
<sup>13</sup>ನಭಾಗಭಗವದರ್ಹದರ್ಹಣೀಯಾಚಾರುಚ  
<sup>14</sup>ರಣಾರವಿಂದವ್ಯಂದ್ಯಾನಂದವಂದನವೇಳಾವಿಗೋಕಗೀಯಾ  
<sup>15</sup>ಕ್ಷಾಯವಾಣಲಕ್ಷೀವಿಳಾಸಯುಂ | ಅಪಹಸನೀಯ  
<sup>16</sup>ಸ್ವೀಯಜ್ಯೇವಿತೇಶಜೇವಿತಾಂತಜೇವನವಿನೋ  
<sup>17</sup>ದಾನಾರತರತರತಿವಿಳಾಸಯುಂ | ಕಾಲೀಯಕಾ  
<sup>18</sup>ಲರಾಕ್ಷಸರಕ್ಷಾಪಿಕಳಸಕಳವಾಣಿಜತ್ಯಾಣತಿ  
<sup>19</sup>ಪ್ರಚಂಡಚಾಮುಂಡಾತಿಶ್ರೇಷ್ಠರಾಜಶ್ರೇಷ್ಠವಾಸನ  
<sup>20</sup>ಜ್ಞಮಾನರಾಜಹಂಸವನಿತಾಕಲ್ಪಿಯುಂ |

- 21 ಪರಮಜಿನಮತಪಂತ್ಯಾಣಕರಣಕಾ  
 22 ರಣೀಭೂತಜಿನಕಸನದೇವತಾಕಾರಂಕಲ್ಪಿ  
 23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವೇಕರಣಾ  
 24 ಯತಾನುಕರಣೀಯಧರಣಿಸುತೆಯುಂ |  
 25 ತ್ರೀಸಾಹಿತ್ಯಸತ್ಯಪಿತಕ್ಷೀರೋದಸು  
 26 ತೆಯುಂ | ಸದ್ಧಮ್ಮಾನುರಾಗಮತಿಯು  
 27 ಮನಿಸಿದದೇಮಿಯಕ್ಕ || ಪದ್ಯ || ತ್ರೀ  
 28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ  
 29 ರನ್ಯಕಕ್ರಿಯಾಶ್ರೀಚಾಮುಂಡಮ  
 30 ನಸ್ಸರೋಜರಜಸಾರಾಜದ್ವಿರೇಖಂಗನಾ | ಶ್ರೀಚಾ  
 31 ಮುಂಡಗೃಹಾಂಗಣೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲಿಸ್ವಯಂ  
 32 ಶ್ರೀಚಾಮುಂಡಮ

(ಎನೇ ಮುಖ.)

- 1 ನಃಪ್ರಿಯಾವಿಜಯತಾಂ  
 2 ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ||  
 3 ಆಹಾರಂತ್ರಿಜ  
 4 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ  
 5 ತಾಯದಿವ್ಯಾಪಧಂವ್ಯಾಧಿವ್ಯಾ  
 6 ಪಮದೇತದೀನಮುಖಿನೋಕ್ತೋತ್ರೇ  
 7 ಚಕಾಸ್ತ್ರಾಗಮಂ | ಏವಂದೇವಮತಿ  
 8 ಸ್ಪದೈವದದತಿಪ್ರಪ್ರಕ್ಷಯೇಸ್ವಾ  
 9 ಯುಪಾಮಾರ್ಹದ್ವೇವಮತಿಂವಿಧಾಯ  
 10 ವಿಧಿನಾದಿವ್ಯಾವಧೂಃಪ್ರೋದಭೂತ ||  
 11 ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಾಸೇ  
 12 ಪಾವನೀಪಾಲಕೃತಾದರಸ್ಯ | ಚಾಮುಂ  
 13 ಡನಾನ್ಮೋವಣಿಜಃಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ  
 14 ಸತೀಯಾಭಾವಿದೇವತೀತಿ || ಭೂಲೋ  
 15 ಕಚೈತ್ಯಾಲಯಚೈತ್ಯಪೂಜಾವ್ಯಾಪಾ  
 16 ರಕೃತ್ಯಾದರತೋವತೀರ್ಣಾ | ಸ್ವಗ್ಗಾತ್ಮ  
 17 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನಲಾವ  
 18 ಣ್ಯಗುಣೇನಯಾತ್ರ || ಆಹಾರ  
 19 ಣಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿನ್ಯ  
 20 ಲಂವರ್ಣಾಚತುಷ್ಟಯಾಯ | ಪಶ್ಚಾತ್ಮ  
 21 ಮಾಧಿಕ್ರಿಯಯಾಚುರಂತೇ

- <sup>22</sup> ಸ್ವಸ್ಥಾನವತ್ಸವಃ ಪ್ರವೀರಯೋಚ್ಚೈಃ ||  
<sup>23</sup> ಸದ್ಧರ್ಮಕತ್ರಂಕಲಿಕಾಲರಾಜಂ  
<sup>24</sup> ಜಿತ್ವಾಪೈವಸ್ಥಾಪಿತಧರ್ಮವೃತ್ತಾಪಿ ತ  
<sup>25</sup> ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಸಿಲಾಯಾ  
<sup>26</sup> ಸ್ತಂಭಂವೈವಸ್ಥಾಪಯತಿಸ್ತಲಕ್ಷ್ಮೀಃ || ಶ್ರೀ  
<sup>27</sup> ಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತ  
<sup>28</sup> ಕಗಚ್ಛದಸುಭಾಷಂದ್ರಸಿದ್ಧಾಂತದೇವ  
<sup>29</sup> ರಗುಡ್ಡಿ ಸಕವರುಷಂಶಂನೆಯ ವಿ  
<sup>30</sup> ಕಾರಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಬಹುಳಂ  
<sup>31</sup> ಬ್ರಹ್ಮಸಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ  
<sup>32</sup> ಯಿಂದೇಮಿಯಕ್ಕಮುಡಿವಳು ||

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ಪಾರ್ಶ್ವತೀತ್ಥಕರದೊಣೆ ಯೆದುರು ದಕ್ಷಿಣ ಮಂಟಪನಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- <sup>1</sup> ಭದ್ರಂಭೂಯಾಜಿ ನೇಂದ್ರಾಣಾಂಕಾಸನಾಯಾಘ  
<sup>2</sup> ನುಃನೇ | ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನೋನ  
<sup>3</sup> ವೇ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಂಜಿನವರಾನೀಕ  
<sup>4</sup> ಸಾಧೋರುನಾರ್ಥಿಃ | ಪ್ರಧ್ವಸ್ತಾಘಪ್ರನೇಯಪ್ರಚ  
<sup>5</sup> ಯವಿಷಯಕೈವಲ್ಯೋಭೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯ  
<sup>6</sup> ತ್ವಾರಮುದ್ರಾಕಬಿಠಜನತಾನಂದನಾದೋರುಭೋ  
<sup>7</sup> ಷಃ | ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಕರಮಸುಖಮಹಾ  
<sup>8</sup> ವೀರ್ಯೋವೀಚೀನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರತ್ನ  
<sup>9</sup> ವಗ್ಗೋಃಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣುವಸ್ತೇ | ತ  
<sup>10</sup> ತ್ರಾಂಬುಧಾಸಪ್ತಮಹರ್ಥಿಯುಕ್ತಾಸ್ತತ್ಸತ್ತಾನ  
<sup>11</sup> ನಿಗಣೇಬಭಾವ || ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ  
<sup>12</sup> ಹ್ಯಾಚಾರ್ಯಕಶ್ಚೋತ್ತರಕೋಂಡಕುಂದಃ | ದ್ವಿತೀಯಮಾಸೀದ  
<sup>13</sup> ಭಿದಾನಮುದ್ಯಚ್ಛರಿತ್ರಸಂಚಾತಸುಚಾರಣಾರ್ಥಿಃ || ಅ  
<sup>14</sup> ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸುವಾಚಾರ್ಯಕಶ್ಚೋ  
<sup>15</sup> ತ್ತರಗೃಧ್ರಪಿಂಞಃ | ತದನ್ವಯೇತತ್ಸದೃಕೋಸ್ತನಾನ್ಯಸ್ತಾ  
<sup>16</sup> ತ್ತಾಳಿಕಾಶೇಷಪದಾರ್ಥವೇದಿ || ಶ್ರೀಗೃಧ್ರಪಿಂಞಮುನಿಃ  
<sup>17</sup> ಸ್ಯುಲಿಂಗಕೇಶಿಂಞಃ | ಪ್ರಾಜನಿಷ್ಠಭುವನತ್ರಯವತ್ತೀಕೀ  
<sup>18</sup> ತ್ತಿಃ | ಚಾರಿತ್ರಚೂಕುರಬಿಳಾವನಿಪಾಳಮಾಳಮಾಳಾಃ  
<sup>19</sup> ಘೇಮುಖವಿರಾಜಿತಪದಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋಗುಣನಂದಿ  
<sup>20</sup> ಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃತತ್ಕವ್ಯಾಕರಣಾ  
<sup>21</sup> ದಿಹಸ್ತನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾಠಿ



- 22 ಮದಾನ್ಧ ಸಿನ್ಧಿ ರಘಟಾಸಂಘಟ್ಟಕಣ್ವೀರವೋಭವ್ಯಾಂಭೋಜ  
 23 ಏವಾಕರೋವಿಜಯತಾಂಕನ್ಯಸ್ವದರ್ಪ್ಪದಪಹಃ || ತಚ್ಛೈಷ್ಯಾ  
 24 ಸ್ತುತತಃವಿವೇಕನಿಧಯಃಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೋಪೂತ್ಯ  
 25 ಪ್ಪತಮಾದ್ವಿಸಸ್ತತಿವಿಃಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇ  
 26 ಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಸಿದ್ಧೋಮುನಿಃ ನಾನಾ  
 27 ನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಧಾನ್ತಿಕಃ ||  
 28 ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನ ರಾರಾಜಿತಾಂಘ್ರಿವ್ಯಜಿತಮು  
 29 ಕರಕೇತೂದ್ಧಂಡದೋದ್ಧರ್ವಂಕವರ್ಷಃ | ಕುನಯನಿಕರಭೂಧ್ರಾನೀ  
 30 ಕದಂಭೋದಂಡಸ್ವಜಯತುಮಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪ  
 31 ಟ್ಟಃ || ತಚ್ಛೈಷ್ಯಕಲಧೌತನಂದಿಮುನಿಪಸ್ಯದ್ಧಾನ್ತ ಚಕ್ರೇಶ್ವ  
 32 ರಃಪಾರಾಮಾರಪರೇತಧಾರಣಿಕುಳವ್ಯಾಪ್ತೇರಂಕೀರ್ತಿರೇಶ್ವರಃ |  
 33 ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಕುಂಭದಳನಪೋನ್ಮುಕ್ತಾಘಳಪ್ರಾಂಕುಪ್ರಾಂ  
 34 ಚಿತಕೇಸರೇಬುಧನುತೋವಾಕ್ತಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪು  
 35 ತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀರ್ತಿಮೃದನಕಂಕರಃ | ಯಸ್ಯನಾ  
 36 ಗ್ಧೇವತಾಶಕ್ತಾಶ್ರತೀಮಾಳಾಮಯೂಯುಜತಃ ||  
 37 ತಚ್ಛೈಷ್ಯೋವೀರಣದ್ವೀಕವಿಗಮಕಮಹಾವಾದಿವಾಗ್ವಿತ್ವ  
 38 ಯುಕ್ತೋಯಸ್ಯಪ್ರೀನಾಕಸಿಸ್ತು ತ್ರಿದಶಪತಿಗಜಾಕಾ  
 39 ಶಕಂಕಾಶಕೀರ್ತಿಃ | ಗಾಯಂತ್ಯೂಚ್ಛೈವದ್ವಿಗನ್ತೇತ್ರಿದಶಯು  
 40 ವತಯಃಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾ ತಸೋಯಂಜೇಯಾ  
 41 ತ್ವಮಾದಪ್ರಕರಮಹಿಧರೋಭೀಳದಂಭೋಳಿ  
 42 ಪಣ್ಣಃ || ಶ್ರೇಣೋಲ್ಲಾಚಾರ್ಯನಾಮಾಸಮಜನಿಮು  
 43 ನಿಪುಣುರ್ದರತ್ನ ತ್ರಯಾತ್ಮಸಿದ್ಧಾತ್ಮಾದ್ಯರ್ಥಕಸಾ  
 44 ತ್ವಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತ ಶಾಸ್ತ್ರಾಬ್ಧಿವಿಚಿ | ಸಂಘಾ  
 45 ತಕ್ಷಾಳಿತಾಪ್ರಮದಮದಕಳಾಲೀಧಬುಧ್ಧಿ  
 46 ಪ್ರಭಾವಃಜೇಯಾದ್ಧಾಪಃಳಮಾಳಿದ್ಯಮುನಿ ವಿವ  
 47 ಳಿತಾಂಘ್ರಿಬ್ಜ ಲಕ್ಷ್ಮೀವಿಳಾಸಃ || ವೀರಣಂಜಿವಿಬುಧೇಂ  
 48 ದ್ರಸನ್ತತಾನೂತ್ನ ಚಂದಿರನರೇಂದ್ರವಂಕಚೂ | ಡಾಮ  
 49 ಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಪಾಳಕಃ ಕಿಮುಪಿಕಾರಣೇ  
 50 ನಸಃ || ಶ್ರೀಮತ್ತ್ರೈಕಾಲಯೋಗೀಸಮಜನಿಮಹಿಪಕಾಕಾಯ  
 51 ಲಗ್ನಾತನುತ್ರಯಸ್ಯಭೂದ್ವೈಷ್ಣುಧಾರಾನಿಶತರಗಣಾಗ್ರೀ  
 52 ಪ್ಪತಮಾಕ್ಷಾರ್ಣವಿಂಬಂ | ಚಕ್ರಂಸದ್ವೈತ್ತಚಾಪಕಲಿತಯತಿವರಸ್ವಾ  
 53 ಭರತೂನ್ವಿಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯಸ್ಯಃಪ್ರಸೃಜಯತುಭು  
 54 ವನೇಭವ್ಯಸತ್ತ್ವೈರವೇಂದ್ರಾಃ || ಗಂಗಣ್ಣನಲಿಖಿತ ||

(ಪಕ್ಷೀಣಕುಂಬು.)

1 ತಪಸ್ಸಿಮತ್ತ್ವೈತೋಯಸ್ಯಭೂತೋಭೂದ್ವೈಕ್ತರಾ

2 ಜ್ಞಸಃ | ಯಸ್ಯಸ್ತುರಣಮಾತ್ರೇಣಮುತ್ಯಂತಿತಮಯಾ

- <sup>3</sup>ಗ್ರಹಾಃ || ಪುಂಜ್ಯಪುತಾಂಗತಂಲೋಕೇಕರಂಜಸ್ಯಪಿತ್ಯ  
<sup>4</sup>ಲಕಂ | ತಪಃಸಮತ್ಯಕ್ತತಸ್ಯತಪಃಸಿಂವಣ್ನೀತುಂ  
<sup>5</sup>ಕ್ಷಮಂ || ತ್ವೈಕಾಲ್ಪಯೋಗಿಯತಿತಪಃಗ್ರವಿನೇಯ  
<sup>6</sup>ರತ್ನಸಿದ್ಧಿವ್ಯವಾರ್ಧಿಪನಿವರ್ಧನಪೂರ್ಣಾಚಂದ್ರಃ | ಬಿಗ್ನ  
<sup>7</sup>ಗಕಂಭಲಿಖಿತೋಜ್ಯವಕೀರ್ತ್ತಿಕಾನ್ಮೋಜೇಯಾದಸಂವಪ  
<sup>8</sup>ಯನಂದಿಮುನಿಜ್ಞಗತ್ಯಂ || ಯೇನ.ಲೇವಾರೀಷಯಾಂ  
<sup>9</sup>ರವವಸ್ತವ್ಯಗ್ನಿ ತಾಃಪ್ರೋದ್ಧತಾಃಯೇನಾಶ್ವಿದಕಲಕ್ಷ  
<sup>10</sup>ಣೋತ್ತಮಮಹಾಧರ್ಮಾಃಖ್ಯಕಲ್ಪರುಮಾಃ | ಯೇನ.ಲೇ  
<sup>11</sup>ಪಥಪೋತಪಾಪನನಸ್ಯಾಧ್ಯಾತ್ಮಸಂಪೇದನಂಪ್ರಪ್ತಂಸ್ಯಾದಭಯ  
<sup>12</sup>ದನಂದಿಮುನಿಪಸ್ತೋಯಂಕೃತಾತ್ಯೂರ್ಣಮಿ || ತಕ್ಷಿಪ್ರಸ್ಯ  
<sup>13</sup>ಕಳಾಗಮಾತ್ಯಗಸಿಪುಣೋಲೋಕಜ್ಞಃತಸಂಯುತಸ್ತಜ್ಞಃ  
<sup>14</sup>ರತ್ರಜಲತ್ರಚಾರುಚರಿತಸ್ತಜನ್ಯಕಂದಾಂಕುರಃ | ಮಿಥಾ  
<sup>15</sup>ತ್ವಜ್ಜವನಪ್ರತಾಪಜನಸ್ರೀಸೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯ  
<sup>16</sup>ತ್ವತ್ಸಕಳೇನ್ದುನಾಮಮುನಿಪಃಕವನುಟವೀಪವಕಃ ||  
<sup>17</sup>ಅಮಚಸಕಳಚಂದ್ರೋವಿಶ್ವವಿಶ್ವಂಭರೇಶಪ್ರಣಾತಪನಿ  
<sup>18</sup>ಯೋಜಾಕುನ್ದಹರೇನ್ದುರೋಚಿಃ | ತ್ರಿದಶಗಜಸುವಜ್ರಶ್ಚೈ  
<sup>19</sup>ಮಸಿಂಧುಪ್ರಕಾರಪ್ರತಿಮವಿಶದಕೀರ್ತ್ತಿವ್ಯಾಗ್ಯಧೂಕ  
<sup>20</sup>ರ್ಣೀಪೂರಃ || ಕಿಪ್ಯಸ್ತಸ್ಮೈದೃಢವ್ರತಕೃಮನಿಧಿಸ್ತತ್ಸಂಯ  
<sup>21</sup>ಮಾಂಭೋನಿಧಿಃ | ಅನಾಂವಿಪುಳಲಯಸ್ಸಮಿತಿಭಿಯುರ್ಗ  
<sup>22</sup>ಕ್ಷಪ್ರಗುಪ್ತಿತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಪಣಗಿಃ  
<sup>23</sup>ಪ್ರೋದ್ರೇತ್ಯಪೋಜನ್ತಭೂಪ್ರಭಾತೋಭುವಿಮೇಘಚಂದ್ರ  
<sup>24</sup>ಮುನಿಪೋತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಂಚಮಃ  
<sup>25</sup>ಲಾಲಿತಪದಸಂಕ್ಷಾನಲಕ್ಷ್ಮೀಪತಿಶ್ಚರಿತೋತ್ತರವಾ  
<sup>26</sup>ಹನಕೃತಮರಶೃಭ್ರಾತಪತ್ರಾಂಚಿತಃ | ತ್ರೈಲೋ  
<sup>27</sup>ಕ್ಯಾದ್ಭುತಮನ್ತ್ರಧಾರಿವಿಜಯಸ್ಪದ್ಧರ್ಮಚಕ್ರಾಧಿಪಃ  
<sup>28</sup>ಪೃಥ್ವೀಸಂಸ್ತವತೂರ್ಯುರ್ಗೋಪನಿನದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವ  
<sup>29</sup>ರಃ || ಶಾಬ್ದಿಘನೈರೋಮಣಿಃಪ್ರವಿಳಸತ್ತ್ವಕ್ಷಣ್ಣಚೂ  
<sup>30</sup>ಡಾಮಣಿಃಸೃದ್ಧಿನ್ತೇಪುಶಿರೋಮಣಿಃಪ್ರಮಾವದ್ಭುತ  
<sup>31</sup>ಸ್ಯಚೂಡಾಮಣಿಃ | ಪೋದ್ರೇತ್ಸಂಯಮಿನಾಂ ಕಿರೋಮಣಿ  
<sup>32</sup>ರುದಂಕದ್ಭವ್ಯರಜಾಮಣಿಃ | ಜೇಯಾತ್ಸನ್ನತಮೇಘಚಂ  
<sup>33</sup>ದ್ರಮನಿಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ  
<sup>34</sup>ಮಮೇಘಚಂದ್ರಯಮಿನಃಪ್ರತ್ಯುಮ್ನಾಮಸಿಂಹ  
<sup>35</sup>ಯಾವಾಗ್ಧೇವೀದಿಸಹಾವಹತ್ಥದಯಾತದ್ಯ  
<sup>36</sup>ಸ್ಯಕಮ್ನಾತ್ಥಿನೀ | ಕೀರ್ತ್ತಿವ್ಯಾಂಧಿಕ್ಕುಳಾಚಕುಳಸ್ಯ  
<sup>37</sup>ಧಾಕ್ಯಾಪ್ರಪ್ತಮಪುನ್ವೇಶ್ವಂಮಣಿಮಂತ್ರತಂತ್ರ

- 'ನಿಚಯಂಸಾಸಂಭ್ರವಾತ್ಭ್ರವ್ಯತಿ || ತ  
'ಕ್ಷುನ್ಯಯಸುವಜ್ರವೇದಿರಮೌರ್ಹತಸ್ತುತಿ  
40 ಸನ್ಮಾಸ್ತಿ ಕೇಶಬ್ಧಗ್ರಂಥವಿರುದ್ಧಕಂಠಕಳಿತಃಸ್ಯ  
41 ದ್ವಾದಶದ್ವಿದ್ಯಮಃ || ವ್ಯಾಖ್ಯಾನೋಪ್ಪತ್ತಿ ತಪೋಪ  
42 ಣಪ್ರವಿಪುಳಪ್ರಜ್ಞೋದ್ಭವೀಚೀತಯೋರೇವ  
43 ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಸಸ್ತ್ರೈವಿದ್ಯ  
44 ರತ್ನಾಕರಃ || ಶ್ರೀಮೂಲಸಂಘಾತಪು  
45 ಸ್ತುತಗಚ್ಛದೇವೀಯೋದ್ಯದ್ಧಾಧಿಪಸುತಾಕ್ಷಿ ಕಚ್ಛಕ್  
46 ವತ್ತೀ | ಸೃದ್ಧಾಸ್ತಿ ಕೇಶ್ವರಕೇಶವಾಘಚಂದ್ರ  
47 ಸ್ತ್ರೈವಿದ್ಯದೇವಾತಿಸದ್ವಿಬುಧಃಸ್ತುವಂತಿ || ಸಿದ್ಧ  
48 ಸ್ತೇಜನವೀರನೇನಶದೃಶಃಸ್ತ್ರಾಜ್ವಲಭಾಭಾ  
49 ಸ್ತುತಃಪುತ್ರಕ್ಷೇಪ್ಯಕಂಕದೇವವಿರುದ್ಧೋಸಾಕ್ಷಾತ್  
50 ಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೇವಿಪ್ಲವಧಿಪಶ್ರೀ  
51 ಪೂಜ್ಯಪಾದಃಸ್ಯಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ  
52 ಮುನಿಪೋವಾದೀಭವಂತಾನಃ || ಲಿಖಿತಾಮನೋರ  
53 ರಪರನಾರೀಸಹೋದರನಪ್ಪಗಂಗಣ್ಣನಲಿಖಿತಾ ||

(ಪಶ್ಚಿಮಮುಖ)

- 1 ರುದ್ರಾಣೀಶಸ್ಯಕಣ್ವಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿಹಾತ  
2 ಮಹಾಂಜಿತಃಪಃಪನ್ನಾಕೈಶಂಕುದಿನಪತನುಂರಾಹುದೇಹಂ  
3 ನಿತಾಂತಂ | ಶ್ರೀಕಾಂತಾ ವಲ್ಲಭಾಂಗಂಕಮಳಭವವಪುಮ್ನೇಘಚಂದ್ರ  
4 ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಖ್ಯಾನವಳಯನಿಳಯಸತ್ತೀರ್ತ್ತಿಳಾಂ  
5 ದ್ರಾತಪೋಸಾ || ಮೂವತ್ತಾಯಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟವಟ್ಟ  
6 ವೇದವೈಪದಿಂಭಾವಿಸಡಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರದಂತೋಶಾಂತರ  
7 ಸಮಂತಳದರ || ಮುನಿನಾಥಂದಸಧಮ್ಮಧಾರದೃಢಪಟ್ಟಂಕದ್ಗುಣಂ  
8 ದಿವ್ಯಬಾಣನಿಧಾನಂನಿನಗಿತ್ಯುಚಾಪಮೌನೀಚ್ಯಾಸೂತ್ರ  
9 ಮೋರೋಂದಪೂವಿನಬಾಣಂಗಳ್ವಯ್ಯಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂ  
10 ಮಾಳ್ಯದುವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಚ್ಯ  
11 ಣಿನಿಂದೋದ್ವೇಷ್ಯಮಂ || ಕ್ರವಣೀಯಂಕಲ್ಪವಿದ್ಯಾಪರಿಣತಿ  
12 ಮಹನೀಯಂಮಹಾತಕ್ಷವಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಲಘನೀಯಂ  
13 ಜನನಿಗದಿತಸಂಕುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಬಲ್ಯಮ  
14 ನ್ವೆನ್ನಪಟಿತಪುಳಕಂಕೀರ್ತ್ತಿಸಲ್ಲಾತ್ಪವಿದ್ವಂನಿವಹಂತ್ರೈವಿ  
15 ದ್ಯನಾಮಪ್ರವಿದಿತನೆಸದಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ||  
16 ಜ್ಞಮಗೀಗಳಜಾವನಂತೀವಿದುದತುಳತಪ್ಪೀಗೀಲಾವಣ್ಯ  
17 ಮಿಗಳಸಮೇಂದಿದ್ವಿತ್ತುತಂನಿಕ್ರುತವದುಗಧಿಕಪ್ರಾಧಿಯಾ  
18 ಯೋಗಳಂದಂದಮಹಾವಿಖ್ಯಾತಿಯಂತಾಲ್ವದನಮಳಕರಿ

- 19 ತೋತ್ತಮಂಭವ್ಯೋಚೋರಮೂಲತ್ರವಿದ್ಯವಿದ್ಯೋದಿತವಿ  
 20 ದಯಕಂಮೇಘಾಚಂದ್ರಬ್ರತೀಂದ್ರಂ || ಇದೇಹಂನೀಲವಂ  
 21 ಮೀಟಲ್ಪಗದಪುದುತಕೋರೀತಯಂಚಲಚುವಿಂಕದುಕಲ್ಯಾ  
 22 ದ್ವಪುಷ್ಪೀರಂ ಜಡೆಯೋಗಿಸಲೆಂದಿದ್ದಪಂ ಸೆಟ್ಟೇಗೇಬಲ್ಲದ  
 23 ದಪ್ಪಂಕೃಷ್ಣನಂಬನ್ನೆ ಸದುಬಿಸಲಸತ್ಯದಂ  
 24 ಕಸ್ತಕಾಸ್ತಂಪುದಿವತ್ತೀಮೇಘಾಚಂದ್ರಬ್ರತೀತಕಜಗದ್ವ  
 25 ತ್ತೀಕೀತ್ತೀಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ  
 26 ಜಂತ್ರೈವಿದ್ಯಮೇಘಾಚಂದ್ರಬ್ರತೀವಾರಾಜೇವವಿನಮಿತ  
 27 ಮುನಿರಾಜಂವೃಷಭಗಣಭಗಣತಾರಾರಾಜಂ || ಸ್ತುಬ್ಧ  
 28 ತ್ತರನತನುಕರಕ್ಷುಬ್ಧರನೇಂವೈಗಳ್ವೈಪೋಗಳ್ವೈಜನಣಸನದು  
 29 ಗ್ಧಬ್ಧಿಸುಧಾಂಕುಪನಬಿಳಕಕುದ್ಧವೈಮುಕ್ತೀಮೇಘ  
 30 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಧವ್ಯಕರಂ | ಶ್ರೀರಾಮಚಂದ್ರಮಾ  
 31 ನಿರಾಜಪವಿತ್ರಪುತ್ರಃಪೋದ್ಯಪ್ತವಾದಿಜನಮಾನಲತಾಲ  
 32 ವಿತ್ರಃ | ಜೇಯಾದಯಂಜಿತಮನೋಜಘಜಪ್ರತಾಪಸ್ಯ  
 33 ದ್ವದಸೂಕ್ತಿಶುಭಗೇಕುಂಭಕೀರ್ತಿರ್ದೇವಃ || ಕಿಂವಾಪಸ್ಮೈತಿಹಿ  
 34 ಸ್ಮೃತಃಕಿಮುಪಣಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಹವ್ಯಗ್ರೋಸ್ಥಿನ್  
 35 ಸ್ರವದಶ್ವಗಗ್ಧದಾವಯೋಮ್ಲಾಸಾನಸಂದೃಶ್ಯತೇ | ತಜ್ಞಾನೇಶು  
 36 ಭಕೀರ್ತಿರ್ದೇವವಿದುಷಾವಿದ್ಯೇಷಿಭಾಷಾವಿಪಜ್ಞಾಕಾಜಾಂಗುಃ  
 37 ಕೇನಜಿಹ್ಮಿತಮತಿವ್ಯಾಧೀಪರಾಕಸ್ಪಯಂ || ಘಂ  
 38 ದರ್ಪೋನಧಬಾಧಕ್ಷಿತಿಧರಪವಿಯಾಬಂಧನೀಲವಸ್ತನೀಲವಸ್ತನೇ  
 39 ಸನ್ನೈಯಾಯಿಕೋದ್ಯತ್ತಿಮಿರಕರಣಿಯಾಬಂದನೀಲವಂದನೀಲವಸ್ತ  
 40 ನೇಸನ್ನೀಮಾಂಸಕೋದ್ಯತ್ಕರಕರಿಪುಯಾಬಂಧನೀಲವಂದನೀಲ  
 41 ನ್ನನೇಪೋಪೋವಾದಿಪೋಗ್ನನುಲಿಪದುಶುಭಕೀರ್ತಿರ್ದಧೀರ್ತಿ  
 42 ಪ್ರಭೋಪಂ || ವಿತಘೋಕ್ತಿಯಲ್ಲಜಂಪರುಪತಿಸಾಚ್ಚೀಯನಿ  
 43 ಪ್ಪಮೂವರುಂಕುಂಭಕೀರ್ತಿಪ್ರತಿ ಸನ್ನಿಧಿಯೊಳನಾ  
 44 ಮೋಚಿತಚರಿತರೆತೋಡವ್ವದಿತರವಾದಿಗಳಳದೇ || ಸಂ  
 45 ಗದಸರಮಂಕೇಳ್ವಮತಂಗಜದನ್ನಳುಕಿಬಳುಕಲಲ್ಲದೆಸಭೆಯೊ  
 46 ಳ್ವೋಂಗಿಶುಭಕೀರ್ತಿಮುನಿಪನೋಳಂಗಳನುಡಿಯಲ್ವವಾದಿಗಳ್ಗೆಂ  
 47 ದೊಂಬಿಯೇ || ಪೋಸುಲ್ಪದುನಾದಿವೃಥಾಯಾಸಂವಿಬುಧೋಪ  
 48 ಹಾಸಮನುಮನೋಬಿನ್ಯಾಸಂನಿನೀತೇಫೇವಾಸಂಸಂದಪುದೇವಾ  
 49 ದಿವಚ್ಚಾಂಕುಶನೊಳ || ಗಂಗೆನ್ನನಲಿಖಿತ || ಸವಣುಭಲ್ಲರ  
 50 ದೇವರವಾದಿರಾಮೋಜನಮಗದಾಸೋಜಕಂಡಂಜಿದ ||

(ಉತ್ತರಮುಖ.)

1 ತ್ರವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಾಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮು

2 ನಿಸ್ಸುಶಿಷ್ಯಃ | ಕುಂಭದ್ವ್ಯತಾಂಭೋನಿಧಿಪೂರ್ಣಚಂದ್ರೋನಿದ್ಯುತದಂಡಂ

- <sup>3</sup>ತಯೋವಿಶಲ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘೇಚಂದ್ರಸುತಪುಟಯೂ  
<sup>4</sup>ಪವರಾಶಿಜಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮುಳತನುಪುಷ್ಪದ್ವಧಾ  
<sup>5</sup>ನನ್ನನಃ | ತ್ರೈಲೋಕ್ಯಪ್ರಸರದೃಶಸುಚಿರುಚಿಯಜ್ಜ್ವೀರ್ತೃದೋ  
<sup>6</sup>ಪಾಗಮುಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನೋವಿಜಯತೇಪೂರ್ವಪ್ರಭಾಚಂ  
<sup>7</sup>ದ್ರವಾಃ || ಸಂಸಾರಾಂಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ  
<sup>8</sup>ನರತ್ಯತ್ರಯೇಕಸವ್ಯಗ್ವೈನಾಗಮಾತ್ಫಾಸ್ವಿತವಿಮ  
<sup>9</sup>ಳಮತೀಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸಕಳಜನವಿನೂ  
<sup>10</sup>ತಯಾರುಣೋಧತ್ತಿಣೇತ್ರಂಸುಕರಕವಿನಿವಾಸಂಭಾರತೀ  
<sup>11</sup>ನೃತ್ಯರಂಗಂ | ಪ್ರಕಟತನಿಜಕೀರ್ತ್ತಿಂಭಿವೃಕ್ತಾಂತಾ ಮನೋಜಂಸ  
<sup>12</sup>ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಂ || ತತ್ಸಧಮ್ನರ್ ||  
<sup>13</sup>ಗಣಧರಂಶ್ಚತದೋಷ್ವಾರಣರಪಿಯರನಮಳಚರತದೋಳ  
<sup>14</sup>ಯೋಗಿಜನಾಗ್ರಣಿಗೇಣಯನ್ನ ದಮಿಕ್ಕ ರನೇಣಯಂಬುದೇವಿ  
<sup>15</sup>ರಣಂದಿಸ್ತದ್ಧಾನ್ತಿ ಕರೋಳ || ಹರಹರಹರಣ್ಯಗಬ್ಧ ರನುರವಣಿ  
<sup>16</sup>ಯಿಂಗೈಲ್ದ ಕಾಮನಂದೀಪ್ತ ತಪೋಭರದಿಂದುರಿಪಿದರನೇವಿತ್ತ ರಿಸದರಾ  
<sup>17</sup>ವ್ವೀರಣಂದಿಸ್ತದ್ಧಾನ್ತಿ ಕರಂ || ಯನ್ಮೂರ್ತಿರ್ಜ್ವಗತಾಂಜನಸ್ಯನಯನೇಕಪೂರ್ವ  
<sup>18</sup>ರಪೂರಾಯತೇ ಯತ್ತೀರ್ತಿಃ ಕಕುಭಾಂಶ್ರೀಯಃ ಕಚಭರೇಮಲ್ಲೀತಾಂ  
<sup>19</sup>ತಾಯತೇ | ಜೇಜೇಯಾದ್ಭವಿವೀರಣಂದಿಮುನಿಪೋರಾದ್ಧಾನ್ತ ಚಕ್ರಾಧಿ  
<sup>20</sup>ಪಃ || ವೈದಗ್ಧ್ಯಶ್ರೀವಧೂಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿಮೈಘೇಚಂ  
<sup>21</sup>ದ್ರತ್ಯೈವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೋಮದನಮಹಿಭೃತೋಭೇದನೇವಜ್ರಸಾತಃ |  
<sup>22</sup>ಸ್ಯದ್ಧಾನ್ತ ಪೂರ್ವಚೂಡಾಮಣಿರನುಪಮಚಿಂತಾ ಮಣಿಭೃಂಜನಾ  
<sup>23</sup>ನಾಂಯೋಭೂತ ಸಾಜನ್ಯರಂದ್ರಶ್ರೀಯಮವತಿಮಮೋವೀರಣಂದೀ  
<sup>24</sup>ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರಗುಡ್ಡಿ ವಿಷ್ಣು ವರ್ಧನ  
<sup>25</sup>ಭುಜಬಳವೀರಗಂಗಬಿಟ್ಟ ದೇವನಹಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿ ||  
<sup>26</sup>ಕಾಂತ ಲದೇವಿಯಸದ್ಗುಣವಂತೆಗೆಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ  
<sup>27</sup>ಶ್ರೀಕಾಂತೆಯುಮಗಜೆಯುಮುಚ್ಚ ತಕಾಂತೆಯುಮೇಣಯಲ್ಲದುದೆದನತಿಯ  
<sup>28</sup>ರದೊರಯೇ || ಕಾಂತಲದೇವಿಯತಾಯಿ | ದಾನಮನನೂನಮಂಕಾಕೇನಾತ್ಥೀಯೆಂದುಕೊಟ್ಟುಜಿನನಂವ  
<sup>29</sup>ನದೊಳಧ್ಯಾನಿಸುತಂಮುಡಿಪಿದಂನೇನೆಂಬುದೊಮಾಚಿಕಪ್ಪಿಯೊಂದಂ  
<sup>30</sup>ನತಿಯಂ || ಸಕವರ್ಧಂ ೧೦೮ನೆಯ ಕೋಧನಸಂವತ್ಸರದ ಲಕ್ಷ್ಮೀ  
<sup>31</sup>ಜ ಸುಧ್ಧ ದರಮಾ ಬೃಹನಾರವಂದು ಧನುರ್ಜಗ್ನದಪೂರ್ವಾರ್ಣವಾ  
<sup>32</sup>ಜುಘೋಗಿಯಪ್ಪಗಳೆ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ವಯ  
<sup>33</sup>ದದೇಗಿಗಣದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮೇಘೇಚಂದ್ರತ್ಯೈವಿದ್ಯದೇ •  
<sup>34</sup>ವರಹಿಯುಪ್ಪರಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರು ಸ್ವರ್ಗ  
<sup>35</sup>ಸ್ಥರಾದರು ||

(೧೬೬ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗೋಪಾಲಸ್ಯ
- <sup>2</sup>ದ್ವಾದಾಮೋಫಲಾಂಶಃ
- <sup>3</sup>ನಂ | ಬೇಯಾತ್ಪ್ರಳೋಕ್ಯವಾಫಸ್ಯಶಾಸ
- <sup>4</sup>ನಂಜನಕಾಸನಂ || ಸಕಳಜನಪಿ
- <sup>5</sup>ನೂತಂಚಾರುಬೋಧತ್ರೋತ್ರಂಸುಕರ
- <sup>6</sup>ಕವನಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ | ಪ್ರಕಟ
- <sup>7</sup>ತನಿಜ್ಞೇತ್ತಿಂಧಿವ್ಯಕಾಂತಾ ಮನೋಜಂಸ
- <sup>8</sup>ಕಳಗುಣಗಣೇಂದ್ರೋಪ್ರಭಾಚಂದ್ರವೇ
- <sup>9</sup>ವಂ || ಅವರಗುಡ್ಡ ಸಂತಪ್ತನಂದಡೆ || ಸ್ವಸ್ತಿ ಸಮ
- <sup>10</sup>ಸ್ವಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಪ
- <sup>11</sup>ತ್ವರಭಗನ್ನಿಗಮೋದಕಕಣವ್ಯಕ್ತಮುಕ್ತಾ
- <sup>12</sup>ವರ್ಗೇಕೃತೋತ್ತಮಪಂಸಸುಜನಮನಾಕ
- <sup>13</sup>ಮಳಿನೀರಜಹಂಸಮಾಪ್ರಚಂಡಂಚನಾ
- <sup>14</sup>ಯಕ | ರತ್ನಭಯದಾಯಕ | ಪತಿಷಿತ
- <sup>15</sup>ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ಸಃ
- <sup>16</sup>ಸಭೀಮ | ಮುನಿಜನವಿನೇಯಜನಬುಧಜನ
- <sup>17</sup>ಮನಸ್ಸರೋವರರಾಜಹಂಸನೂನದಾನಾಭಿ
- <sup>18</sup>ಕವಶ್ರೀಯಾಂಸ | ಜಿನಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ
- <sup>19</sup>ಕ್ಷಣ | ಕೃತಫಲ್ಗುಣರಕ್ಷಣ | ದಯಾರಸಭ
- <sup>20</sup>ರಿತಭೃಂಗಾರ | ಜಿನವಚನಚಂದ್ರಿಕಾಚಕ್ಷೋರ
- <sup>21</sup>ನುಮಸ್ಪ್ರೀಮತುಬಲದೇವದಂಡನಾ
- <sup>22</sup>ಯಕನೆನೆಗೆಚ್ಚಂ | ಪಲರುಂಮುನ್ನಿನ
- <sup>23</sup>ಪ್ರಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ವಾ ದೊ
- <sup>24</sup>ಡಂಬಲದಿಂತೇಜದಿನೋಬ್ಬಿನಿಂಗುಣದಿನಾದಾ
- <sup>25</sup>ದಾಯ್ಯದಿಂ ಧೈರ್ಯದಿಂಲನಾಚಿತ್ತಹರೋ
- <sup>26</sup>ಪಚಾರವಿಧಿಯಂ ಗಾಂಭೀರ್ಯದಿಂ ಸಾಯ್ವ
- <sup>27</sup>ದಿಂಬಲದೇವಂಗೆ ಸಮಾನಮಪ್ರರೋಳರೇ
- <sup>28</sup>ಮತ್ತನ್ಯದಂಡಾಧಿಪರ || ಬಲದೇವದಂಡ
- <sup>29</sup>ನಾಯಕನಲಂಭೈಭುಜಬಳಪರಾಕ್ರ
- <sup>30</sup>ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾ
- <sup>31</sup>ತ್ರೀತಳದೊಳಸಮನಾರೂಪಂತ್ರಿತೊ
- <sup>32</sup>ಡಾಮಣಿಯೊಳು || ಅಮಾಹಾನುಭಾ

- 33 ವನದ್ಧಾಂಗಳಲಕ್ಷ್ಮೀಯಂತಪ್ಪಳಂದಡೆ || ಸತಿ  
 34 ರೂಪಮಲ್ಲು ನೋಪ್ಪಡೆಕ್ಷಿತಿಯೊಳಸಾ  
 35 ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯಂಪತಿಹಿ  
 36 ತಿಯಂಗುಣವತಿಯಂಸತತಂಕೀರ್ತಿಪು  
 37 ದುಬಾಚಿಕಬ್ಬಿಯಂಭುವನಜನಂ || ಅವರ್ಗ್ಗ  
 38 ಸುಪುತ್ರಪುಟ್ಟದರವನಿತಳಂಪೊಗಳ  
 39 ರಾಮಲಕ್ಷ್ಮೀಧರರನ್ನವರೀವ್ಯಗ್ಗುಣಗ  
 40 ಣದಿಂರವಿತೇಜನ್ನಾ ಗದೇವನುಂಸಂಗಣ  
 41 ನುಂ ||

(೭ನೇ ಮುಖ.)

- 1 ಅವರೊಳಗೆ || ದೊರೆಯಾರೀ  
 2 ಭುವನಂಗಳೊಳುದಿಟಕೇಳೆಳುಸ  
 3 ಮೃತ್ಯುವೊಳುಸತ್ಯದೊಳುಪರಮ  
 4 ಶ್ರೇಷ್ಠನಪೂಜೆಯೊಳುವಿನ  
 5 ಯದೊಳುಸಾಜನೈದೊಳುಬೆಂಪಿನೊ  
 6 ಳುಪರವೋತ್ಸವದಮಾಪ್ಪದಾ  
 7 ನದಡೆಯೊಳುಸಾಚವ್ರತಾಚಾರ  
 8 ದೊಳುನಿರುತಂನೋಪ್ಪಡೆನಾಗದೇವ  
 9 ನೆವಲಂಧನೈವೆಹದ್ಧನೈ || ಅನ್ನೆನಿ  
 10 ಪನಾಗದೇವನಕಾಂತ ಮನೋರಮಣ  
 11 ಸಕಲಗುಣಗಣಧರಣೀಕಾಂತಗವ  
 12 ಧಿಕಂನೋಪ್ಪಡೆಕಾಂತಿಯದೊರೆಯೆನಿಸಿ  
 13 ನಾಗಿಯಕ್ಕಂನೆಗಿಲ್ಲಳು || ಅನ್ನವರೀವ್ಯ  
 14 ರತನಯಂಸಂತಮುಖೋರ್ವಿಯೊಳ  
 15 ಗಜಸವೆಸವಿನೆಗಂಚಿಂತಿವಸ್ತು ವನೀ  
 16 ಯುಲಚಿನ್ನ ಮಣಿಕಾಮಧೇನುವೆನಿ  
 17 ಪಂಬಲ್ಲಿಂ || ಎನ್ನೆನ್ನುನೋಪ್ಪಡೆಗುಣವಂತಂ  
 18 ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿಡಂಭ್ರಾಂ  
 19 ತೆನುತಂಬುಧರಶಾಂತಂಕೀರ್ತಿಪುರು  
 20 ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ || ಆತನನು  
 21 ಜಾತಭುವನಾತ್ಮಿಯನೆಜಿತ್ತಾಶ್ವಿದಾನ  
 22 ಗುಣಮುನ್ನತಿಯೆಂಸೀತಾದೇವಿಗವಧಿಕಂ  
 23 ಭೂತದೊಳಗೇಚಿಯಕ್ಕ ನೆನೆಮೆಚ್ಚಿದ  
 24 ರಾರು || ವ || ಆ ಜಗಜ್ಜನನಿಯೊಡ  
 25 ಪುಟ್ಟದಂ || ಭಾವಿಸಿಪಂಚಪದಂಗಳನೋವ

- <sup>26</sup> ದೆವಜುರಿಕ್ಕಿ ಮೋಹಪಾಸದತೋಡರಂದೇ  
<sup>27</sup> ವಗುರುಸನ್ನಿ ಧಾನದಲಂವಿಭುಬಲದೇವ  
<sup>28</sup> ನಮರಗತಿಯಂಪಡೆದಂ ||  
<sup>29</sup> ಸಕವರುಷಂ ೧೦೮೧ನೆಯ ಸಿದ್ಧಾ  
<sup>30</sup> ತ್ರಿ ಸಂವತ್ಸರದ ಮಾಗ್ಗಸಿರಸು  
<sup>31</sup> ದ್ಧ ಪಾಡಿವನೋಮವಾರದಂ  
<sup>32</sup> ದುಮೋರಿಂಗಿಜಿಯತ್ತೀತ್ಥದ  
<sup>33</sup> ಲುಸನ್ಯಸನವಿಧಿಯಿಂಮು  
<sup>34</sup> ಡಿಪಿದ || ಆತನಜನನಿನಾಗಿಯು  
<sup>35</sup> ಕ್ಕ ಸುಯೇಚಿಯಕ್ಕ ನುಮರೋಕ್ಷ  
<sup>36</sup> ವಿನಯಕ್ಕೆ ಕಾಬ್ಬ ಪ್ಪುನಾಡೊಳ  
<sup>37</sup> ಮಾಗ್ಗಿಯಹ | ಇಲುಪದ್ಧಿ ಸಾ  
<sup>38</sup> ಲೆಯಮಾಡಿಸಿತಮ್ಮ ಗುರುಗಳ  
<sup>39</sup> ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಕಾಲಂ  
<sup>40</sup> ಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊ  
<sup>41</sup> ಟ್ಟರುಆರೆಯ ಕೆಜೆಯುಮಂ  
<sup>42</sup> ಆಕೆಜೆಯಮೂಡಣದೆನೆ  
<sup>43</sup> ಯಲುಖಂಡುಗಬೆದ್ದಲ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘ  
<sup>2</sup> ಲಾಂಛನಂ | ಜೀಯಾತ್ಮೈಶೋಕೈನಾಥ  
<sup>3</sup> ಸ್ವಕಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>4</sup> ಸ್ವಸ್ತಾನವರತಪ್ರಬಲಿಪುಬವಿಪಮಸಮರಾ  
<sup>5</sup> ವನಿಮಹಾಮಹಾರಿಸಂಹಾರಕರಣಕಾರ  
<sup>6</sup> ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪಣಕರ್ಣೀಜಪಕಾ  
<sup>7</sup> ಭೃತ್ಪುಣಿಜಿನಧರ್ಮಾಹರ್ಮ್ಯಮಾಣಿಕೈಕಳಕ  
<sup>8</sup> ಮಳಯಜಮಿಳಿತಕಾಸ್ತ್ರೀರಕಾಳಾಗರುಧೂಪ  
<sup>9</sup> ಧೂಮಧ್ಯಾಮೈಕೈತಜಿನಾಚ್ಚಾನಾಗಾರ | ನಿರ್ವಿ  
<sup>10</sup> ಕಾರಮದನಮನೋಹರಾಕಾರ | ಜನಗನ್ನೋ  
<sup>11</sup> ದಕವಿತ್ರೀಕೈತೋತ್ತಮಾಂಗವೀರಖ್ಯೈಕಳು  
<sup>12</sup> ಜಂಗನಾಹಾರಾಭಯಭೈಪಜ್ಯಾಪ್ತದಾನವಿ  
<sup>13</sup> ನೋದಂಜಿನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರಮೋದನುಪು



- 14 ಪೃಥ್ವೀಮತುಬಲದೇವದಂಡನಾಯಕನೆನೆಗಟ್ಟಂ ||  
 15 ಸ್ಥಿರನೇಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದವಧಿಕಂಗೆಂಭೀರನೇ  
 16 ಬಾಪ್ಪಸಾಗರದಿಂದಗ್ಗಲಮೆನ್ನುದಾನಿಯಸುರೋವ್ವೀ  
 17 ಜಕ್ಕಿ ಮಾಹಂಡಳಂಸುರರಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿ  
 18 ಪುದುಕಯ್ಯಾಣ್ಣಕ್ಕಣ್ಣಿಂಸಂತತಂಧರಯೆಲ್ಲಂಬಲದೇ  
 19 ವಮಾತ್ಯನಸಿಳಾಲೋಕೈಕವಿಖ್ಯಾತನಂ || ಬಲದೇವ  
 20 ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಂಮು  
 21 ನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಪಿತಧಾತ್ರೀತಳದೊಳುಸಮ  
 22 ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು || ಪಲರಂಮು  
 23 ನ್ನಿನಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆಪಕ್ತಾದೊಡಂಜ  
 24 ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಗುಣದಿನಾದಾದಾಯ್ಕದಿಂ  
 25 ಧೈರ್ಯದಿಂ | ಲಲನಾಚಿತ್ತಹರೋಪಚಾರವಿಧಿಯಿಂ  
 26 ಗಾಂಭೀರ್ಯದಿಂಶೌರ್ಯದಿಂಬಲದೇವಂಗೆಸವಾನಮ  
 27 ಪುರೊಳರೇಮತ್ತನೈದಂಡಾಧಿಪರು || ಆಬಲದೇವಂಗೆಂ  
 28 ಮೃಗಶಾರ್ಪೇಕ್ಷಣೆಯನಿಪಬಾಚಿಕಟ್ಟೆಗವಳಿ  
 29 ಳೋವ್ವೀಬನ್ನಪುಟ್ಟಿದಂಗುಣಲೋಬರನದಟಿವ  
 30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧವನ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ  
 31 ಸುಚರಿತ್ರಂಭವೈವಂಕೋತ್ತಮಂಸಿಷ್ಟಿನಿಧಾನಂಮಂತ್ರಿ  
 32 ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಜ್ಯಂಬರಾ  
 33 ಕ್ಷಂವನಿತಾಚಿತ್ತಪ್ರಿಯಂಸಿಮ್ಮಳನನುಸಮನ  
 34 ತ್ರುತ್ತಮಂ ಕೂರಕೂರ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ  
 35 ದ್ಯಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳಸಿಂಗಿಮ  
 36 ಯ್ಯಂ ||

(ಎನೇ ಮುಖ.)

- 1 ಜಿನಪದಭಕ್ತನಿಷ್ಪಜನವತ್ಸಲನಾತಿ  
 2 ತಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು  
 3 ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ  
 4 ಮತ್ತಿನಪುರುಷಗ್ಗೇಪೋಲಿಪುದದಾದ್ವಾರ  
 5 ಯೆಂಬನೆಗಂ ನೆಗಳ್ಳನೀಮನುಜನಿಧಾನನೆಂದು  
 6 ಪೊಗಳ್ಳಂಧರೇಗ್ಗೇಡಸಿಂಗಿಮಯ್ಯನಾ ||  
 7 ಎನೆನೆಗಳ್ಳಸಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥನಲಕ್ಷ್ಮಿಯೆ  
 8 ನಿಪಳುರೂಪಿಂಜನವಿನುತಸಿರಿಯದೇವಿಯನನುನ  
 9 ಯದಿಂಪೊಗಳ್ಳದಬಿಳಭೂತಳವೆಲ್ಲಂ || ವ || ಆ ಮು  
 10 ಹಾಸುಭಾವನವಸಾನಕಾಲದೊಳು || ಪರಮಾತ್ಮಿ

- 11 ನಪಾದಪಂಕರುಹಮಂಸದ್ಭಕ್ತಿಯಿಂತಾಜ್ಞೆ ನಿಬ್ಬ ರದಿಂ  
 12 ಪಂಚಪದಂಗಳಂನೆಯುತಂದುಮೋಕ್ಷಪ್ರಸಾದೋಪ  
 13 ಮಂತ್ವಂತಂಬುಡಿಸುತಂ ಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯ  
 14 ಬ್ರಹ್ಮನೀಭಾಸ್ತರಂನಿರುತಂಪೇರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ  
 15 ದ್ರಾವಾಸಮಂಪೊಣ್ಣಿದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮ್  
 16 ಚಮಹಾಕಲ್ಯಾಣಾಪ್ಯಮಹಾ  
 17 ಪ್ರಾತಿಹಾರ್ಯಾಚತುಸ್ಸಿಂಹದತಿ  
 18 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ  
 19 ತ್ವರಮೇಶ್ವರಪರಮಾಘಟ್ಟಾರಕಮುಖ  
 20 ಕಮಳವಿನಿಗ್ಗತಸದಸದಾದಿವಸ್ತು  
 21 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ  
 22 ದ್ಧಿನ್ಮಾದಿಸಕಳಲಾಸ್ತಪಾರಾವಾರಪಾರಗಪ  
 23 ರಮತಪಕ್ಷರಣನಿರತರುಮಪ್ಪ  
 24 ಶ್ರೀಮನ್ಮಂಡಲಾಚಾರ್ಯ ಪ್ರಭಾಚು  
 25 ದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ನಾಗಿಯಕ್ಕನುಂಠಿ  
 26 ಯವೈಯುಂಸಕವರಂಪ ಗಂಟಿನೆಯ ಸಿದ್ಧಾಂತಿ  
 27 ಸಂವತ್ಸರದ ಕಾರ್ತಿಕಸುಧದ್ವಾದಸ  
 28 ಸೋಮವಾರದಂದುಮಹಾಪ್ರಾಜ್ಞೆಯಂ  
 29 ಮಾಡಿನಿಃಶಯಂನಿಜಿಸಿದಳ್ ||

ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರೀಮದ್ಭಾವವನಂರಮಂಪನಮಣೀಕ್ಷೋಣೀಕರಕ್ಷಮಂಜಿಲ್  
 2 ಕ್ಷೇತ್ರಾಕಾರಮಣಿನೀಶ್ವರಃಪೋತ್ತಂಗರಂಭಸ್ತನಃ | ಜೀವಾನ್ನೀತಿಗಘ್ನ  
 3 ದರ್ಪಣಮಣೀಲೋಕಯ್ಯ ಚೂಡಾಮಣೀಶ್ರೀವಿಷ್ಣು ವಿಘ್ನನಯಾಚ್ಚೈತೋಗುಣಮಣೀಸದ್ಭ  
 4 ಕ್ಷೇತ್ರಚೂಡಾಮಣೀಃ || ಎರದಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಕರಗೊಂದವಂಗೆಕುಳಿಗಾರಂಪರನು  
 5 ತಗನಿಲತನಯಂಧುರದೊಳಂಪೊಣ್ಣಿದಂವೃತ್ತಯವಿನೆಯಾದಿತ್ಯ || ವೃತ್ತ || ಎನೆತಾನುಂಕಪುರ  
 6 ಗುಲಂಗಳನೆತಾನುಂಜ್ಞೆನೀಹಂಗಳಂತೆನುಂನಾಕ್ತುಳನೂಗ್ಗದಂಪ್ರಜೆಗಳಂ ಸುತೋಪದಂಪನುಡಿವಂ  
 7 ನೆಯಾದಿತ್ಯನೃಪಾಳಪೂಯ್ಯನೇಸಂದಿಧ್ಯಂಬಲೀಂದ್ರಂಗೆಮೇಲಿನೆಂಪಂಪೊಳ್ಳನ್ನ ಸಾವನೊಮಾಡುಂ  
 8 ಭೀರನೆಂಧೀರನಂ || ಇಟ್ಟಗೆಂದೆಗದ್ದಕ್ಕುಗಳ್ಳೆ ಪಿಯಾದಪುಕಲ್ಲುಗೊಣ್ಣ ಪೇವೈಟ್ಟುಧರಾತಳಕ್ಕೆ  
 9 ಸರಿಯಾದವುಸುಣ್ಣ ದಭಂಡಿಬಂದವೈವೃಟ್ಟಿಯಪಳಮಾಡುವೆನೆಮಾಡಿದಂಜನರಾಜಗೀತಮಂನಿಟ್ಟ  
 10 ನೆಪೂಯ್ಯನೀಶನೇಬಣ್ಣ ಪರಾಮೃತಲಿರಾಜಾಜನಂ || ಕ || ಅಪೂಯ್ಯಳಭೂಪಂಗೆಮುನೀಶ  
 11 ಳಕುವಾರನಿಕರಚೂಡಾರತ್ನ ಶ್ರೀಪತಿಸುಭೂಪದಿಜಯಮುನೀಶಪತಿಜನಿಸಿದನಧಟನೆ  
 12 ಪಿಯಂಗಳನು || ವೃ || ವಿನೆಯಾದಿತ್ಯನೃಪಾಳನಾತ್ಮಜನೀಲೋಕ್ತೈಕಕಳ್ಳದ್ರವ್ಯಮಂಮಂಮಂಗಳಂ

- <sup>13</sup> ಜಗದೇಕವೀರನೇಷಿಯಂಗುವಿಘ್ನೇಶ್ವರಂಮಿಕ್ಕ ನಾತನಪುತ್ರಂರಿಪುಭೂಮಿಪಾಳಕಮದಸ್ಸಂಮರ್ಧ  
<sup>14</sup> ನಂವಿಷ್ಣು ವರ್ಧ ಪವಭೂಪಂನೇಗ್ಧಂಧರಾವಳಯದೊಳುಪ್ರೇರಾಜಕಣ್ಣೀರವಂ || ಕಂ || ಅನೇಗ್ಧಜಿಹುಂ  
<sup>15</sup> ಗನ್ತ ಪಾಳನಸೂನುಬ್ರಹ್ಮವೈರಿವಜ್ಜಿನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ಥಿಜನತಾಭಾನುಸುತಂವಿಷ್ಣು ಭೂ  
<sup>16</sup> ಪನುಮಯಂಗೈಯ್ದಂ || ಅರಿನರಪನಿರಾಸ್ಥಳನಕರನುಧೃತವೈರಿಮಂಡಳೇಶ್ವರಮದಸಂಹರಣಂನಿಜಾ  
<sup>17</sup> ನ್ವಯೈಕಾಭರಣಂ || ಬಿಟ್ಟಿದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಭಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇ  
<sup>18</sup> ಶ್ವರ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಂಬರದ್ವೈಮಣಿ | ಸಮೈಕ್ಯಚೂಡಾಮಣಿ | ಮಲಪ್ಪ  
<sup>19</sup> ರೊಳ್ಗಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳೆಮುನ್ನಿಜಿವ | ಸಾಯ್ಕಮಂಮೆಜಿವ | ತಳಕಾಡುಗೊಂಡ | ಗಂಡಪ್ರಚಂಡ |  
<sup>20</sup> ಪಟ್ಟಿಪೆರಾಮಾಳನಿಜಾಜ್ಯಾಭ್ಯುದಯಯ್ಯರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನಿಕ್ಷಕ | ಚ  
<sup>21</sup> ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನುತಮಂಡಳಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಕಮಂಡಳಪ್ರಚಂಡದಾವ್ಯಾಸ  
<sup>22</sup> ಳ | ಪ್ರಬಳರಪುಬಳಸಂಹರಣಕಾರಣ | ವಿದ್ವಿಷ್ಣುಮಂಡಳಕಮದನಿವಾರಣಕರಣ | ನೊಳಂಬವಾಡಿ  
<sup>23</sup> ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಳಲಕ್ಷ್ಮಿಯನಿಕ್ಕುಳಗೊಂಡ | ತ್ವತಪ್ಪುವ ಜರುಗೀಕಾಂತೆಯನಪ್ಪು  
<sup>24</sup> ವ | ಕೂರಕೂರ್ಪಸಾಯ್ಕಮಂತೋರ್ಪ | ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣಮೋರ್ಧ್ವಗಂಡ | ನುಡಿದಂತೆಗಂಡ | ಅರಿ  
<sup>25</sup> ಯವನಪದ್ಮದಯಶೂಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ  
<sup>26</sup> ಗಾತಪ್ರಜ್ವಲಂಜರ | ಸಮಜಲೇತ್ರಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಜಂಗಿರಯಮನೋಭಂಗ | ವೀ  
<sup>27</sup> ರಪ್ರಸಂಗ | ನರಸಿಂಹವಮ್ಮನಿಮ್ಮೂಳನಂ | ತಳಪಾಳಕಾಳಾನಳ | ಹಾನುಂಗಲುಗೊಂಡ | ಚತುರ್ಮುಖ  
<sup>28</sup> ಗಂಡ | ಚತುರಚತುರ್ಮುಖನಾವವಪೂಜುಖ | ಸರಸ್ವತೀಕರ್ಣವತಂಸ | ನುನತವಿಷ್ಣು ವಂಸ | ರಿಪು  
<sup>29</sup> ಪದಯಕಲ್ಪ | ಭೀತರಂಕೋಲ್ಲ | ದಾನವನೋದ | ಚಂಪಕಾಮೋದ | ಚತ್ವಮಯಸಮುದ್ಧರಣ | ಗಂಡ  
<sup>30</sup> ರಾಧರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸುಹಿತ್ಯವಿದ್ಯಾಧರ | ಸಮರಧಾರಧರ |  
<sup>31</sup> ಪೊಯ್ಯವನ್ಮಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ಯ | ದುಷ್ಪುಗ್ಗಧೂತ್ಯ | ಸಂಗ್ರಾಮರಾ  
<sup>32</sup> ಮ | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋದ | ಮತ್ತಗಜಭಗವತ್ತ | ನಭಿನವಚಾರುದ  
<sup>33</sup> ತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಧರಣ | ಕೊಂಗರಮಾರಿ | ರಿಪುಕಳತಳಪ್ರದಾ  
<sup>34</sup> ರಿ | ತರೆಯೂರನಲೆವ | ಕೊಯತೂರತಳಿವ | ಹಂಜಿಜುನಿಸಪಟ್ಟ | ಸಂಗ್ರಾಮಜತಳ  
<sup>35</sup> ಟ್ಟ | ಪಾಂಡ್ಯನಂಬೆಕೊಂಡ | ಉಚ್ಚಂಗಿಗೊಂಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೊಂಬುಚ್ಚನಿದ್ಧಿಗಟಣ | ಸಾ  
<sup>36</sup> ವಿಮಲನಿಲ್ಲೋಟಣ | ವೈರಿಕಾಳಾನಳ | ನುತದಾವಾನಳ | ಶತ್ರುನರಪಾಳನಿರಾಪಟ್ಟ |  
<sup>37</sup> ಮಿತ್ರನರಪಾಳಲಾಟಪಟ್ಟ | ಘಟ್ಟವನಳಿವ | ತುಳುವರಳಳಿವ | ಗೋಯಿಂದವಾಡಿಭಯಂ  
<sup>38</sup> ಕರ | ನುತಬಳಸಂಬರ | ರೊದ್ದವತುಳಿವ | ಕಿತಗರಂಪಿಳಿವ | ರಾಯರಾಯಪುರಸೂ  
<sup>39</sup> ಜಿಕಾಣ | ವೈರಿಭಂಗಾಜವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇರ  
<sup>40</sup> ವದೇವಮದಾರಾಧಕ | ರಿಪುವಂಡಳಕಸಾಧಕಾದ್ಯನೇಕನಾಮಾಪಳೇಸಮಾಳಂಕೃತ  
<sup>41</sup> ನುಂಗಿರಿದುಗ್ಗವನದುಗ್ಗಜವದುಗ್ಗಾದ್ಯನೇಕದುಗ್ಗಂಗಳನಶ್ರಮದಿಂಕೊಂಡಚಂಡಪ್ರಾ  
<sup>42</sup> ಪದಿಂಗೆಗವಾಡಿತೊಂಬತ್ತಲುಸಾಸಿರಮುಮಂಲೊಕ್ಕಿ ಗೊಂಡಿವರಮುಣ್ಣಿಗಿಸಾಧ್ಯಂಮಾಡಿ |  
<sup>43</sup> ಮತ್ತಂ || ವೃ || ಎಳೆಯೊಳುದುಷ್ಪರನುದ್ಧತಾರಿಗಳನಾಡಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬುಳದಿಂ  
<sup>44</sup> ದೇಶವನಾವಗತನಗಿಸಾಧ್ಯಂಮಾಡಿರಲೆ | ಗಂಗಮಂಡಲಮೆಂದೋಲಗತತ್ತುಮಿತ್ತು ೬ ಸನಂ  
<sup>45</sup> ಪೂಣ್ಣಿಪ್ಪಿನಂವಿಷ್ಣು ಪೊಯ್ಯನಿದ್ಧಿಗಂಸುಖದಿಂದರಾಜ್ಯದೊದವಿಂದಂಸಂತತೋತ್ಸಾಹದಿಂ || ಹ  
<sup>46</sup> ತ್ತಿ ದನತ್ತಲತ್ತಲಿರಾದನೈಪಾಳಕರಳ್ಳಿ ಬಳ್ಳಿ ಕಣ್ಣಿತ್ತು ಸಮಸ್ತವಸ್ತುಗಳನಾಳುತ  
<sup>47</sup> ಸಮಸಲಿಪೂಣ್ಣ ಸಂತತಂಸುತ್ತ ಲುಮೋಲಗದ್ವರನೆಯನ್ನಿ ನವಗ್ಗಮನೇಕರಾದವಗ್ಗ

<sup>48</sup> ತ್ರಳಗಂ ಭೂತೈರ್ಗಣೇಬಣ್ಣಿ ಪನಾವನೋವಿಪ್ಲು ಭೂಪನು || ಅಂತುತ್ರಿಭುವನಮ್ಭುತಳಕಾ

<sup>49</sup> ಹೂಗೊಂಡಭುಜುಳವೀರಗಂಗ ವಿಪ್ಲು ವರ್ಧನಭೂಷ್ಣಳವೇವರ ವಿಜಯರಾಜ್ಯಮು

<sup>50</sup> ತ್ರಲೋತ ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನವಾನಮಾಚಂಧ್ಯಾಕ್ಷತಾರಂಬರಸಲುತ ಮೀತ

<sup>51</sup> ತ್ವದಪದ್ಮೋಪಜೀವಿಪಿಂಯರಸಪ್ಪಮಹಾದೇವಸಾಂತಲದೇವಿ |

(ದಕ್ಷಿಣಮುಖ.)

<sup>1</sup> ಸ್ವಸ್ತೃನವರತದರಮಕಲ್ಯಾಣಾಭ್ಯದ

<sup>2</sup> ಯನವಸೃಘ್ನಭೋಗೋಗಿನಿವ್ವಿತೀಯ

<sup>3</sup> ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೇಯುಂ | ಸಕಲಗುಣಗ

<sup>4</sup> ಗುಣಗನೇಯುಂ | ವ್ಯಾಪನವರಕುಂದೀದೇವಿಯುಂ | ಪತಿ

<sup>5</sup> ಹಿತಸತ್ಯಭೂಮೇಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ವತಿಯುಂ | ಪ್ರ

<sup>6</sup> ತ್ಯುತ್ಪನ್ನ ವಚಸ್ಪತಿಯುಂ | ಮುನಿಜನವೀಯಜನವಿ

<sup>7</sup> ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುಧರಣೀಯುಂ | ಬ್ರಹ್ಮ

<sup>8</sup> ಗುಣೋಲೂರಿತ್ಯಾಂತಃ ಕರಣೀಯುಂ | ಲೋಕೈಕವಿ

<sup>9</sup> ಖ್ಯಾತೇಯುಂ | ಪತಿಬ್ರಹ್ಮಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ

<sup>10</sup> ಯುಂ | ಸಕಳವಂದಿಜನಹಿತಾಮೋಯುಂ | ಸಮ್ಯಕ್ತ್ವ

<sup>11</sup> ಚೂಡಾಮೋಯುಂ | ಮುದ್ದೃತ ಸವತಿಗೌಧವಾರ

<sup>12</sup> ಣೀಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞನಕರಣಕಾರಣೀಯುಂ | ಮ

<sup>13</sup> ನೋಪರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯ

<sup>14</sup> ದಯದೀಪಿಕೆಯುಂ | ಗೀತವಾಕ್ಯಸೂತ್ರಧಾರೆ

<sup>15</sup> ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಕಾರೇಯುಂ |

<sup>16</sup> ಜಿನಧರ್ಮಕರ್ತಾಕರ್ತನಪ್ರಮೋದೇಯುಂ | ಮಾ

<sup>17</sup> ಹಾರಾಭಯಭೈಪಜ್ಯಾಪ್ತದಾನವಿನೋದೇ

<sup>18</sup> ಯುಂ | ಜಿನಧರ್ಮನಿರ್ಮಲೆಯುಂ | ಭವ್ಯಜನಪಚ್ಛ

<sup>19</sup> ಳೆಯುಂ | ಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ

<sup>20</sup> ಗೆಯಮಪ್ಪ || ಕ || ಅನೇಗ್ವಿವಿಧ್ಯುನ್ಮಪನಮ

<sup>21</sup> ನೋನಯನಪ್ರಿಯಚಳಾಳನೀಳಾಳಿಚಂದ್ರಾ

<sup>22</sup> ನನಕಾಮನರತಿಯಲತಾನೇತೋಣಸಂ

<sup>23</sup> ಸಮಾನಾಂತಲದೇವೀ || ವೃ || ಧರದೊಳವಿಪ್ಲುನ್ಮ

<sup>24</sup> ಪಾಳಕಂಗವಿಜಯಶ್ರೀವಕ್ಷದೊಳುಸಂತತಂಪ

<sup>25</sup> ರಮಾನಂದದಿಣೋತುನಿಲ್ವವಿಪುಳಶ್ರೀಜಮ

<sup>26</sup> ದ್ವಾನಿಯುಂ ವರದಿಗ್ವಿತ್ತಿಯನಯ್ವಸತ್ವಜಿವಿಕೀರ್ತಿ

<sup>27</sup> ಕೀಯನುತಿಪ್ಪುರಿದೀಧರೋಳಾಂತಲದೇವಿ

<sup>28</sup> ಯಾನೇಪಿಯಬಣ್ಣಿ ಪ್ಪಣ್ಣನೇವಣ್ಣಿ ಪಂ || ಕರಿಕಾಲ

<sup>29</sup> ವಿಪ್ಲು ವಕ್ಷಸ್ಥಳದೊಳುಕರಿಕಾಲಲಕ್ಷ್ಮೀನೇಟಿ

- 30 ದಳನೆಹಾನ್ತ ಲದೇವಿಯಸಾಭಾಗ್ಯಮನೆಲೆಗಳಬ  
 31 ಣ್ಣಿ ಸುವನೆಂಬನೇವಣ್ಣಿ ಸುವಂ || ಹಾನ್ತ ಲದೇವಿಗೆಸದ್ಗುಣ  
 32 ವಂತಿಗೆ ಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚ: ಕ್ರೀಕಾಂತೆ  
 33 ಯುಮಗಜೆಯುಮಚ್ಯುತಕಾಂತೆಯುಮೇಣೆಯ  
 34 ಲ್ಲದಳಿದಸತಿಯದ್ವೈರಯೇ || ಅಕ್ಕರ || ಗುರುಗ  
 35 ಳುಪ್ರಭಾತಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರುಚೆತ್ತ ತಾಯಿಗು  
 36 ಣಿನಿಧಿಮಾಚಿಕಟ್ಟೆ ಪಿರಿಯವೆಗ್ಗ ಫಡೆಮಾರಸಿಂಗಯ್ಯಂ  
 37 ತನ್ನೆ ಮಾವನಂವೆಗ್ಗ ಫಡೆಸಿಂಗಿಯುಂಅರಸಂವಿಷ್ಣು  
 38 ವರ್ಧನನೈ ಪಂವಲ್ಲಭಂಜಿನನಾಥಂತನಗೆಂದುವಿಷ್ಣು ದೆ  
 39 ಯ್ಯಂಅರಸಿಹಾನ್ತ ಲದೇವಿಯಮಹಿಮೆಯಂಬಣ್ಣಿ ಸಲು  
 40 ಬಕ್ಕು ಮೆಭೂತಳದೊಳು || ಸಕವರುಪಂ ೧೦೫೦ ಮೂಜಿ  
 41 ನೆಯವಿರೋಧಿಕ್ಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುನ್ದ ಪಂಚ  
 42 ವೀ ಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ಥದಲು ಮುಡಿಪಿ  
 43 ಸ್ವರ್ಗತೆಯಾದಳು || ವೈ || ಈಕಲಿಕಾಲದೊಳುಮನು  
 44 ಬ್ರಹ್ಮಪ್ರತಿವದ್ವಿ ಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಕಾಮ  
 45 ಧೇನುಮುಖಮಾನಿಮಹಾಪುಭುಪಣ್ಣಿ ತಾತ್ರಯಂಲೋ  
 46 ಕಜನಸ್ತು ತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ  
 47 ಯವ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಗೆಂಧರವೇಗ್ಗ ಫಡೆಮಾ  
 48 ರಸಿಂಗಂ || ದೋರೆಯೇವೇಗ್ಗ ಫಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ  
 49 ದೊಳುಪುರುಷಾರ್ಥಗಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧವ್ಯಾಕನು  
 50 ರುಗಂಗಳೊಳು ಹರಪಾದಾಬ್ಜ ಭಕ್ತಿಯೊಳುನಿಮಮದೊ  
 51 ಳುಗೊಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುಂದಿಂ  
 52 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿ ಸಲು || ಕ || ಅನುಪಮಸಾನ್ತ ಲ  
 53 ದೇವಿಯುಮನುನಯದಿಂತಂದೆಮಾರಸಿಂಗಯ್ಯನುಮೆಂಬೀಪ  
 54 ನಿತಮಾಚಿಕಟ್ಟೆ ಯು.ವಿನಿಬರು ಮೊಡನೊಡನಮುಡಿಪಿ  
 55 ಸ್ವರ್ಗತರಾದರ || ಲೀಲಿಕದೋಕಿಮಯ್ಯ ||

(ಪ್ರವಮಮುಖ.)

- 1 ಅರಸಿಸಂದಗತಿಯನಯ್ಯ ದಳರಲಾಗೆನಗೆಂದುಬಂ  
 2 ದುಪಳುಗೊಳದಲುದುರ್ಧರಸನ್ಮಾಸನದಿಂಪರಿ  
 3 ಣತತಾಯಿಮಾಚಿಕಟ್ಟೆ ತಾನುಂತೊಪಿದಳ || ವೈ || ಅ  
 4 ರಮಗುಟ್ಟಿ ದ್ವರ್ತಕಣ್ಣಿಲಗ್ಗ ಫೋದುವಪಂಚಪದಂಜಿನೀಂದ್ರನಂಸ್ತುರಿಯಿಸುಪೋಜಿಬಿ  
 5 ನ್ನು ಜನಮಂಜಿಪುನ್ನ ತಿಸನ್ನೈಸಕ್ಕೆ ವಂದಿರಲೋಸೆದೊಂದುತಿಂಗಳುಪವಾಸದೊಳಂಬ  
 6 ನೆಮಾಚಿಕಟ್ಟೆ ತಾಂಸುರಗತಿಗೆಯ್ದಿ ದಳುಸಕಳಭವ್ಯರಸನ್ನಿ ಧಿಯೊಳಸಮಾ  
 7 ಧಿಯೆಂ || ಕ || ಆಮಾರಸಿಂಗದಯ್ಯನಕಾಮಿನಿಜನಚರಣಭಕ್ತಿ ಗುಣಂ

- 8 ಯುತವುದ್ದು ಮಪತಿಬ್ರತಯೆನ್ನಿ ಭೂಮಿಜನಂಪೊಗಳೆ ಮಾಚಿಕಪ್ಪೆಯ  
 9 ನೆಗಳ್ಳೆ || ಜನಪದಭಕ್ತೆ ಬಂಧುಜನಪೂಜಿತಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ  
 10 ಮನಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೇಸಂತತಮಂ  
 11 ನಿಜನಪದಪಂಕರುಹಭಕ್ತೆ ಜನಸ್ತುತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ  
 12 ಮಾಚಿಕಪ್ಪೆಯನೆಕ್ಕಿತ್ತಿ ಸುಗುಂಧರಮೆಚ್ಚೆ ಸಿಕ್ಕಲು || ಜನನಾಥಂತನ  
 13 ಗಾಪ್ತನಾಗೆಬಲದೇವಂತನವೆತ್ತಪ್ಪೆ ಸದ್ವಸಿತಾಗ್ರೇಶರಯಚಿಕಪ್ಪೆ  
 14 ಯೆನೆತಂಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದಗ್ಗದ ಮಾಚಿಕಪ್ಪೆ ಸುರಲೋಕ  
 15 ಕ್ಷೋದಳೆಂದೆಂದುಮೇದಿನಿಯಿಲ್ಲಂಪೊಗಳುತ್ತ ಮಿಪ್ಪುದನೆಬಣ್ಣಿ ಪೃಣ್ಣಿ  
 16 ನೇವಣ್ಣಿ ಪಂ || ವೃ || ಬಂಡಿಸ್ಸೆನ್ನಾಸಮಂಗೂಡವರೊಳಗಿಸಿತಂಬ್ಬರಾ  
 17 ರಂಬಿನಂಕೈಕೊಂಡಾಗಳೆ ಭೋರವೀರವ್ರತಪುಣತೆಯಂ ಮೆಚ್ಚೆ  
 18 ಸಂತೋಪದಿಂದಂಪಾಂಡಿತ್ವಂ ಚಿತ್ತದೊಳೆತ್ತಿ ರಜಿನಚರಣಂ ||  
 19 ಜಮಂಭಂವಿಸುತ್ತಂಕೊಂಡಾಡಲೆಧಾತ್ರಿತನ್ನಂ ಸುರಗತಿವೆ  
 20 ಡಿದಳೆಲೀಲೆಯೆಂಮಾಚಿಕಪ್ಪೆ || ದಾನಮನನೂನಮಂ  
 21 ಕಾಕೇನಾಪ್ತಿ ಯೆಂದುಕೊಟ್ಟು ಜನನಂಮನದೊಳೆಧ್ಯಾನಿಸು  
 22 ತಂಮುಡಿಬಿದಳೆನ್ನೇನೆಂಬುದೊಮಾಚಿಕಪ್ಪೆಯೊಂದುನ್ನ  
 23 ತಿಯಂ || ಇಂತುತಮ್ಮ ಗುರುಗಳು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಿ  
 24 ಸ್ತದೇವರಂವದ್ಧ ಮಾನದೇವರಂವಿಚಂದ್ರದೇವರಂಸ  
 25 ಮಸ್ತುಭವ್ಯಜನಂಗಳನ್ನಿಧಿಯೊಳುಸನ್ನಿಸನಮಂಕೈ  
 26 ಕೊಂಡವರಪೇಳ್ವ ಸಮಾಧಿಯಂಕೇಳುತ್ತ ಮುಡಿಬಿದಳು ||  
 27 ಪಂಡಿತಮರಣದಿನಿ ಭೂಮಂಡಲದೊಳುಮಾಚಿಕಪ್ಪೆಯಂತೆ  
 28 ವೈಲಾಂಕೈ ಕೃಕೊಂಡಿತುನೆಗಳ್ಳೆ ಕರಿಗಳಬಂಡಿತಮಂಭೋರವೀ  
 29 ರಸನ್ನಾಸನಮಂ || ಅವರವಂಶವತಾರಮೆಂತೆಂದೆ || ಕ || ಜಿ  
 30 ನಧಮ್ಮನಿಮ್ಮಗಳಂಭವ್ಯ ನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರತಂ  
 31 ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವಮ್ಮದಂಧಾಧೀಶಂ || ವೃ ||  
 32 ಅನುಪಮನಾಗವಮ್ಮನಕುಳಂಗೆನೆಂಬಿನಚಂದಿಕಪ್ಪೆ ಸಜ್ಜನನುತ  
 33 ಮಾನಿದಾನಿನಗುಣಮಿಕ್ಕ ಪತಿಬ್ರತೆಸೀಲದಿಂದೆಮೇದಿನಿಸುತ  
 34 ಗಂವಿಗಿರೆ ಪೊಗಳಲಾನಲಿಯೆಂಗುಣದಂಕಕಾತ್ಮೆಯಂಜಿನ  
 35 ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತಯಂಜಗದೇಕದಾನಿಯಂ || ಅವರ್ಗಿಸು  
 36 ಪ್ರತ್ರಂಬುಧಜನನಿವಹಕ್ಕಾತ್ತಿ ವೇಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ  
 37 ಜನಂಪೊಗಳಲು ಮಿಕ್ಕ ವನುದಯಂಗೈಯ್ದುನುತ್ತಮಂಬಲದೇವಂ || ವೃ ||  
 38 ಸಕಳಕ್ಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು  
 39 ಕವಿಜನಸ್ತುತಂಜಿನಪದಾಬ್ಜನಿಭೃಂಗನನೂನದಾನಿಲಾಕಿಕಪರಮಾ  
 40 ತ್ಥಮೆಂಬರಡುಮೆನೆಜಿಬ್ಬನನುತ್ತ ದಂಡನಾಯಕಬಲದೇವನಂಪೊ  
 41 ಗಳ್ಯಂಬುಧಿವೇಷ್ವಿತಭೂಭೂತಳಂ || ಮುನಿನಿವಹಕ್ಕೆ ಭ  
 42 ವ್ಯನಿಕರಕ್ಕೆ ಜಿನೇಶ್ವರಪೂಜೆಗಳ್ಳೆ ಮಿಕ್ಕ ನುಪಮದಾನಧಮ್ಮ

- 43 ದೊಡವಿಂಗಿನಿರಂತರವೊಂದೆ ವೊಗ್ಗದಿಂದುನೆಯೊಳನಾಕುಳಂ  
 44 ಮದುವೆಯಂದದಪಾಂಗಿನೊಳುಣ್ಣು ದೆಂದದಿಂದುನುಜನಿಧಾನನಂ  
 45 ಪೊಗಳ್ವನೇ ಪೊಗಳ್ವಂಬಲದೇವಮಾತ್ಮನಂ || ಸ್ಥಿರನೇಮೇರಾಗಿರೀಂದ್ರದಿಂದೆ  
 46 ಮಿಗಿಲೇಗಂಭೀರನೇಭಾಪ್ಪುಸಾಗರದಿಂದಗ್ಗಲಮೆಂತುದಾನಿಯೆಸು  
 47 ರೋವ್ವೀಜಪ್ಪೆ ಮೇಲೆಭೋಗಿಯೇಸುರರಾಜನೆಡೆಯೆಂದಕೀರ್ತ್ತಿಪುದು  
 48 ಕಯ್ಯೊಂಡಳ್ಳು ಅರಿಸಂತತಂಧರೆಯೊಳಕ್ರೀಬಲದೇವಮಾತ್ಮನನಿ  
 49 ಳಲೋಕ್ಯೈಕವಿಖ್ಯಾತನಂ || ಕ || ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ  
 50 ಭುಜುಳಪರಾಕ್ರಮೆಂದುನುಚರಿತಂಜಲನಿಧಿವೇಷ್ವಿತಧಾ  
 51 ತ್ರೀತಳದೊಳುಸಮನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ||  
 52 ಕ್ರೀಮತುಚಾರುಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡಲೇಖಕಪೋಕಿಮಯ್ಯಬರದಬಿ  
 53 ರುದರೂಪರಿಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತಂವಕಾಂವಾಚಾರಿಕಂಡರಿಸಿದ ||

(ಉತ್ತರ ಮುಖ.)

- 1 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ  
 2 ಪಮಸಮರಾವನಿವಾಹಾಮಹಾರಿ  
 3 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ  
 4 ಯಕಮುಖದರ್ಪಣ || ಕಥಕಮಾಗಧಪುಂಜ್ಯ  
 5 ಪಾತಕ || ಕವಿಗಮಕಿವಾದಿವಾಗ್ವಿಜನತಾದಾ  
 6 ರಿದ್ರಸಂತರ್ಪಣ || ಜಿನಸಮಯ ಮಹಾಗ  
 7 ಗನಕೋಭಾಕರದಿವಾಕರ || ಸಕಳಮು  
 8 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ || ಶ್ರೀ  
 9 ಯಾಂಸನರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ || ಗೋತ್ರ  
 10 ಪವಿತ್ರ || ಪರಾಂಗನಾಪುತ್ರ || ಬನ್ಧುಜನಮನೋ  
 11 ರಂಜನ || ದುರಿತಪ್ರಭಂಜನ || ಕ್ರೋಧಲೋಭಾನ್ಯ  
 12 ತಥಯಮಾನಮದವಿದೂರಗತ್ತಚಾ  
 13 ರುದತ್ತ || ಜೀಮೂತವಾಹನ || ಸಮಾನಪರೋ  
 14 ಪಕಾರೋದಾರ || ಪಾಪವಿದೂರಜನಧರ್ಮ  
 15 ನಿರ್ಮೃಳಭವ್ಯಜನವತ್ಸಳ || ಜಿನಗಂಧೋದಕ  
 16 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ || ನನುಪಮಗುಣ  
 17 ಗಣೋತ್ತಂಗೆ || ಮುನಿಚರಣಸರಿಸಿರುಪ  
 18 ಭೃಂಗ || ಪಂಡಿತಮಂಡಲೇಪುಂಡಲಕವನಪ್ರಸಂ  
 19 ಗ || ಜಿನಧರ್ಮಕಥಾಕಥನಪ್ರಮೋದನು  
 20 ಮಾಹಾರಾಘಯಚ್ಛಿಪಜ್ಯಾಶಾಸ್ತ್ರದಾನವಿ  
 21 ನೋದನುಮಪ್ಪಕ್ರೀಮತುಬಲದೇವದಂಡನಾ  
 22 ಯುಕನೆನೆನೆಗೊಳ್ || ಅಬಲದೇವಂಗಂವ್ಯಗಸಾ

- 23 ಜಲಕ್ಷಣಯನಿಸ ಬಾಚಿಕಪ್ಪೆಗವಖೋವ್ವೀ  
 24 ಬಂಧುಪುಟ್ಟಿದಂಗುಣಿಲೋಬರನಟಲೆವ ಸಿಂಗಿ  
 25 ಮಯ್ಯನುದಾರಂ || ವೃ || ಜಿನಪತಿಭಕ್ತನಿ  
 26 ಪ್ವಜನವತ್ಸಳನಾಶ್ರಿತ ಕಲ್ಪಭೂರುಹಮು  
 27 ನಿಜರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನೂನ  
 28 ದಾನಿಮುತ್ತಿನಪುರುಷಗ್ಗೇ ಪೋಲಿಸುವ ದಾರ್ವರಯಂ  
 29 ಬಿನಗಂನೆಗಟ್ಟಿ ನೀಮನುಜನಿಧಾನನೆಂದುಪೊಗಳ್ಳಂಧ  
 30 ರವೇಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ  
 31 ಸುಖಾತ್ರಂಭವ್ಯವಂಕೋತ್ರಮಂ ಸಿವ್ಯನಿಧಾನಮುತ್ರಿಚಿ  
 32 ನ್ತಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಕಂಬರಾಕ್ಷ್ಯಂವನಿತಾ  
 33 ಚಿತ್ತಪ್ರಿಯನಿವ್ಯುಳನನುಪಮ ನತ್ಯುತ್ತಮಂಕೂ  
 34 ರಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ಯಾನಿಧಿಗುಣಸಿ  
 35 ಯಂಧಾತ್ರಿಯೊಳಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಪ್ರಿಯಾದೇವಿ  
 36 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೊಳುದಾನಧವ್ಯು  
 37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯಕೊನ್ನಿ ದೇವಿಯದೊರೆಪಿನ್ನ  
 38 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮ ಕ  
 39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹೃದಳ ಭೋಗಭಂಗಿನಿದ್ವಿತೀಯ  
 40 ಲಕ್ಷ್ಮೀಸಮಾನಯುಂಸಕಳಕಳಗಮಾನೂನಯುಂ ವಿನೀ  
 41 ಬೃಹಸ್ಪತಿಯುಂಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂಪತಿಬ್ರಹ್ಮಾಪುಷಾ  
 42 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂಸವ್ಯಕ್ತ್ವಜಗದಾಮಣಿಯುಮಯ್ಯತ್ತನವ  
 43 ತಿಗಂಧವಾರಣಿಯುಮಾಹಾರಾಭಯಭೈಪಜ್ಯಾಸ್ತ್ರದಾಸವಿ  
 44 ನೋದೆಯುಮಪ್ಪ್ರೀಮದ್ವಿಪ್ಪ ವರ್ಧನಪೋಯ್ಯಳದೇವರ ಬಿಂಬರಸಿಪಟ್ಟಿ  
 45 ಪಾದೇವಿಪಾಂತಲದೇವಿಯರತ್ತೀಪಳ್ಳಗಳ ತೀರ್ಥದೊಳು ಸವತಿಗಂಧವಾರಣ  
 46 ಜಿನಾಲಯಮಂಮಾಡಿಸಿದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂಬಿಸಿದಮುರಾ  
 47 ಯಕ್ಕಾ ಹಾರದಾನಕ್ಕಂಜೀಣ್ಣೀದ್ವಾರಕ್ಕಂಕಲ್ಪಣಿನಾಡಮಾಟ್ಟಿನ  
 48 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನೆಡುಬಯಲಯುತ್ತು ಕೊಳಗಗದ್ದೆ  
 49 ಯತೋಟಮುಮಂ ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನಸಿಕ್ಕಿ ಕಟ್ಟಿಸಿಜರುಗಿಣಿ  
 50 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಪ್ಪ ವರ್ಧನ ಪೋಯ್ಯಳದೇವರಂ  
 51 ಜಡಿಕ್ಕೊಂಡು ಸಕವರುಷ ಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದಿನೇಯ ರೋಧಕ್ಕ  
 52 ತ್ವಂವತ್ಸರದ ಚೈತ್ರಸುಧ್ಧ ಪಾಡಿವಲ್ಪ ಪಸ್ಯತಿವಾರದಂದು  
 53 ತಮ್ಮಗುರುಗಳಾಶ್ರಮಾಲಸಂಘದ ದನಿಯಗಣದಪೊಸ್ತ  
 54 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತೈವಿದ್ಯ ದೇವರಸಿಪ್ಪರಪ್ಪ  
 55 ಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗ ಪಾದಪ್ರಜಾಲನಂಮಾಡಿ  
 56 ಸರ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವೃತ್ತ || ಪ್ರಿಯ  
 57 ದಿಂದಿಂದಿನೆಯ್ದಿ ಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಾಳ್ಳ





- <sup>26</sup> ಸ್ವಪ್ರಸಾದೀಕೃತಃ | ಛಾತ್ರಸ್ಥಾನಿಸಂಪದನ್ನಿ ಮುನಿಃ ಸೋತೇತಾಕಥಂವಾಚಿ  
<sup>27</sup> ಬ್ರಹ್ಮಾಭೀಂದ್ರಾಚ್ಯರಮಾಗಮಾಭ್ಯವರಣಾನ್ವೇನಾಸಿಬಿಣ್ವ್ಯಾಭಾಸಃ || ವಕ್ರಗ್ರೀವ  
<sup>28</sup> ಮಾಮಾಸೇಂದ್ರಾಕಲತಗ್ರೇಪ್ರೇಕ್ಷ್ಯೋಮೋಮುಘಾಡಾತುಸ್ತೋತುಮಾಂವಯೋದಲ  
<sup>29</sup> ವಾಸಾಕಿಂಘಗ ವಾಗ್ವಿಬ್ರಹ್ಮಂ | ಯೋಸಾಣಸನೇವತಲಬುಮತೋಬ್ರೀವಕ್ರಗ್ರಾಃ  
<sup>30</sup> ಗ್ರಹಗ್ರಾಪ್ರೇಕ್ಷಿಸ್ತಥರಬ್ಧವಾಚ್ಯಮವದದ್ವಾಸಾಃ ಸಮಾಸೇವಬದ್ಧಿ || ನವಸ್ತೋ  
<sup>31</sup> ತ್ರಾತತ್ರಪ್ರಸವತಿಕವೀಂದ್ರಾಕಥವಸಿವ್ಯಾಃ ಮುನಾಪ್ರಾಪಾಂತಮತಃ  
<sup>32</sup> ರನ್ನೇವನಿಮುನಾ | ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಿಸತಾಂವಾಪ್ರವಚನವ್ಯರಾಃ  
<sup>33</sup> ವ್ರಬ್ಧೈ ವಪ್ರವಣವರಸನ್ನಬ್ಧೈ ಗಮುಘಗಂ || ಮುಮಾಸುಃ ತ್ರಕೇಸುಗಮೋಪರಂ  
<sup>34</sup> ಭವತಿಯುಸ್ಯಭಕ್ತಾಸ್ತೀತ | ಪದ್ಮಾವತೀಸಹಾಯಾತಿಬ್ರಹ್ಮಣಕಲತ್ಕರನಕತ್ಕುಂ || ಸು  
<sup>35</sup> ಮತಿದೇವಮಮುನುತಯೇನವಸ್ತಮತಿಸಪ್ತಕಮಪ್ರತಮಾತ್ಮತಃ | ಪುಪ್ಪ  
<sup>36</sup> ತಾವದತತ್ವಪದಾರ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವತ್ತಿಗಳವಾತಿಗಪ್ಯತಃ || ಉದೇತ್ಯಸಂಮೃಗ್ನಿಃ  
<sup>37</sup> ದಕ್ಷಿಣಸ್ಥಾಂಕುಮರಸೋಮುನಿರಸ್ತಮಾಪ | ತತ್ತ್ವಮತೀತ್ರಜಗದೇಕಭಾಸೋ  
<sup>38</sup> ಸ್ತಪ್ತತ್ವಸಾತಸ್ಯತಃಪ್ರಕಾಶಃ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿವ್ರತ್ತಿ  
<sup>39</sup> ನ್ತಾಮುನೀಶ್ವರಿಸಿಕೇತಮುಕುಲಮೇನ | ಸಸ್ತೋಮಾಪ್ರವಚನವ್ಯರಾಃ  
<sup>40</sup> ಜಾತತ್ವಿಂತಾಮುನಿಮೃಗಾಸಿವ್ಯಮೋನಕಥಂವೇನ || ಚೂ  
<sup>41</sup> ಜಾಮುನೀಕವೀಂದ್ರಾಚ್ಯಾಡಾಮುನಿಃ ಮುನಿವ್ಯತಾಪ್ರಕಮಿ | ಪ್ರೇವರ್ಧೇವೇನಮುಕೃತಸ್ಯಾಕೀತ್ತಿ  
<sup>42</sup> ಮಾಪತ್ಕುಂ || ಚೂರ್ಣಿ || ಯಾದಮುನುತೀತಾರುಚಿ || ಜಪ್ತೋಕವ್ಯಾಪಯಜಾಪ್ರೇ  
<sup>43</sup> ಷಾಭಾರವರಮೇಶ್ವರಃ | ಪ್ರೇವರ್ಧೇವೇನಮುನುತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>44</sup> ಸ್ತಪ್ತತ್ವಸಾತಸ್ಯತಃಪ್ರಕಾಶಃ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿವ್ರತ್ತಿ  
<sup>45</sup> ರಸ್ತಪ್ತಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>46</sup> ಲಮಾಲಿಸ್ತಪ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>47</sup> ಯಸ್ತಪ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>48</sup> ಮಜೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರುಚಿವೇನಮುನುತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>49</sup> ಬಾಧೈಯೋದೇಶತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>50</sup> ವಾರಿಜರಜಾಸ್ತಪ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>51</sup> ಕಳಂಕಾಕೃತಿ || ಚೂರ್ಣಿ || ಯಸ್ತಪ್ತಮಾಪ್ರವಚನವ್ಯರಾಃ  
<sup>52</sup> ಪ್ರೇವರ್ಧೇವೇನಮುನುತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>53</sup> ಪಾಃಸಿನ್ತಪ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>54</sup> ಧಾಸಸ್ತಪ್ತತೀತಾರುಚಿ || ಭವಾನ್ಮಾತೃಕಾಂಮುನಿವ್ಯಕ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ  
<sup>55</sup> ಕಾಲೇಕಲಂವದ್ವಿಧಾಃ || ನಮೋಮುಲ್ಲಪ್ತೋಮುಲಧಾರಿವೇನಾಯ ||

(ಪೂರ್ವ ಮುಖ.)

- <sup>1</sup> ರಾಜಾಸವ್ಯಾರಿವರ್ಪಪ್ರವಿದಲನಪಟಸ್ತ್ವಂಯುಘಾತ್ರಪ್ರಸಿದ್ಧ  
<sup>2</sup> ಸ್ತಪ್ತತ್ವಾಚ್ಯತೋಪಮಸ್ಯಂಭವಿಸಿಂಹಮದೋತ್ಪಟಿಸಾಸೂತ್ಯಾನಾಂ |  
<sup>3</sup> ನೋತೇದೇಶೋಪಮೇತೇತವಸದಸದಾಸ್ತಪ್ತತೀತಾರುಚಿ || ಪುಪ್ಪ

- <sup>4</sup>ಸೃಷ್ಟಿ ರಕ್ತಿ ಸ್ವವದತುವಿದಿತಾರೇಷಣಸ್ತೋತ್ರಯದಿಸೃಷ್ಟಿ || ನಾಶಂಕಾರ  
<sup>5</sup>ವೇದೇಶ್ವತೇನಮನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನಶ್ಚತಿಜನೇಕಾ  
<sup>6</sup>ರಾಣ್ಯಬುದ್ಧ್ಯಾಮಯಾ | ದಾಜ್ಞಾಶ್ರೀಹಿಮ ತತಃಸ್ಯಸವಸಿ ಪ್ರಾಯೋ  
<sup>7</sup>ವಿದಗ್ಧಾತ್ಮನೋಬುದ್ಧಿಘಾತಕರ್ತಾ ವಿಜಿತ್ಯಕುಗತಃಪಾದೇನವಿಸ್ಥೋ  
<sup>8</sup>ಟತಃ || ಶ್ರೀಶ್ವಪ್ನಸೇನಮುನಿರೇವಪದವ್ಯಹಿಂಸೋದೇವಸ್ವಯಸ್ಯಸ  
<sup>9</sup>ಮಂಭೂತ್ಸಂಭವಾಸಧವರ್ತಾ | ಶ್ರೀವಿಘ್ನಮಸ್ಯಭವನನ್ನನುಪದ್ಯಮೇವ  
<sup>10</sup>ಪ್ನೇಪುಮಿತ್ರಮಿಹಯಸ್ಯಸಹಸ್ರಧಃಪತಾ || ವಿಮಳಚಂದ್ರಮು  
<sup>11</sup>ನೀಂದ್ರಗುರೋಗ್ಗುರರಾಸ್ರಮಿಹಖಿಳವದಿಮದಂಪದಂ | ಯದಿಯಥಾ  
<sup>12</sup>ವದವ್ಯಪ್ಯತಪಃಶ್ರೇಷ್ಠೈರನುತದಾನ್ಯಾದಿಪ್ಯತವಾಗ್ನಿಭೋಃ || ಚೂರ್ಣ ||  
<sup>13</sup>ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾಚಿಪ್ಯದಯೋಕಃಪತ್ರಾಲಂ  
<sup>14</sup>ಚಿನೋಕಃ || ಪತ್ರಂಶತ್ಪ್ರಭವಂಕರೋರುಭವನದ್ವಾರೇನದಾಸಂಚರಣಾನಾರಾ  
<sup>15</sup>ಜಕರೇನ್ದ್ರಬ್ರಹ್ಮದತುರಗವಾಶಾಕುಲೇಸ್ಥಾಪಿತಂ | ಕ್ಷೇಮಾಪಾರುಪತಾಂ  
<sup>16</sup>ಸ್ತುಘಾತಸುತಾ ಕಾಮಲಿಕಾಕಾಪಿಲಾನುಬ್ಧಿಕ್ಯೋದ್ಯತಚೇತಸಾವಿಮ  
<sup>17</sup>ಳಚಂದ್ರಾಚಂಬರಗಂಧರಾತಃ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾಧ್ಯಯಂಯದಿಭೋ  
<sup>18</sup>ಭೂರನರೇನ್ದ್ರವಂಶಿತಂ | ನನುತೇನಮಿಭವ್ಯದೇಹಿಕೋಭಜತೀಮು  
<sup>19</sup>ನಿಮಿಂಶ್ರನ್ನಿತಂ || ಘಟಿಸಂದಘಟಃಕೋಟಿಕೋವಿದಂಕೋವಿದಾಂಪ್ರವಾಹ | ಪರವಾ  
<sup>20</sup>ಬೀಮುಲ್ಲದೇವೇವೇವನಸಸಚಯಃ || ಚೂರ್ಣ || ಯೇನೇಯಮಾತ್ಮನಾ  
<sup>21</sup>ಮಂಧೇಯನಿರಕ್ತಿರುಕ್ತಾನಾಮಸೃಪ್ಯವಂತೈಶ್ಚಕ್ಷುರಾಜಂಪ್ರತಿ ||  
<sup>22</sup>ಗೃಹೀತಪಕ್ಷಾದಿತಃಪರಸ್ಪೃಶ್ಯತದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಸುಃ |  
<sup>23</sup>ತೇಷಾಂಹಿಮುಲ್ಲಪರವಾದಿಮುಲ್ಲಸ್ತನ್ನಾಮಮನ್ನಾಮವದಂತಿಸಂತಃ || ಆ  
<sup>24</sup>ಚಾರ್ಯವರ್ಯೋಽಯತಿರಾರ್ಯದೇವೇರಾದ್ಧಾಂತಕರ್ತೃಭ್ರಿಯತಾಂ  
<sup>25</sup>ಸಮೂರ್ಧ್ನ | ಯಸ್ಯೈಗ್ಗಯಾನೋತ್ಸವಸೀಮ್ನಿಕಾಯೋತ್ಸಗ್ಗೈಃ  
<sup>26</sup>ಕಾಯಮುದುತ್ಸವಜ್ಞ || ಶ್ರವಣಾಕೃತತ್ವೋಸಾಸಂಯಮಂ  
<sup>27</sup>ಜ್ಞಾತುಕಾಮೈಃಶಯನವಿಹಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತವಧಾನಃ | ಶು  
<sup>28</sup>ತಿಮಂಛಸಪ್ಯತೋನ್ಮೃಜ್ಯಪಿಂಚೈನಶಿಶ್ನೇಕೀಮೃದುಪರಿ  
<sup>29</sup>ವೃತ್ಯಾವತ್ತತ್ತಿಟಿವತ್ಪಾ || ವಿಶ್ವಂಯಶ್ಚೃತವಿನ್ದನಾವರುರುಧೇ  
<sup>30</sup>ಭಾವಂಕುಣಗೀಯಯಾಬುಧೈವಾತಿಮಹೀಯಸಾಪ್ರವಚ  
<sup>31</sup>ಸಾಬದ್ಧಂಕಾಢಾಧೀಶ್ವರೈಃ | ಕಿಷ್ಕಂಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನ್ಯ  
<sup>32</sup>ದಂಯುಗೀರ್ವಾಸುಗೀಸ್ತಂವಾಚಾಚ್ಚತಚಂದ್ರಕೀರ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತಿಂ  
<sup>33</sup>ಧಾಃ || ಸದ್ಧಮ್ಮಕಮ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾಮಾದ್ಯಸೋಗ್ರಕಮ್ಮಪ್ರಕೃತಿ  
<sup>34</sup>ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕಮ್ಮಪ್ರಕೃತಿನಮಾಜೋಭಟ್ಟಾರಕಂಧಪ್ಪಕೃ  
<sup>35</sup>ತಾಂತಪಾರಂ || ಅಮಿಸ್ವವಾಗ್ಯಸ್ತಸಮಸ್ತವಿದ್ಯಸ್ತೃವಿದ್ಯಶಬ್ದೇಷ್ಯನು  
<sup>36</sup>ಮನ್ಯಮಾನಃ | ಶ್ರೀದಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ತತಾಂಯತ  
<sup>37</sup>ಸ್ತತ್ಸವೀಚನೀಧೀಃ || ತೀರ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುರಿಕಾಚಕ್ರಂಚಕಾರ  
<sup>38</sup>ಸ್ಥರಜ್ಜ್ಯೋತಿಃಪಿತೃತವಂಜಯಃಪ್ರವಿತತೀಪೂತಂಪ್ರ

38 ಭೂತಾಶಯಃ | ಯಸ್ಯಾಧ್ಯಾಹಾರಾತ್ಕರ್ತೃಭಾವನಗುಣೋಪವರ್ಧನಮಾ

40 ಸೋಜ್ಞಃ ಪ್ರತ್ಯೋತ್ಪತ್ತಿರೀತಃ ತಥಾಪಿ ಸತ್ಯಂ ಗಾರಕಾ

41 ರೋಭೂತಃ | ಯತ್ಪ್ರಾಣಿವೋಕ್ತುರಲಭ್ಯೋಫಲಭಾಃ ಮಮೋ

42 ಮಸ್ಯಾನ್ಯೋಽಪ್ಯತಃ ಸಚ್ಚಾತೃಮಿಥೋಪಿಭೂಮಿಃ | ವಿದ್ಯಾ

43 ಧನಂ ಜಯಃ ಪದವಿರವಧಾರೋವಿಶ್ವಾನ್ಮನುಜಮನುಜಾ

44 ಮಮಸ್ಯೇವಮಸೇನಃ || ಚೂರ್ಣೈಃ || ಯಸ್ಯಾಯಮವಸುತಿ

45 ಪರಪದಿಸಿಗ್ರಹಮಹಿಸಿಪಃ ತರ್ಹಿತಿದಾಸ್ಥಮಗ್ಗವ್ಯವವ್ಯಾ

46 ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಃ ಪ್ರತಿಕ್ಷಾಲ್ಮೋಕಃ || ತಕ್ಷೇವ್ಯಾಕರಣೇ

47 ಕೃತೃಮತಯಾಧೀಮತ್ತಯಾಪ್ರೃಥ್ವತೋಮಧ್ಯಕ್ಷೀಮಮ

48 ಸೇಷಿಮುಕ್ತಿಫಲತಮಾಗ್ರೇಮಯಾಸ್ವರ್ಧಯಾ | ಯಃ ಕೃತ್ವಿತ್ಪ್ರತಿ

49 ವಸ್ತುತಸ್ಯವಿದುಷೋವಾಗ್ವೇಯಾಫಲಗಂಪರಂಕುರ್ವ್ಯಾಪ್ಯಮಿತಿಪ್ರತೀನೃ

50 ಪತೇಜೇಹೈವಮಸೇನಮತು || ಹಿತ್ಯೇಷಿಣಾಂಯಸ್ಯವೃಣಮಮಾ

51 ತವಾಽನಿಬದ್ಧಹಿತರೂಪಸಿಂಧಿಃ | ಮದ್ಯೋಪಯಾಪಾಲಮು

52 ನಿಸವಾಚಾಸಿದ್ಧಸ್ವತಾಂಮೂರ್ಧನಿಯಃ ಪ್ರಭಾಪೈಃ ||

53 ಯಸ್ಯೇವಮತಿವಾಗರೋಗುರುರಸಾಚಂಚದ್ಯಕ್ಷಂತ್ರ

54 ಸೂತ್ರೇಮಾನ್ಯಸ್ಯಸಮುರಾಜಗಣಭೃತಸಬ್ರಹ್ಮಚಾಲವಿ

55 ಛೋಃ | ಏಕೋತಿವಕ್ತೃವೀನವಿವಂದಯಾಪಾಲವ್ರತೀಯಸ್ತನಸ್ಯ

56 ಸ್ತಾ ಮಸ್ಯಪರಿಗ್ರಹಗ್ರಹಕಥಾಸ್ತೇವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ

57 ದೀಪಿಕಾ ವಾಣೀದ್ವಾಭ್ಯಾ ಮೇವೈವೇದಗಮಿತ | ಜನರಾಜತನುಕಸ್ಮದೇಕ

58 ಸ್ತಾದ್ವಾದಿರಾಜತಃ ಆರುದ್ಧಾಂವರಮಿಂದು ಬಿಂಬರಚಿತಾತ್ಮ

59 ಕ್ಯಂಸದಾಯಧ್ಯಕ್ಷತ್ರಂವಾಕ್ತ್ಯಮರೀಜರಾಜಿರಾಚಯೋಽಭ್ಯಗ್ನುಂ

60 ಚಯತಃ ಕರ್ಣೈರ್ಯೋಃ | ಸೇವ್ಯೋಸಂಪದಮೇತ್ಯಸ್ಮಿಣೀಶವಿಭವಃ

61 ಸರ್ವಪ್ರವಾದಿಪ್ರಜಾಪತ್ನೋಚ್ಚೈರ್ಜ್ವಯಕುರಸಾರಮಹಿಮಾಸೀ

62 ವಾದಿರಾಜೋವಿದಾಂ || ಚೂರ್ಣೈಃ || ಯದೀಯಗುಣೋಚರೋಯಂ

63 ವಚನವಿವಾಸಪ್ರಸರಕವೀನಾಂ || ನಮೋರ್ಹತೇ ||

(ದಕ್ಷಿಣಮುಖ.)

1 ಬ್ರಹ್ಮಾಳುಕೃತಚಕ್ರೇಶ್ವರಜಯ

2 ಕಟಕೇವಾಗ್ಯಧೂಜನ್ಮಭೂಮಾ

3 ನಿಷ್ಕಾಣ್ಡಿಣ್ಡಿಣ್ಡಿಮಾಪರ್ಯುಟತಿಸಟುರಹೋವಾದಿರಾಜಸ್ಯಜಿವೋಃ | ಜಪ್ಯಧ್ಯದ್ವಿ

4 ದಪದ್ವ್ಯೋಜಹಿಹಿಗಮಕತಾಗರ್ವಭೂಮಾಜಯಹಿವ್ಯಾಧಾರೇಪೋಗೇ

5 ಜಹೀಹಿಸ್ಥುಟವ್ಯದುಮಧುರಬ್ರವ್ಯಕಾನ್ಯವಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾಳ

6 ರಾಜೋಪನತಿಸುವಿದಿತಂಯಸ್ಯಜಿವ್ಯಾಸಹಸ್ರಂನಿಗ್ಗಂತಾಸ್ವಗ್ಗತೋಸನ

7 ಭವತಿಧಿಪೋವಪ್ರಭೃದ್ಯಸ್ಯೋಪಯಃ | ಜೀವೇತಾನ್ತಾವದೇತಾನಿಳಯುಳವಣ

8 ದ್ವಾದಿನಕೇತ್ರನಾನ್ಯೇಗರ್ವಂನಿಮ್ಮುಚ್ಯಸರ್ವಂಜಯಿನಮಿನಸಭೇವಾದಿರಾಜಂನಮಸ್ತಿ

- <sup>8</sup>ವಾಗ್ದೇವೀಂಸುಚಿರಪ್ರಯೋಗಸುದೃಢವೇಮೋನುಮುಪ್ಯದರಾದಾದತ್ತೇಮಮಮಾ  
<sup>10</sup>ಶ್ವತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮಾನಿಃ | ಭೋಭೋಸಪ್ತತಸ್ಯತೃಪ್ಯಮಿಮಿ  
<sup>11</sup>ನಾಂಕಿಂಧಮ್ನಾತ್ಯುಚ್ಚಕೈರಬ್ರಹ್ಮಣ್ಯಪರಾಪುರಾತನಮುನೇರ್ವಾಗ್ವಿ  
<sup>12</sup>ತಯಃಪಾತುವಃ || ಗಂಗಾವನೀಶ್ವರೇರೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಜ್ಜೆ  
<sup>13</sup>ರಣಚಾರುನಶೇನ್ದ್ರಲಕ್ಷ್ಮೀಃ | ಶ್ರೀಶಬ್ದಪೂರ್ವವಿಜಯಾನವಿನೂತನಾಮಾಧೀ  
<sup>14</sup>ಮಾನಮಾನುಷಗುಣೋಸ್ತತಮಃಪ್ರಮಾಂಶಃ || ಚೂರ್ಣ || ಸ್ತುತೋಽಪಿಪ  
<sup>15</sup>ವಾಸೇಷ್ಯವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತಪಸೋಃಪ್ರಶಸ್ತಮುಭಯಂಪ್ರೀಹೇಮಸೇ  
<sup>16</sup>ನೇಮುನಾಪ್ರಾಣಸೀತುಚಿಂಭಯೋಗಬಲತೋನೀತಂಪರಾಮುನ್ನತಿ || ಪಾ  
<sup>17</sup>ಯ್ರೇವಿಜಯೇತದೇತದಬಿಲಂತದ್ವೀಧಿಕಾಯಾಂಸಿ ತೇಸಂಕ್ರಾಂತಂಕಥಮನ್ಯಥಾನ  
<sup>18</sup>ತಿಚರಾದೀವೃಗ್ವಿಧೇಕ್ಷತಃ || ವಿದ್ಯೋದಯೋಸ್ತು ನಮದೋಸ್ತು ತಪೋಸ್ತು ಭಾಸ್ವನ್ನೋ  
<sup>19</sup>ಗ್ರತ್ವಮಸ್ತಿ ವಿಭುಶಸ್ತಿ ನಚಾಸ್ತಿ ಮಾನಃ | ಯಸ್ಯಾಶ್ರಯೇಕಮುಳಭದ್ರಮುನೀಶ್ವ  
<sup>20</sup>ರಂತಯಃಖ್ಯಾತಿಮಾಪದಿಪರಾವ್ಯದಭೃಗುಣಾಭಿಃ || ಸ್ಮರಣಮಾತ್ರವಿ  
<sup>21</sup>ತ್ರತಮಂಮನೋಭವತಿಯಸ್ಯಸತಾಮಿಹತೀರ್ಥಿನಾಂ | ತಮತಿನ್ಮುಳ  
<sup>22</sup>ಮಾತ್ಮವಿಶುದ್ಧಯೇಕಮುಳಭದ್ರಸರೋವರಮಾಶ್ರಯೇ || ಸರ್ವಾಂಗೈರ್ಯಮಿಹಾಲಿಲಿಂ  
<sup>23</sup>ಗೇಸುಮಹಾಭಾಗಂ ಕುರಾಭಾರತೀಭಾಸ್ವಂತಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗಿ  
<sup>24</sup>ಮಂಯೋಗಿನಾಂ | ತಂಸಂತಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಮಹಾ  
<sup>25</sup>ಸೂರಿಂಭೂರಿಧಿಯೇತ | ಪಣಿ ತಪದಂಯತ್ರೈವಯುಕ್ತಂಸ್ತೃತಾಃ || ವಿಜಿ  
<sup>26</sup>ತಮದನದಪ್ರಸ್ರೇದಮಾಪಾಲೇಶ್ವೇವದಿತಸಕಲಶಾಸ್ತ್ರೋನಿಜ್ಞತಾಶೇಖವಾ  
<sup>27</sup>ದೀ | ವಿಮಳತರಯೋಭಿವ್ಯಾಪ್ತುರಿಕ್ಷಕ್ರವಾಳೋಜಯತಿನತಮುನೀಶ್ವನಾಶ್ರಿ  
<sup>28</sup>ರತ್ನಾ ರುಣಾಂಭಿಃ || ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರ ಪಾದಕಮಲದ್ವಂದ್ವಂನೃಪಾಣಿ  
<sup>29</sup>ಯುಳೋಲಕ್ಷ್ಮೀಂಸಂಸಿಧಿಮಾನಯತಃಸವಿನಯಾಂತ್ಯೇಕೈತಾಣ್ಣಾಭುವಃ | ಕಸ್ತಸ್ಯ  
<sup>30</sup>ಹೃತಿಶಾನ್ತಿರ್ದೇವಯಮಿನಃಸಾಮತ್ಯೈಮಿತ್ಥಂತಫೇತ್ಯಾಭ್ಯಾಭೃತಂ ವಿರಚಃಖಲುಸ್ತು  
<sup>31</sup>ರದುರುಚೋತಿರ್ದೃಶಾಸ್ತದೃಶಃ || ಸ್ವಾಮಿತಪಾಣ್ಡು ಪ್ರಭವೀಪತಿನಾಸಿಪ್ತ  
<sup>32</sup>ಪ್ಪನಾಮಾಪ್ತಪ್ರಪ್ತಿವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ | ಧನ್ಯಸ್ಯವಿವಮುನಿರಾಹವಮ  
<sup>33</sup>ಲ್ಲಭೂಭುಗಾಸ್ಥಾನಿಕಾಪ್ರಥಿತಶಬ್ದಚತುರ್ಮುಖಾಶ್ವಃ || ಪ್ರೇಮುಳ್ಳಾರವಿ  
<sup>34</sup>ಡೂರಸಾರವಸುಧಾರತ್ನಂಸನಾಭೋಗುಣೇನಾತ್ಮೋನೇನಮಹೀಕ್ಷಿತಾಮುರು  
<sup>35</sup>ಮಹಃಖಿಣ್ಣಸ್ಪಿರೋಮಣ್ಣನಃ | ಆರಾಧ್ಯೋಗುಣಸೇನಪಣ್ಣಿತಪತಿಸ್ತಸ್ಯಾಸ್ಥೈರಿಕಾಮೈರ್ಜ್ಞನಾ  
<sup>36</sup>ಯತಃಸೂಕ್ತಾಗಮಗನೈತೋಪಿಗಳಿತಗ್ಲಾನಿಂಗೀತಿಲಂಬಿತಾಃ || ವಂದೇವಂದಿತಮಾದರಾಹರ  
<sup>37</sup>ಜಸ್ಯೈದ್ವಾದವಿದ್ಯಾವಿದಾಂಸ್ವಂತಧ್ವಂತವಿತಾನಧೂನನವಿಭಾಭಾಸ್ವಂತಮನ್ಯಂಭುವಿ |  
<sup>38</sup>ಧಕ್ತೋತ್ಪಾದಿತಸೇವಮಾನತಿಕ್ರತಾಯತ್ಸನ್ನಿ ಯೋಗಾಂತನಃ ಪದ್ಮಂಸದ್ಭವೇದ್ವಿಕಾ  
<sup>39</sup>ಸವಿಭವಸ್ಯೋನುಕ್ತನಿದ್ರಾಭರಂ || ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರೇತಾದೃತ್ಯ  
<sup>40</sup>... ಚತಸ್ಯಾದ್ವಾದಂವದತಾನಮೇತವಿನಯಾದ್ವಾದೀಭಕಣ್ಣೀರವಂ | ನೋಚೇತ್ಸದ್ಗು  
<sup>41</sup>ಣನಿಜ್ಞತಶ್ರತಿಭಯಭ್ರಾಂತಃಸ್ಥಯೂಯಂಯತಸ್ತುಣ್ಣಂನಿಗ್ರಹಚೇರ್ಣುಕೂಪ  
<sup>42</sup>ಕುಹರೇವಾದಿದ್ವಿಪಾಪತಿನಃ || ಗುಣಾಕುಂದಸ್ತಂದೋಡ್ಧಮರಸಮರಾವಾಗಮೃತವಾಃ  
<sup>43</sup>ವಪ್ರಾಯ ಪ್ರೇಯಃಪ್ರಸರಸರಸಾಕೀರ್ತಿರವಸಾ | ನಶೇನ್ದ್ರಚೋತ್ಪಾಂಭೀನ್ದ್ರಪಚ

- <sup>44</sup> ಮಚಕೋರಪ್ರಣಯಿನೀನಕಾಸಾಂಶ್ಲಾಘಾಃನಾಂಸದಮುಜಿತಸೇನವೃತ್ತಿಃ || ಸಕಳ  
<sup>45</sup> ಭುವನಪಾಲಾನಮ್ರಮೂರ್ಧ್ವಾವುನ್ಮಸ್ಥುರಿತಮಕುಟಕೂಡಾಲೇಖಸಾದಾರವಿನ್ದಃ | ಮದ  
<sup>46</sup> ವದಖಿವಾದೀಭೇದಕುಂಭಪ್ರಭೇದೀಗಣಾಭೃದಜಿತಸೇನೋಭಾತಿಸಂವೀರ್ಣೀಯಃ ||  
<sup>47</sup> ಚೂರ್ಣಿ || ಯಸ್ಯಸಂಸಾರವೈರಾಗ್ಯವ್ಯಭವಮೇವಂವಿಧಾಸ್ತನ್ಮಾಚಸ್ತೂಚಯುತಿ || ಪ್ರ  
<sup>48</sup> ಪ್ಲಂಜನವಾಸನಂತ್ರಿಸ್ತವನೇಯದ್ವರ್ಣಾಭಂಪ್ರಣೀನಾಯಾತ್ಮನೇರಸಮುದ್ರ  
<sup>49</sup> ಮಗ್ನಜನತಾಪಸ್ತವಲಯಾಯಿತಂ | ಯತ್ಪ್ರಸುತಪರಿವೃತ್ಯಪೇಕ್ಷಸಕಳಾಘನ  
<sup>50</sup> ಶ್ರಿಯಾಲಕೃತಾಸ್ತಸ್ಯತುಕಿಂಗಳನಂಕುತೋಭಯವಶಕಾಪಾತ್ರವೇದೇ ||  
<sup>51</sup> ಅತ್ಯೈಶ್ವರ್ಯೋವಿವಿಧತಮಧುನಾನಂತಬೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಪ್ತೈಶ್ವತದನುಸಮ  
<sup>52</sup> ಯಾವತ್ತೇತೈಶ್ವರವೇತಃ | ತೃಕ್ತುನ್ಯಸ್ತೃಕ್ತಸಂಪತಿಮೇವೇತಸ್ರಾಶೈಶ್ವತೈಶ್ವ  
<sup>53</sup> ಪ್ಲಾಂತತ್ಪ್ರಾಪ್ತೈಶ್ವರಲಮಲಮಧೀಲೋಚನೈಶ್ವರೈಶ್ವರೈಶ್ವತೈಃ || ಅಜಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಷ  
<sup>54</sup> ಯಾತ್ಮಾನವಪ್ರಪಂಸದಾಂತಾನ್ಯಂತಿಕರಣಮುತತ್ಪ್ರಧನತಯಾ | ಯೀರಾಗವೈಶ್ವೈಕ  
<sup>55</sup> ಉಪಿತಮನಾಃಕಿಂಘ್ರಿಯತತಾಂಕಧಂಜಾನನ್ನೇನಂಕ್ಷಣಮುತತೋನ್ಯತ್ರಯತೇ ||

(ಪ್ರಪ್ತಮು ಮುಖ.)

- <sup>1</sup> ಚೂರ್ಣಿ || ಯಸ್ಯಚಶಿಷ್ಯಯೋಃಕವಿತಾಕಾಂತವಾಬಲೋ(ಕಾಂಕಾಪ  
<sup>2</sup> ರನಾಮಧೇಯಯೋಃಪಾಠಿನಾಥಸದ್ವಿನಾಥಸನ್ನಿತಯೋರಬಿಲ್ವಸುಗ್ಧಿ  
<sup>3</sup> ತೈಗುಣೋಪವರ್ಣನಮಿದಮಸಂಪೂರ್ಣಂ || ತತ್ಪ್ರಮಾಣವ್ಯಮದಾಭಿಯಂ  
<sup>4</sup> ಪರಿಗತಾಯಾವಿಶ್ವವಿದ್ವಜ್ಜನಜೈಃಪ್ರಾರಾಧ್ಯಗುಣಾಚರೇಣಸರಸಾಪ್ಯ  
<sup>5</sup> ದ್ವ್ಯಸಂಪದ್ಗಿರಾಃ | ಕೃತಾಶ್ಚಿಂತನೇರೋದಿತಯಶೋಕಾಂತೇ  
<sup>6</sup> ನೇನತಾವಕ್ತುಂಸಾಹಸರಸ್ಯಪಿ(ಪ್ರಭವತಿಯಾ)ಮಾಕಥಂತಮಯಾಂ ||  
<sup>7</sup> ವ್ಯಾಪ್ತತ್ವಭೂಮಮದಸಂತಪಿಸ್ಕೃತೇಷ್ಯಾಪಮರುಷ್ಯಮದಾಪ್ತಕರುಣಾ  
<sup>8</sup> ರುತಿಕಾನ್ತಿಶೀಕಂ | ಧಾವಂತಿಹಸ್ತಸರಸಾದಿಗಜಾಸ್ತಸಂತ್ರೇರದೃಶಾ  
<sup>9</sup> ಭಬುಧಗಗ್ಧಗಜಸ್ಯಗನ್ಧತಾ || ಬೀಕ್ಷಾಚಕ್ಷುಷಯತೋಯತೀ  
<sup>10</sup> ನಾಂಜೈನಂತಪಸ್ತುಪಪರನ್ನಧಾನಾತ್ | ಕುಮಾರಸೇನೋಪತು  
<sup>11</sup> ಯಚ್ಚರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಂಸಮಿತ್ರಂ || ಜಗದ್ಗುರಿ  
<sup>12</sup> ಮಘೇಶ್ವರಸ್ತರಮದಾನ್ಯಗನ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೇಚರಣಭೂಷ್ಯ  
<sup>13</sup> ಭೂಷ್ಯಚ್ಚಿಖಃ | ದ್ವಿಪದ್ಗುಣವಪ್ತಪ್ರಕರಣಚ್ಛಾಧಾಂಜೀ  
<sup>14</sup> ದಯೋದಯೇತಮಮುಖ್ಲಿಖೇಣಮಲಧಾರಿದೇವೋಗುರಾಃ || ಪನ್ನೇತಮಲ  
<sup>15</sup> ಧಾರಿಣಂಮುನಿಸಪತಿಮೋಜಬ್ರಹ್ಮಾಶ್ವತಿಸ್ವಾಪಾರವ್ಯವಸಾಯ  
<sup>16</sup> ಸಂರಕ್ತದಯಾಂಸತ್ಸಂಯಮೋರುಶ್ರಿಯಂ | ಯತ್ಪ್ರಾಯೋಪಚಯಾ  
<sup>17</sup> ಭವನ್ಮಲಮುಪಪ್ರವೃತ್ತಭಕ್ತಿಕ್ರಮಾನಮ್ರಾಕಮ್ರಮನೋಮಿಳನ್ಯ  
<sup>18</sup> ಕಮುಪ್ಪ್ರಪ್ರಕ್ಷಾಲನೈಕಕ್ಷಮಂ || ಅತುಚ್ಛಮಿರಚ್ಛಟಾಜುಲಜನ್ಮಜೀ  
<sup>19</sup> ಕ್ಷಾಟವಿದವಾನಳತುಳಾಜಾಪಾಂಶ್ಚಭೂತಪಃಪ್ರಭಾವತ್ವಿಪಾಂ | ಸದಾ  
<sup>20</sup> ಪದಪಯೋರುಪಪ್ರಮಿತಭವ್ಯಭೃಂಗಾವಲಿಮ್ತಮೋಲ್ಲಸತಮಂ  
<sup>21</sup> ಖ್ಲಿಖೇಣಮುನಿರಾಣ್ಮನೋಮುಂದಿರೇ || ನೈವ್ಮೃಗಲಭ್ಯಯಮಂವಿವಾಂಕ

- 22 ಮಖಿತ್ರೈಲೋಕ್ಯರಾಜ್ಯಯೇನೈಷ್ಠ್ಯಚಸ್ಯಮತುಚ್ಛತಾಪ  
 23 ಪ್ತತಯೇನೈಷ್ಠ್ಯದ್ಧಿತ್ವಾಶನಪಃ | ಯಸ್ಯಾಸುಗುಣರತ್ನರೋಹ  
 24 ಲಾಗಿರಿಶ್ರೀಮಲ್ಲಿಪೇಣೋಗುರುವ್ಯಂಧ್ಯೋಯೇನವಿಚಿತ್ರಚಾರುಚರಿ  
 25 ತೈದ್ಧಿತ್ರೀಪವಿತ್ರೀಕೃತಾ || ಯಸ್ಮಿನ್ನಪ್ರತಿಮಾಕ್ಷಮಾಭಿರಮ  
 26 ತೇಯಸ್ಮೈವಯಾನಿದ್ಧಯಾಶ್ಚೇಪೋಯತ್ರಸಮತ್ಯಭೀಪ್ಯಣಯಿಸೀ  
 27 ಯತಾಸ್ಪೃಹಾಸಸ್ಯೃಹಾ | ಕಾಮನ್ನಿವೃತಿಕಾಮುಕಸ್ಸ್ಯಯಮ  
 28 ಭೋಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಶ್ವಯಾರ್ಯಯಕಥನ್ನನಾಮಚ  
 29 ರಿತ್ಯೇಮಲ್ಲಿಪೇಣೋಮುನಿಃ || ಯಃಪೂಜ್ಯಃಪುಥಿವೀತಳೇ  
 30 ಯಮನಿರಂಸಂತಸ್ತು ವನ್ತ್ಯಾದರಾತಯೇನಾನಂಗದನುಜ್ಜಿತಮುನಿ  
 31 ಜನಾಯಸ್ಯೈವಮಸ್ತು ವ್ಯತೇ | ಯಸ್ಮಾದಗಮನಿರ್ನಯೋಯಮ  
 32 ಭವದ್ಯಸ್ಯಾಸ್ತಿಜೀವೇದಯಾ ಯಸ್ಮೈಶ್ರೀಮಲಭಾರಣಿಬ್ರ  
 33 ತಿಸತಾಧಮೋಸ್ತಿತ್ಸ್ಯುತನಮಃ || ಧವಳಸರಸತೀರ್ಥೇಸ್ಯಪಸ  
 34 ನ್ಯಾಸಧನ್ಯಾಂಪರಣಿತಿ ಮನುಷ್ಯೋನಂದಿವಾನಿಷ್ಠಿತಾತ್ಮಾ | ವ್ಯ  
 35 ಸ್ತಜತನಿಜಮಂಗಂಧಂಗಮಂಗೋದ್ಭವಸ್ಯಗ್ರಥಿತುಮಿವಸಮಾ  
 36 ಲಂಭಾವಯಂಭಾವನಾಭಿಃ || ಚೋಣ್ಣಿ || ತೇನೇವದವಿತಸೇ  
 37 ನ ಪಣ್ಡಿ ತದೇವದಿವ್ಯ ಶ್ರೀಪದಕಮಳಮಧುಕರೇಭೂತಭಾ  
 38 ವೇನ ಮಹಾನುಭಾವೇನಜೈನಗಮಪ್ರಸಿದ್ಧಸಲ್ಲೀಖನಾ ವಿ  
 39 ಧಿವಿಸ್ತೃಜ್ಯಮಾನರೇಜೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ  
 40 ಕರಣಕುತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ಮೋಷ ನಿಮಿತ್ತ  
 41 ಮಾತ್ಮಾಽತಃಕರಣಪರಣತಿಪ್ರಕಾಶನಾಯನಿರವಧ್ಯಂ  
 42 ಪದ್ಯವಿವಮಾರುಪಿರಚಿತಂ | ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ  
 43 ಗಮೋಕ್ತಂವಿಧಾಯನಿರ್ದಲ್ಯಮರೇಷಹನೋಃ | ಕ್ಷಮಾಂಚಕ್ತ  
 44 ತ್ವಾಜಿನಪದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ  
 45 ಶಾಕೇಶೂನ್ಯಕರಾಂಬರಾವನಿಮಿತೇಸುವತ್ಸರೇ ಕೀಲಕೇಮಾಸೇ ಘಾ  
 46 ಲ್ಗುನಿಕೇ ತ್ರಿತ್ರೀಯದಿವಸೇ ವಾರೇನಿತೇಭಾಸ್ವರೇ | ಸ್ವಾತಂತ್ರ್ಯೇತಸರೋವ  
 47 ರೇಸುರಪುರಂದಯಾತೋಯತೀನಾಂಪತಿವ್ಯುಧ್ಯಾತ್ಮೇದಿವಸತ್ರಯಾ  
 48 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಪೇಣೋಮುನಿಃ ||  
 49 ಶ್ರೀಮನ್ಮಲಭಾರಿವೇವರಗುಡ್ಡಜಿರುದಲೇಖಕಮದನಮಜೇಶ್ವರಂ ಮಲ್ಲಿನಾ  
 50 ಫಲಬರದಂ ಬಿರುಪರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ||

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ಪದ್ಮಾಪತಿ ಲಿಪ್ತಿಯಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘ  
 2 ಲಾಂಛನಂ | ಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಣಾಸ

- 3 ನಂಜಿನಶಾಸನಂ || ಭವ್ರಮಸ್ತುಜಿನಶಾಸ  
 4 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಪೇತವೇ |  
 5 ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತುಕಸ್ಥಾಟನಾಯ  
 6 ಘಟನೇಕಾಟೀಯಸೇ || ಶ್ಲೋಕ || ಶ್ರೀಮತೋ  
 7 ವರ್ಧಮಾನಸ್ಯವರ್ಧಮಾನಸ್ಯಶಾಸನೇ | ಶ್ರೀ  
 8 ಕೊಂಡಕುಂದನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ  
 9 ಷೇರ್ಗ್ಗಣೇ || ತಸ್ಯೈವೈವೇದಸ್ಯಾತೇವೇಕೇ [ಭವ್ರಮಾ  
 10 ಗಣೇ | ಗುಣೇದೇವೇಂದ್ರಸೈದ್ಯಂತದೇವೇವೇಂ  
 11 ದ್ರವಂದಿತಃ || ತಚ್ಚೈವೈರು || ಜಯತಿಚತು  
 12 ಮುಖದೇವೇಯೋಗೀಶ್ವರಸ್ಯವಯವನಜವ  
 13 ನದಿನನಾಥಃ | ಮದನಮದಕುಂಭಿಕುಂಭಸ್ತುಳವ  
 14 ಳನೋಲ್ಪಣಪಟಪ್ಪನಿಷ್ಕರಸಿಂಹಃ || ಯೋನ್ಯೋ  
 15 ನ್ವದಿಗ್ವಿಭಾಗದೋಲೋಂದೋಂದಮ್ಯೋಪವಾಸದಿಕಾ  
 16 ಯೋತ್ಸರ್ಗಂ ದಲಿನೆನೆಗಳ್ಳ ತಿಂಗಳಿಸಂದಡೆಪಾ  
 17 ರಸಿಚತುಮುಕ್ತಾಶಾಖೈಯನಾಳ್ಳರು || ಅವ  
 18 ಗ್ಗಣೇಶ್ವರಾದರ್ಪವಿಮಳಗುಣರಮ  
 19 ಳಕೀರ್ತಿಶಾಂತಾಪತಿಗಳೆಕವಿಗಮಃ ವಾಬಿ  
 20 ಗ್ಗಪ್ರವರನುತತ್ತ್ವತುರ ಸೀತಿಸಂಖೈಯನು  
 21 ಷ್ಠರ || ಅವರೋಳಗ ಗೋಪಣಂಬ್ರವರಗುಣರ  
 22 ಬಿಪ್ಪಮುದ್ಗರಾಘಾತಯಶಕ್ತವಿಶಾಖತಾ  
 23 ಮಹತ್ತ್ವಶಕ್ತವರಿಪ್ಪವ್ಯಕ್ತಗಚ್ಚದೋಳಪಿಸರ್ವ  
 24 ಡೆದರ || ಜಯತಿಭುವಿಗೋಪನಸ್ತೀಜಿನಮತ  
 25 ಲಕದ ಮೃತಜಳಧಿತುಹಿನಕರಃ | ವೇದಯ  
 26 ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಂಬುಜಪಂದಚೂಡಕ  
 27 ರಃ || ವೃತ್ತ || ತುಂಗಯಶೋಭಿರಾಮನಭಿಮಾನ  
 28 ಸುವರ್ಣಾಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಜ್ರಧ  
 29 ನಿಳಾತಳವಂದಿತಗೋಪನಂಬಿಯಾವಂಗಮಸಾಧ್ಯ  
 30 ಮಪ್ಪಪಲಕಾಲದೆನಿನ್ನ ಜಿನೇಂದ್ರಧಮ್ಮಾಪುಂಗಂಗನೈ  
 31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ವಿಮಾ  
 32 ಡಿದಂ || ಜಿನಸಾದಾಂಭೋಜಭೃಂಗಂಮದನಮದಹ  
 33 ರಂಕಮ್ಮನಿಮೂರ್ತಿನಂ ವಾಗ್ವನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ  
 34 ದಿಕುಳಕುಂಭರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ಯಜ್ಜನಪಾ  
 35 ತ್ರಂಭವ್ಯಚಿಂತಾಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ  
 36 ಜಾಸನ ನೆನ್ನಾನಂದದಿಂದಂ ಪೊಗಳನೆಗಳ್ಳ ನೀಗೋಪಣಸ್ತಿ  
 37 ಬ್ರತೀಂದ್ರಂ || ಮಲೆಯದೇವಂಬ್ಯಮಟ್ಟವಿರುಭಾತಿ



- 38 ಕ ಪೊಂಗಿಕಡಂಗಿಬಾಗದಿತ್ತೊಲತೊಲ ಮುದ್ದಬಾಧ್ಯ  
 39 ತಲೆದೋಪದೆ ವೈಷ್ಣವತಂಕುಗುವಾಗ್ಬಲದಪೊಡ  
 40 ಪ್ಪುವೇಡಗಡ ಚಾವ್ವಕಚಾವ್ವಕನಿಮ್ಮತಪ್ಪವಂಸಲಿ  
 41 ಪನಗೋಪಣ್ಣಿ ಮುನಿಪುಂಗವನಂಬಮದಾನ್ದಿನನ್ನರಂ ||

(ಎನೇ ಮುಖ.)

- 1 ತಗೇಲಲಿಜೈಮಿನಿಬಿಟ್ಟುಕೊಣ್ಣ ಪರಿಯ  
 2 ಲವೈಕೇಷಿಕಂಪೋಗದಂರಿಗೆಯೊತ್ತಲಸುಗ  
 3 ತಂಕಡಂಗಿಬಗೋಯಲ್ ಕತ್ತಪಾದಂಬಿಡ  
 4 ಅಪ್ಪಗೋಕಾಯತನೆಯ್ದಿಶಂಖ್ಯವಡಸಲ್  
 5 ಕಮ್ಮಮ್ಮಪಟ್ಟಕ್ಕರ್ ವೀಧಿಗಳೊಳ್ಳೊತ್ತಿ ತುಗೋಪಣ  
 6 ನ್ನಿದಿಗಿಭಪ್ರೋದ್ಧಾಸಿಗಂಧವ್ವಿಸಂ || ದಿಟನು  
 7 ಚಿವನೈವಾದಿಮುಖಮುದ್ರಿತನುದ್ಧತವಾ  
 8 ದಿವಾಗ್ಬೋದ್ಧಟ ಜಯರಾಳದಂಡನಪರಬ್ಬ  
 9 ಮದಾನ್ದಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜಟಕುಟಿಳ ಪ್ರ  
 10 ಮೇಯಮದವಾದಿಭಯಂಕರನೆನ್ನ ದಂಡಂ  
 11 ಸ್ಥುಟಪಟು ಘೋಷದಿಕ್ಕಟಮನೈದಿತುವಾ  
 12 ಕಪಟಗೋಪನನ್ದಿಯಾ || ಪರಮತಪೋನಿ  
 13 ಧಾನವಸುಧೈಕಕುಟುಂಬಜೈನಣಸನಾಂಬರ  
 14 ಪರಿಪೂರ್ಣಚಂದ್ರನಕಳಾಗಮತತ್ವಪದಾರ್ಥ  
 15 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಮಗುಣರತ್ನ  
 16 ವಿಭೂಷಣಗೋಪಣಂಬಿನಿನ್ನೊ ರಗಿನಿ ಸಪ್ಪಡಂ  
 17 ದೊರಗಲಿಲಿ ಗಣನೀತಾತಾಗ್ರಮೊಳ || ಕನ್ನ ||  
 18 ಪಿನನೇನನಲಿವೇಳ್ವನ್ನೊ ಸನ್ಮಾನದಾನಿಯಗು  
 19 ಣವ್ರತಂಗಳಂ | ದಾನಶಕ್ತಿಯಭಿಮಾನಶಕ್ತಿವಿಜ್ಞಾ  
 20 ನಶಕ್ತಿ ಸಲಗೋಪಣ್ಣಿಯ || ಅವರಸಧರ್ಮ  
 21 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಕುಟಪ್ರೋ  
 22 ತಾಶ್ಚರ್ಮಿಚ್ಛಟಾಚ್ಛಾಯಾಕುಂಕುಮಪಂಕಲಿಪ್ಪಚ  
 23 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ | ನ್ಯಾಯಾಬ್ಜಾಕರಮಂ  
 24 ಡನೇದಿನಮಣೀಲಬ್ಧ ರೋಧೋಮಣೀಸ್ಥೆಯಾ  
 25 ತ್ವಣಿ ತಪೋದರೀಕ ತರಣಿಮಾನ್ಯಭಾ  
 26 ಚನ್ನಮಾಃ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂ  
 27 ಭೋಧೈಷ್ಯಪ್ಯಾ ಪ್ರವಾದಿಭಿಃ | ಪಂಡಿತಶ್ರೇಷ್ಠಾ  
 28 ಚನ್ನೋರುಂದ್ರವಾದಿಗಳಾಂಕುಃ || ಅವರಸ  
 29 ರ್ಮರಾ || ಬಾದ್ಧೋವ್ಯೀಧರಕಂಠಾನ್ವಯಾಯಿ  
 30 ಕಕಂಜಕುಂಬನಿಧುಬಿಂಬಾಃ | ಶ್ರೀದಾಮನನ್ದಿವಿ

- <sup>31</sup> ಬುದ್ಧೋದ್ರಮಹಾವಾದಿವಿಷ್ಣುಭಟ್ಟಫರ  
<sup>32</sup> ಟ್ಟಃ || ತತ್ಸಧಮ್ಮಾರು || ಮಲಧಾರಿಮುನಿದ್ರೋಸಾ  
<sup>33</sup> ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ | ಬಲಿಪುರೇಮಲ್ಲಿಕಾ  
<sup>34</sup> ಮೋದನಾನ್ತಿಚರಣಾಚ್ಚಕಃ || ತತ್ಸಧಮ್ಮಾರು ||  
<sup>35</sup> ಮಾಘನದ್ಧಿಸಿದ್ಧಾನ್ತದೇವೋದೇವಗಿರಿಫಲಃ | ಸಸ್ಯ  
<sup>36</sup> ದ್ವದಶದ್ಧಿಸಿದ್ಧಾನ್ತವೇದಿವಾದಿಗಜಾಂಕುರಃ || ಸಿದ್ಧಾ  
<sup>37</sup> ನ್ತಾಪ್ತವಾರ್ಧಿವರ್ಧನವಿಧುಸಾಹಿತ್ಯವಿದ್ಯಾ  
<sup>38</sup> ನಿಧಿಃಪಾದ್ಧಾದಿಪ್ರವಿತಕ್ತಕಕ್ತಕಕಮತಿಃಕಬ್ಬಾ  
<sup>39</sup> ಗಮೇಭಾರತಿಃ | ಸತ್ಯಾದ್ಯುತ್ಸವಧಮ್ಮಾರು  
<sup>40</sup> ಮ್ಯಾನಿಳಯಸದ್ವಿಲತ್ತದೋಧೋದಯಸ್ಥಯಾ  
<sup>41</sup> ದ್ವಿಶ್ರುತ ಪೂರ್ಣನದ್ಧಿಮುನಿಪಃಶ್ರೀವಕ್ರ  
<sup>42</sup> ಗಚ್ಛಾಧಿಪಃ || ಅವರಸಧಮ್ಮಾರು || ಜೈನೇಂದ್ರೇಪೂಜ್ಯ [ಪಂದಃ]  
<sup>43</sup> ಸಕಳಸಮಯತಕ್ತಕಚಫಟ್ಟಕಳಂಕಸಾಹಿತ್ಯೇಭಾ  
<sup>44</sup> ರವಿಸ್ವಾತ್ಮವಿಗಮಕಮಹಾವಾದವಾಗ್ನಿತ್ಯರುಂದ್ರಃ |  
<sup>45</sup> ಗೀತೇವಾದ್ಯೇಚನೃತ್ಯೇಬಿವಿಚಿಚಸಂವತ್ತಿಸತ್ತೀತ್ತಿಮೂ  
<sup>46</sup> ತ್ತೀಶ್ವೇಯಾಚ್ಚೇಯೋಗಿಬೃಹದ್ವಿಶ್ವತಪವಜನಚಂ  
<sup>47</sup> ದೋವಿತಂದೋಮುನೀಂದ್ರಃ || ಅವರಸಧಮ್ಮಾರು

(೩ನೇ ಮುಖ.)

- <sup>1</sup> ವಂಕಾಪುರಮುನೀಂದ್ರೋಭೂದೇವೇಂದ್ರೋರೇಂದ್ರ ಸದ್ಗು  
<sup>2</sup> ಣಃ | ಸಿದ್ಧಾನ್ತಾದ್ಯಾಗಮಾರ್ಥಬೋಧೋಪಾಧಿನಾದಿಗುಣಾನ್ವಿತಃ ||  
<sup>3</sup> ಅವರಸಧಮ್ಮಾರು || ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋದ್ರೋದ್ರ  
<sup>4</sup> ಸಸ್ಯದ್ವಾದತಕ್ತಕಕಕ್ತಕರಧಿಪಃ | ಚಾಳುಕ್ಯಕಟಕಮಧ್ಯೇ  
<sup>5</sup> ಬಾಳಸರಸ್ವತೀತಿಪ್ರಸಿದ್ಧಿವಾಪ್ತಃ || ಅವಗ್ಗಸಮೋ  
<sup>6</sup> ದರ ಸಧಮ್ಮಾರು || ಶ್ರೀಮಾನ್ಯಾಕೀಶ್ವರಿವಿಶಾಲಃ  
<sup>7</sup> ತ್ತಿಸ್ವಾನ್ವಿದ್ವಾದತಕ್ತಕಾಬ್ಜವಿಶೋಧನಾಕ್ಷಕಃ | ಯಾದ್ಧಾದಿವಾ  
<sup>8</sup> ದಿದ್ವಿಪಕುಮ್ಭಾಭೀದೀಶ್ರೀಸಂಪಲಾಧೀಶ್ವಕೃತಾಗ್ನಿಪಾದ್ಯಃ ||  
<sup>9</sup> ಅವರಸಧಮ್ಮಾರು || ಮುಷ್ಠಿತ್ರಯಪ್ರವಿತಾರನತು  
<sup>10</sup> ಟ್ಟಃಪ್ರಪ್ರಿಯಸ್ತ್ರಮುಷ್ಠಿಮುನೀಂದ್ರಃ | ದುಪ್ಪಪರವಾಹಿ  
<sup>11</sup> ಮಲ್ಲಿಕಾರ್ಜುನಪ್ರಶ್ರೀಗೋಪನದ್ಧಿಯತಿಪತಿಶ್ರೀ || ಅವರ  
<sup>12</sup> ಸಧಮ್ಮಾರು || ಮಲಧಾರಿಪೇಮುಚಂದ್ರೋಗಣ್ಣವಿಮು  
<sup>13</sup> ಕ್ತಾರ್ಥಗೌಳಮುನಿನಾಮಾ | ಶ್ರೀಗೋಪಾಂದಿಯತಿಪತಿ  
<sup>14</sup> ಶ್ರೀಮೋಘಾಚ್ಛದ್ಧದರ್ಶನಚ್ಛಾನಾದ್ಯಾಃ || ಕನ್ದ || ಧಾರಿಣಿ  
<sup>15</sup> ಯೋಳಮನುಜ ಸಂಹಾರಿಗಳಂನೆಯಬುಗ್ರಪಾ  
<sup>16</sup> ಪಂಕಿಡುಗುಂ ಸೂರಿಗಳನಮಳಗುಣಸನ್ಧಾರಿಗಳಂಗಾ

- 17ಳದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂ  
 18ಲಸಂಘೇಗತದೋಷಮೇಘೇದೇಶೀಗಣೇಸಚ್ಚರಿತಾದಿಸದ್ಗುಣೇ |  
 19ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಷಾತಸ್ಸುಭಾವಕುಭಕೀರ್ತಿ  
 20ದೇವಃ || ಅಜಿರಗೀರ್ತಿ ನತ್ತ್ವಾಕಿ ಗಾಜಿರಭೂಗೋಳವಾಗೆರು  
 21ಭಗೀರ್ತಿಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನೇರಾಜಿಸಿದನೋವಕ್ರಗ  
 22ಚ್ಛೇದೇಶಿಯಗಣದೋಳ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂಘನಂದಿ  
 23ಸಿದ್ಧಾಂತಾ ಮೃತನಿಧಿಜಾತಮೇಘೇಚಂದ್ರಸ್ಯ | ಶ್ರೀಮೋದರಸ್ಯಭು  
 24ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ  
 25ಮ್ಮರು || ಕಲ್ಯಾಣೀರ್ತಿನಾಮಾಭೂದ್ಭವ್ಯಕಲ್ಯಾಣಕಾ  
 26ರಕಃ | ಶಾಕಿನ್ಯದಿಗ್ರಹಾಣಾಂಚನಿದ್ಧಾಟನಧುರಂಧರಃ ||  
 27ಅವರಸಧಮ್ಮರು || ಸಿದ್ಧಾಂತಾ ಮೃತವಾದ್ಧಿಸೂತಸುವ  
 28ಚೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ  
 29ಕಾಂಬಕಚಕೋರಾನಂದಚಂದ್ರೋದಯಃ | ಸಾಹಿತ್ಯಪ್ರ  
 30ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಕ್ಷಾಗುರುಸ್ಥೇ  
 31ಯಾದ್ವಿಶ್ರುತಬಾಲಚಂದ್ರಮುನಿಪಃಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ  
 32ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘೇಕಮಳಾಕರರಾಜಹಂ  
 33ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರವರಾವತಂಸಃ | ಜೀಯಾಜ್ಜನಾ  
 34ಗಮಸುಧಾನ್ವವಪೂನ್ವಚಂದ್ರಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ  
 35ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ || ಸಿದ್ಧಾಂತಾ ದೃಢಿಬಿಳಗ  
 36ಮಾತ್ಮನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಕುಂಧಿಯಿಂಕುಡ್ಧಾಧ್ಯಾ  
 ತ್ಮಕತತ್ವನಿರ್ನ್ಯಯವಚೋವಿನ್ಯಾಸದಿಂಪ್ರಾಡಿಸಂಬದ್ಧ  
 ವ್ಯಾಕರಣಾತ್ಮಕಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ  
 37ರಾದ್ಯಂತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ  
 38ತರೇಲೋಕದೋಳ || ವಿಜ್ಞಾಪಾಭರಿತಸ್ವಶೀತಳಕರ  
 39ಪ್ರಭಾಜಿತಸ್ವಗರಪ್ರೋದ್ಭೂತಸ್ಸಕಳಾನತಃ  
 40ಕಾವಳಯಾನಂದ ಸ್ತುತಾಮಿಶ್ವರಃ | ಕಾಮಧ್ಯಂತನಭೂ  
 41ಷಿತಃಕ್ಷಿತಿತಳೇಜಾತೋಯಧಾತ್ಮಾಹ್ವಯಸ್ಸೋಯಂ  
 42ವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಃಸಿದ್ಧಾಂತಚಕ್ರಾ  
 43ಧಿಪಃ ||

(೩ನೇ ಮುಖ.)

- 1ಶ್ರೀಮೂಲಸಂಘೇದದೇಯಗಣದವ  
 2ಕ್ರಗಚ್ಛೇದಕೋಣ ಕುಂದಾನ್ವಯದಪರಿಯಳ  
 3ಯವಡ್ಡದೇವರಬಳಿಯ || ದೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇ  
 4ವರು | ಅವರಸಿವ್ಯರುವ್ಯಪಭನಂಧ್ಯಾ



<sup>15</sup>ಯೋಜನಾಧರಣೀಪುಟಂ || ವೃತ್ತ || ಅನುಸಮೀಕ್ಷಿತಮಾಜಿನೇಯಮಾರುತಿನಾಳ್ತನೆಯುಗ್ರವಕ್ಷ್ಯಯುಷ್ಣನೇಯಸಮು

<sup>16</sup>ದ್ರವ್ಯಾಪ್ತಿನೆಯವಾಗಣೆಬೇಡನೆಯುಳ್ಳುದರೇಷನೆಂಬಿನಿಯಕುಳಿಬೀಜಭತನೆಯುಧ್ಯಸಮೇತಹಸ್ತಿ ಪತ್ರ ನೆಯನಿಧಾನ

17 ಸಮಾಧಿ ಸಿದ್ಧಿವೈಭವವಾರಜಯಾಗದೇವನಂ || ಅಂವುರಮೊಳದಗದ್ದಿಗಿಲದಂಧಗಿಲಂಬದರಾತಿಭೂಮಿಸಾಳರ ಕಿರದೊಳಗಲಿಗಂ

18 ಗರಿ(ಗರಿಲೆಂಬುದು ವೈರಿಭೂತಳೆರತರುಳಿ ನೂಳೆಮಿಶ್ರಜಮಿಜಮಿಜಮಿಲೆಂಬುದು ಕೋಶವಟ್ಟು ದುದ್ದರತರವೆಂದೊಡಳು ಅದೆಕಾದು

<sup>19</sup>ವಾಚಕವಿಮಂಗದೇವನಂ || ಕಂ || ಅನೇಕೈವಿಗಂಧವಾಳನಸೂನುಬುಡದೈರಿಮದ್ದನಂ ಸಕಳಧರಿತ್ರಿನಾಥನರ್ತ್ರಿಜನತಾಭಾನುಸುತಂ

“ಜಿಹ್ವಾ ವಿಮುನರ್ಗ್ಗನನೇದಂ || ಉದಯಂಗೇಯಲೊಡನೊದನಂತುಬಿತ್ತೊಬಿತಮಾಗೆಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂವದವದರಾತ್ಮನೈವಾಳಕವ .

21. ದೇವತಾಪೂಜಾ ಮನಿಷ್ಠಾ ವರ್ಧನಾಧಿಕಾರಂ || ವೃತ್ತ || ಕಲರಂಕಿತಃ ಸಿಂಹಪೀಠದಿವ್ಯದ್ವಾರಕಾಲಸತ್ಯಗ್ರಂಥಾ ಮದೋಬಾಹ್ಯ ಲಿಂಗಂ ಪಾಶ್ಚಾತ್ಯ

22. ಬಂದಂ ಕೆಲಸತಲೆಗಳಂಮೆಚ್ಚುಮಿಸುಗ್ರಕೋಪಂ ಮಲೆವತ್ಯುಧೃತ್ವಂ ತೊತ್ತಳದುಕೆದುನಿಜಮಾಜ್ಯಸಾಂವ್ರಾಜ್ಯಮಂತೋಳ್ವಬಿಂನಿ

ಪ್ರಪಂಚವು ಮೂಡಿದನಧಿಕವುಂ ವಿಷ್ಣು ಜೈವಂ ಪ್ರಶಾಂತಂ || ದುಃಖ ರಾಜಧರಾಧರೇಂದ್ರಕಾಳೀಶಂ ಪ್ರೀತಿಪ್ಪು ಭೂಮಾಳನಾಡ್ ಗುಣ ಗುಣಿ ಲಕ್ಷನು

ಸಿಂಧು ನದಿಯ ದಾಂಡಿನಿ (ಬಂದನಂದಾಬಿ) (ಮಾಣಿಕ್ಯಕಣಿ) ಲೋಕಮನಿತುಂ ತದ್ಗ್ರಾಹಮಾಗ್ನಿವಿಂಶಂ ಸರ್ವವಿಷ್ಣು ಮದುಂಜಾತ್ಮನಿವೇದ್ಯ

ಶ್ರೀಶೈಲವರ್ಗಾರ್ಥೋ || ವಚನ || ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತಸುಖಸುಖಾಪ್ತಮಹಾಮಂಡಲೈಶ್ವರಂ ಧ್ಯಾರಾವತೀಪುರಸರಾಧಿಶ್ವರಂಯಾನವಕು

೨೫-ಕಾಂಬರವ್ಯಾಪಾರಿಸುವ್ಯಕ್ತ ಚೂಡಾಮಣಿಮಾಲವರೊಳಂಜಾಪ್ಪನೇಕನುಮಾವಾಣಿ ಸಮಾಜಕ್ಕೆತನುಂ | ಮತ್ತೆಂಜಕ್ಕಗೊಟ್ಟುತಳಕಾಡು

ನೀರ್ವಹಣೆಗಾಗಿರುವಾಗಲಿಕೋಟಿಲಾಕೃತಿಯೊಂದು ಕೊಡುತ್ತೂರು ಕೊಡಗಿಯೊಳ್ಳುಂಗಿತಲೆಯೊಂದು ಭೋಯಿಳ್ಳು F ವನ್ನೂ ಸುರಚಾಕುಳಿಯು

[illegible]

ಸಾಧ್ಯವಾದಂತೆ ಸುಖವಿರಬೇಕಾಗಿರುತ್ತದೆ. ಮೃತ್ಯು ಪ್ರಮಾಣವೆಂಬುದೇ ಲೋಕದಲ್ಲಿ ತ್ರಿಭುವನಮಲ್ಲತಳೆಹಾಕಿಕೊಂಡಧುರಾಳವೀರಗಂಗೆ

<sup>30</sup>ಪುನರ್ವಸ್ಯೋಯಃ ಪದೇನರವಿಜಯಃ ಸಾಧ್ಯಮಾತ ರೋತ ರಾಭಿನ್ಯದ್ಧಿ ಪುನರ್ವಸಾನಮಾಚಂದಾ ಕ್ಷುಫತಾರಂಬರಂ ಸಲ್ಪುತ ನಿರೀ || ಕೃ || ೧ ||

[illegible]

ಅಗ್ನಿ ವಿಕಿರಣಗಳನ್ನು ಹೀರಿಕೊಳ್ಳುವುದರಿಂದಾಗಿ ಉಂಟಾಗುವ ಉಷ್ಣತೆಯು ಈಗ ದಕ್ಷಿಣ ಋತು ಸಮಯಕ್ಕೆ ಸಮಗ್ರ ತಾಪಮಾನವನ್ನು ವರ್ಧಿಸುವಂತಹ ವ್ಯವಸ್ಥೆಯನ್ನು

ಅಂತರಂಗದ ಮಹಿಮೆಯನ್ನು ತಿಳಿಸುವ ಈ ಪದ್ಯವು, ಮನುಷ್ಯನು ತನ್ನ ಆತ್ಮದ ಮಹಿಮೆಯನ್ನು ತಿಳಿದುಕೊಳ್ಳುವುದರಲ್ಲಿ ಸಹಾಯ ಮಾಡುತ್ತದೆ.

[illegible]

ಇದರೊಳಗಂತಲದೆವಿಷಂಸೆಹೆಸೆಯುಳ್ಳಿ ಸಾ.ತನಗೊಳ್ಳು ಕಂ || ಕಂ || ಇಂತಲದೆವಿಯಗುಣವಂಇಂತಲದೆವಿಯಗವನು ದಾನೋವ

<sup>೧೬</sup>ವಿಮಲಾ | ಶಾಲಕವೇನಿದುರೀತಿಮಂತ್ರೋದ್ಭವಾಕವು ದಾನಕೃತಃಪೂಜೆಯು || ವ || ಸ್ಥನ ನವರತ್ನರಮಿತಳುಅಯ್ಯಾಧಯಸತಕ್ಕ

ಕೃಷ್ಣಗೋಷ್ಠಿತಿಮಲಕ್ತಿ ಸಮಾನೇಯುಃ | ಸಕಾಕೃಗಮಾನೋನೇಯುಃ | ಮಬಿನವರುಣೋದೇವಿಯುಃ | ಪಶ್ಯತಸತ್ಯಾ

ಪ್ರಾಣಿಯು | ವಿಶೇಷವು ಬಹು ಪ್ರಾಣಿಯು | ಪುತ್ರಪುತ್ರ ವಾಹನ ಪ್ರಾಣಿಯು | ಮುನಿಜನವಿನೇವಾಜನವಿನೀತಿಯು | ಪತಿಪತಿ ಪಾಪ ಪಾಪ

ಪಾಪವನ್ನಿತ್ತಮುಂ | ಸರ್ವವಿವಿಧವೆಂತಮಣಿಯುಂ | ಸಮ್ಯಕ್ ಪ್ರಜ್ಞಾಪೂರ್ವಕಮುಂ | ಮುದ್ರಿತ ಸನಿಗಂಧವಾಣಿಯುಂ | ಚ

4. ಸ್ವಾಮ್ಯವು ಮೂಲಕ ರಕ್ಷಣಾಕಾರಣಿಯುಂ | ಮನೋಜ್ಞನಾದವನು ಸತ್ಯಾಚಾರ್ಯುಂ | ನಿಜಕುಲಾಭ್ಯುದಯದಿಹಿಕೆಯುಂ | ಗೀತನಾ

41. ಪ್ರತ್ಯಕ್ಷಗೋಚರಾರ್ಥಮಂ | ಜ್ಞಾನಸಾಧನಮುಪದಿಶತು | ಕಾರವಂ | ಮಾಹಾರಾಘಪುಟ್ಟಪದ್ಧತಿಶ್ಚ | ದಾನವಿನ್ನೋದಯುಮಪವಿ

4-ದ್ರಾವಿಡ ಸಂಘಟನೆಯು ಇದೇ ವಾರದಂದು ರೆಸಲ್ಯೂಷನ್‌ನೊಂದಿಗೆ ವಿರಾಟಲದೊಳಗೆ ಸಹಿ ಮತ್ತು ಮುದ್ರೆಗಳನ್ನು ಹೊಂದಿ ಸಂಸತ್ತಿನಲ್ಲಿ ಸಲ್ಲಿಸಿತ್ತು.

43. ಮೇಲ್ಕಂಡ ಸುಸ್ಥಿತಿಗಳನ್ನು ಹೆಚ್ಚು ತೀವ್ರಗೊಳಿಸುವುದು ಪ್ರೀತಿಯಿಂದಲೇ ಆಗಬಹುದು. ಆದರೆ ಇದು ಸಾಮಾನ್ಯವಾಗಿ ಅಧಿಕಾರದಿಂದಲೇ ಆಗುತ್ತದೆ.

<sup>4</sup> ಶಿವಭಕ್ತನು ಸಿದ್ಧಮಾರ್ಗದಿಂದ ಮಹಾಕಾಲನಿಗೆ ನಮಿಸುವುದರಿಂದ ಅವನು ತನ್ನ ಕೃಪೆಯಿಂದ ಆಶೀರ್ವಾದ ಮಾಡುತ್ತಾನೆ.

ಕೆಳಕಂಡ ದೃಢೀಕರಣವು (ಘಟನಾಕ್ರಮ) ವಿವರಣೆಯನ್ನು ಒದಗಿಸುತ್ತದೆ: ದೇವರೇ ಪಾಪಪುಣ್ಯಗಳನ್ನು ಮಾಡಿಸಿದವು.

೪೨ || ಪೃ || ಬ್ರಹ್ಮವಿವರಣೆಯು ಕಾವ್ಯವು ಸ್ವರೂಪವು ; ಆಯುಂವುದಾಶ್ರಯವುಳ್ಳ ಯಿದಂಕಾಯದೇಕಾಯವು ; ಸಾಹಿಗುರುಕ್ಷೇತ್ರೋ

[illegible][illegible]

ಅನೇಕವೇಳೆಗಳಲ್ಲಿ ಈ ರೀತಿಯಲ್ಲಿ ಸಂಭವಿಸುತ್ತದೆ. ಇಂತಹ ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಬಿಟ್ಟುರು ||

ಮಾತು, ತಿಮ್ಮರಸೇವಯ್ಯನಾದಾಪವಿಣೀತಲಪವಿದುರುತಾನ್ನಮಾಸಿದಸವತಿಗಧವಾರಣದಬಸದಿಗಿ.

ಮತವಿಷಯ ವರ್ಗದ ಸರಣಿಯು ಇದೇವರೆಡೆ ಲಿಪಿಕಾರನು ಗಂಭೀರ ಮುದ್ರದ ಕೆಳಗಣನೆಯು ಬಲದ್ದು ಮತ್ತು ಕೊಳಗಾಗಿದ್ದು

ತುಂಬಿದವು; (ಮಾತೃಭಾಷೆಯ) ಬಾಳು ಹೇವರಕಾಲಕ್ಕಷ್ಟೆ ಧಾರಾವ್ಯಾಸಕಂಮಾಡಿಬಿಟ್ಟುದು | ಇದನ್ನೇದವಂಗೇಯ

ತುಂಬಾ ಮನೆಯೊಳಗೆ ಕುಳಿತುಕೊಂಡು ಮನವಾಡುಕಂ ಮಂಗಳಮಾಡಾ ೩೫ ೩೫ ।

ಮಾನ್ಯ ಭಾಷಣದ ಸಿದ್ಧಾಂತವರದಿ ಪ್ರಮಾಣವನ್ನೇಕೆತ್ತಿದವರು ಮುನ್ನೂರು ಹದಿನಾರು ಸಾವಿರ ವ್ಯಕ್ತಿಗಳಿಗೆಯಂತಲದ್ದವಿಯು.

॥ श्रीगणेशाय नमः ॥

ಕಂಠನಾರಣ ಬನ್ನಿ ರವಿಮುರು ಕಂಠವಲ್ಲಿ.

(ಹನ್ನೆಣ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಗವಿಯುಳ್ಳ ಪಿನ್ನೆ ಗಣಗಕ್ಕ ವನಂ
- <sup>2</sup>ಗಡಸಕ್ಕಿ ಎರಿಗನಿತಕ್ಕು ಗರಮಿದನ್ನ ಕನ್ನ
- <sup>3</sup>ಕದಗಮದೊಳನೆಗಲ್ಲ ಮಲ್ತ ಬ್ರಹ್ಮರವ
- <sup>4</sup>ಲ್ಲಂ || ಬಳಗಂದಕ್ಷಿಣಸುಕರದಪ್ಪ ರಮಂ ಪೂಂ
- <sup>5</sup>ಗಣಸುಕರದಪ್ಪ ರಭೇರಮಂ ಬಳಗಂ
- <sup>6</sup>ಮದವಿಷಮಮನ್ನಿಯ ವಿಷಮದಪ್ಪ
- <sup>7</sup>ರಮಂ ನಿನ್ನ ರೂಪೋಗಗ್ಗ ಕೆಯೆವಿಷ
- <sup>8</sup>ತಿವಿಷಮನುಂ ವಿವಿಷವಿಷಂ
- <sup>9</sup>ಪ್ಪ ರಮಂಕುಡುಪ್ಪ ರಮಂ ಬಳಯೋಗೋ
- <sup>10</sup>ವ್ಯನೇಯಾಲಸಲಬ್ಬಂ ನಾಲ್ಕು ಪ್ರಕ
- <sup>11</sup>ರಣಮುಪ್ಪಾನ್ನಿ ರಾಜಂ || ಹೂಂ
- <sup>12</sup>ನಾಲ್ಕು ಪ್ರಕರಣಾಂಕೇ ಮೂ
- <sup>13</sup>ನೂಮೂ ವತೆಣ್ಣಿನಿದಮಂ
- <sup>14</sup>ಪ್ರಾರಣೆಗಳನುರ ಮಂಜಾಲಸಂ ಮೂ
- <sup>15</sup>ಕೋಟಿಪದಂನಿಪಿವಂ ಕಂಠಂ || ಬಳ
- <sup>16</sup>ಸುನೇಯವಸೂಂವಗಲ್ಲಿ ನ್ನ ಪ್ಪಟಂ
- <sup>17</sup>ಣದೋಪಮೆನ್ನ ಕೆಪ್ಪೆಟ್ಟವಟ್ಟಿಗಳೂ ಸಮಂ
- <sup>18</sup>ನಾಗೂಗಿಲೆಯೆಕೋಲ್ಮಿ ಮಿಗಲೂ ನೆಲ
- <sup>19</sup>ಮುಮುಣಿಯದಿನೆನ್ನ ಕಲಯಾಂ ಬ
- <sup>20</sup>ರಪೋಸೆಗಳಿದೋಳಂಬಲದೊಳಂ ಕಡೂಗಾ
- <sup>21</sup>ಳುಪೆನ್ನ ಬಿಪ್ಪದುಳಾಯನ್ನ ಪ್ಪಳ ಪಾಂ
- <sup>22</sup>ಸುವೆಣಿಯರಟ್ಟ ಕನ್ನ ಪ್ಪನಂತ ವಬ್ಬ
- <sup>23</sup>ಮಿಳಾಜನನಿರಿದುಗಿಲೆಯನೆಳದೊಗ್ಗ
- <sup>24</sup>ಂ ಕಾಳೋಳೆಪೋಣೆಗೊಪ್ಪ ಕೆಪ್ಪ
- <sup>25</sup>ರವರಹರವಂ ಪರಿಕಯಳವಳಂ ಕ
- <sup>26</sup>ವಳಮೆಕ್ಕಿತ್ತಿ ನಾರಾಯಣನಂ || ಗಿರಿಗೆಮೆ
- <sup>27</sup>ಳನಿನ್ನೆಂಕಿಣಿದಕ್ಕ ರತಾಳುನಾಲ್ಕರಲಳಂ
- <sup>28</sup>ಗಿರಿಜೆದುಮುಕ್ಕದೂರಗಂ ಪಟ್ಟಿರಿದೊಂದಕ್ಕೆ ವ
- <sup>29</sup>ಳಯಮುಂಭೂವಳಯದಿನತ್ತ ಪಿರಿದು ಮ
- <sup>30</sup>ಕ್ಕೆ ಗಿರಿಗಿಟ್ಟಿವಳಯಮಿನ್ನಿನಿತ್ತಿ ಮಂ
- <sup>31</sup>ಬಗೆನಾಗೆಕರಮಂಗಳಿನ್ತ ವಜ್ರೋಳ ಇರ

- 32 ದಪತ್ತ್ವಾಣ್ಯವಳಯಂಬರಿಸದನ್ನಂ ಭೋಗ  
 33 ಮಿಕ್ಕವನಲ್ಲನಿದ್ದರಾಜಂ || ಕಡುಪ್ರಗದ್ಧ  
 34 ವಲಂಗದಡಂಗುಗಳಜಿಹಿಭಂಗಗಳ  
 35 ಬಲಿಪ್ಪಗಳೆಂಕಡುಜಾಣನೆಬದಿಕಯ್ಯರ  
 36 ಮಡುದ್ದಪ್ಪಳನೆಬಿದ್ದಮೆವರುಮೆಲಾವ  
 37 ಬಿದೆಗಂ || ನೆಗಟ್ಟಿಮಣ್ಣಳಮಾಳಿತ್ರಿಮಣ್ಣ  
 38 ಳಯಮಕಮಣ್ಣಳಮಾಳಿಚನ್ನಮಾಗ್ಗಂ ಬ  
 39 ಗೆವಾದರಿದಪ್ಪಸವ್ವಾಸ್ತಿಭದ್ರಮುಳ್ಳವಲಂ  
 40 ಚಕ್ರಪ್ರಾಹಂಬಲೆಗಳಪೋಗಲಿಸಲ್  
 41 ಕ್ಕಜಲವದುಪ್ಪರದಲಿಪಂಗಳನಾಶ್ರಮ  
 42 ದಿನೆಹಿದ . . ಜಗದೊಳಿಹಿವೆಡೆಗಂ  
 43 . . . . . ನ್ತಾರಾಳಂ . . . . .

(ಪಕ್ಷಿಮ ಮುಖ.)

- 1 ಉದ್ದವೆಲಮೇಲಾವರಂಬುದಮಿ  
 2 ದ್ಧಮುನ್ನುಲ್ಲಿಕಡುಬನೆಳ್ಳಂಬಹು  
 3 ವಿಧದಿಂದುಳ್ಳವೆಲಮೆ | ಅದುಮಾ  
 4 ರಿಂಬಳುಮೆನಲೆಬಲಳ್ಳವೆ  
 5 ಲಗನೆಹಿವೆಡೆಗಂ ||  
 6 ಎಲಕಮಲ್ಲದೆಪೊಲ್ಲದಾಗೆಲ  
 7 ಗಿಬೆರೆಕೊಣ್ಣಕೊಳ್ಳತೆಲನಲ್ಲ  
 8 ದನೆಹಿಯೆಬರಲೆತಕ್ಕಡಿ  
 9 ಯಾಣ್ಣಬೀಸುವಲ್ಲಿಯೆಬಿಸ  
 10 ಲಹಿಪಯಲ್ಲಪಹಿಯನಾ  
 11 ದಿಟ್ಟಿಮುರಿವಲ್ಲಕಡುಪಿನೊಳ  
 12 ಮುರಿದಂಯಿಲ್ಲಿಲ್ಲಿಯೆಬಿನ್ನಾ  
 13 ಣವನ್ನೆಹಿಯೆಕಲ್ಪದಬೀ  
 14 ರರಬೀರನಂಗಿಡೆಗಳಾಭರಣ  
 15 ನಂನೆಬಕಲ್ಲಾಹಿಸೂದನ . .  
 16 ಕೂಸುವನ್ನೆರನ್ನವನ್ನೆಗದ  
 17 ಯನೆಗಟ್ಟರೆಕ್ಕಡಿಯೊಳ  
 18 ವುತ್ತಾಸದಿಯುಳ್ಳೆಂಕದೆಯುಂ  
 19 ಬಿಸಂದೆಯುಬಿದಮೆಲ  
 20 ಸುಮೆಲವಬೆಲೆಗಂಎಲ  
 21 ಗಲಹಿಯದೆಮೆಣ್ಣುಕಮ್ಮಗುಟ್ಟಿಂ  
 22 ನಿಳ್ಳಲನಾಮುಖಿಯದೆತಪ್ಪಂಜಿ

- 23 ನ್ನ ತೊನನಟಿಯದೆಭಗವಾ  
 24 ನೀಯುಂ ಮುಂಪದಗಲ್ಲದೆಕುನ್ನಡಿ  
 25 . . . . .ಯಿ . . . . .ಯಿಗಿ . . . . .  
 26 ಕಯಕಾವ . . . . .ತಗಗಾವ  
 27 ಯಿವನೆನಿಸದೆನಪಿಯರ  
 28 ಕಬಾನನೆನಿಸತ್ತೆ ಬಕ್ಕು ಮಗ  
 29 ರಿಗಳಾನರಣನಕಲ್ಲದನ್ನಾಗ  
 30  
 31 ಆ ತಿನೆನ್ನ ಗಳಂಗಳೆ ಬಂಚಿಸು  
 32 ತಿಲೆಸ್ವಿಂಗೆಲ್ಲಮನೆನೆಗಟ್ಟ ಮಾ  
 33 ಗ್ಗದೆನೆಲ್ಲಮೆಂಬನೊದಲ್ಲೀತ್ತಿನಾ  
 34 ರಾಯಣನಂ || ವನಧನಭೂನಿ  
 35 ಧಿಪ್ರಮಿತಸಂಖ್ಯೆಕಾವನಿ  
 36 ಪಾಳಕಾಳಮಂನೆನೆಯಿಸೆ ಚಿತ್ರ  
 37 ಭಾನುಪಂವರ್ತಿಗಸೆ ಚೈತ್ರಸಿತೇತ  
 38 ರಾಷ್ಟ್ರಮಾದಿನಯುತ ಸೋಮವಾಚ  
 39 ದೊಳುನಾಕುಳಚಿತ್ತದೆನೊನ್ನುತಾಳಿದರ  
 40 ಜನನುತನಿನ್ನ ರಾಜನಖಿಳಮು  
 41 ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

(ಉತ್ತರ ಮುಖ.)

- 1 ಸಂಸಾರವನಮಧ್ಯಸ್ಥಿನ್ನೊಜ್ಜಂಸ್ತದ್ಧಾನಜನದ್ರೂಮಾನ ||  
 2 ಆಳೋಕ್ಯಾಳೋಕ್ಯಸದ್ವೃತ್ತಾಂಜನತ್ತಿಯಮತಕ್ಷಕಃ ||  
 3 ಶ್ರೀರಾಜರಕ್ತಪ್ಪಣರಾಜೇಂದ್ರನಮಗನಮಗಂ  
 4 ಸತ್ಯಕೂಚದ್ವಯಾಳಂಕಾರಂಶ್ರೀಗಂಗಗಾಂಗ  
 5 ಯನಮಗಳಮಗಂ ವೀರಲಕ್ಷ್ಮಿವಿಳಸಂಗಾರಂ  
 6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯಳಿಯ  
 7 ನಿರೇಂವೆಂಪೊನೇಣೆಂದಲಂಬಂ ಮುಕ್ತಿಹೃದ್ಧಿ  
 8 ಚಕ್ರಮುಂಬಣ್ಣಿ ಸಸಲೆನೆಗಟ್ಟಿಂ ರಟ್ಟಕನ್ನ  
 9 ಪೂದೇವಂ || ಪರಭೂಮಿಾರ್ಥರಭೀಕರಂ ಕರನಿಶಾ  
 10 ತೋಗ್ರಾಸಿರತ್ತಿಹೈತೀಶ್ವರವಿಧ್ವಂಸಪ  
 11 ರಂಪರಾಕ್ರಮಗುಣಾಟೋಪಂ ವಿಪಕ್ಷಾಪನೀ  
 12 ಕ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂ ರಣಜಯೋ  
 13 ದ್ಯೋಗಂದ್ವಿಪನ್ನೇದಿನೀಶ್ವರಸಂಹಾರಹವಿಭೂ  
 14 ಜಂಭುಜಬಳಂ ಶ್ರೀರಾಜಮಾರ್ತಗ್ಗನಾ ||



- 15 ಅಯ್ಯುಳ್ಳ ಣ್ಣ ವರಿಯಲಾಟರರೆಬರೆ  
 16 ಪೂಣ್ಣೀವರಾರಾನುಮಾನ್ತಿ ಅಯ್ಯುಳ್ಳ ಣ್ಣರದಾ  
 17 ವಗಣ್ಣ ಗುಣಮಾದಾದಾರ್ಯಮೆನ್ನೆಳ್ಳ ದಾನ್ತಿ  
 18 ಅಯ್ಯುಳ್ಳ ಣ್ಣವೆಂದೆವೆಂಪುಮೆನೆದೊಪ್ಪಿ  
 19 ಪುನಾರ್ಬುಣ್ಣ ಸತ್ತೆ ಅಯ್ಯುಳ್ಳ ರದಾಡಾಗದುನ್  
 20 ತಿಳಿಯಂಪ್ರೀರಾಜಮಾತ್ರ್ಣ ನಾ || ಕಿಡದಜ  
 21 ಸಕ್ಕೆ ತಾನೆಗಟ್ಟಿಯಾದಚಲಂನೆರೆದತ್ತಿ ಗತ್ತದಿಂ  
 22 ಕುಡುವಚಲಂತೊದಳ್ಳ ದೀಯಳಿಪ್ಪುಗಳಚಲಂಪರವೆ  
 23 ಣ್ಣ ಕೊಡೊದಂಬಳದಚಲಂತರಣ್ಣ ವರೇಕಾವಚಲಂ  
 24 ಪರಸೈನ್ಯಮಂಬಿಂಗೆಡೆಕುಳದಟ್ಟಿಕೊಲ್ವಚಲ  
 25 ಮಾಳ್ವದಲಂಚಲದಂಕಕಾಣನಾ || ಧಿರುಪಿಡದೇನ  
 26 ನಿಂಪೊಗಟುತಿಲ್ಲ ಪುದೀವನೆಗಟ್ಟಿ ಕಳ್ಳಭೂ  
 27 ಮಿರುಹದಿನಗ್ಗಲನುಡಿಸುರಾಚಳದಿನ್ನಚಳ  
 28 ಪರಾಕ್ರಮಖರಕರತೇಜದಿಂಬಿಸಿದುರಾಮಾ  
 29 ಗಳನನ್ನಿ ಯಬೀರದನ್ನ ಮೀದೊರೆತನೆಬಿಟ್ಟಿ ಸ  
 30 ಲ್ಲಿ ಅರೀರವನಂಚಲದಂಕಕಾಣನಂ || ದಿಗಾ  
 31 ಸುಗೆಮಲ್ಲದುದದನಲೆಲ್ಲೆನೆ  
 32 ನ್ನಿರಂತಕ್ಷ್ಮಾ ವಿಕ್ರಮಂಮೃಗಪತಿಗ  
 33 ಜನಿಲೆಗದಸನ್ನ ಗಭೀರತವಾರ್ಧಿಗ  
 34 . . ದಿಲ್ಲ ಪುಟಗತಪ್ರಸಿದ್ಧಿಗೆ . .  
 35 . . . . ಮಹೋನ್ನತಿ . . . .  
 36 . . ಲಮಳವಾನಯಿವೆ . . . .

(ಪೂರ್ವ ಮುಖ.)

- 1 ದುಸ್ಥಿತಲೋಕಕಲ್ಪತರುವೆಂ  
 2 ಬುದುವೈರಿನರೇನ್ನ ಕುಂಭೀ  
 3 ಕುಂಭಸ್ಥಳಪಾಟನಪ್ರವೀಣ  
 4 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ  
 5 ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮೆ  
 6 ಹಾಕವಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ  
 7 ವ್ಯಕ್ತಹಂಸನೆಂಬುದುಸಮೆ  
 8 ಸ್ತಮಹೀಜನಮಿನ್ನರಾಜನಂ ||  
 9 ಪುನಿಪುದತಕ್ಕ ಕೊಟ್ಟುಬಿಟ್ಟು  
 10 ದಮಂತ ಮನ್ಯನಾರಿಗಾಳಿ

- 11 ಸೈವುಡೆಚಿತ್ತ ಜಯದುಡೇಬಿ  
 12 ಸ್ನಾನಮಾಕುಪನೆಯ್ಯ ಕೂರ್ತು ಬಂ  
 13 ಚಿಸುವುಡೆಕಲ್ ಕಲ್ಪಯನೆ  
 14 ಮತ್ತ ಪರಂಪೆಸಗೊಣ್ಣ ದೆನ್ನು ಪೊ  
 15 ಲಿಸುವುಡೊಪೇಣಿವಿಗಡಿವರಾ  
 16 ಜತನೂಜರೋ ನ್ವರಂಜನಂ ||  
 17 ನಿಖಿಳವಿನಮುನ್ನ ರೇಲ್ವರಮು  
 18 ಬಾಬ ನೇತ್ರೋತ್ಪಳಂಕೋಳಂ  
 19 ಇಮುಖನಿಕರಿಸನವುದು  
 20 ಪದನುಕಮಳಂಕರವಿಳಂಸ  
 21 ಮಹಿತರಜವನ || ಮನ್ನಿಸಿ  
 22 ರಿದೀವಂತೊದಳಂನ್ನು ಡಿಯೆನ್ನೊದಳು  
 23 ಮಾಣವದಟುನ್ನೆಮಿದೇನುನ್ನ ತಿ  
 24 ವಡೆದುಡೋಳಂವನನ್ನಿ ಯಬೀ  
 25 ರವನೆಗತ್ತೆ ಚಲದಗ್ಗಣಿಯಂ ||  
 26 ಕರದಮೃತಕಿರಣರುಚಿಯಂ ಚ  
 27 ರಾಚರವ್ಯಾಪ್ತಿಯೊಜಗಜ್ಜನನು  
 28 ತಿಯಿಂಕರಮೊಬಿಟ್ಟಿ ಪ್ರದನೀ  
 29 ಶ್ವರಮೂರ್ತಿ ಯೇಶೀಶ್ವರೀಶ್ವರನಾರಾಯ  
 30 ಣನ || ನುಡಿವರರ್ಜೀರಮನೊನ್ನಗ  
 31 ಣ್ಣುನೆಡೆವರಚಂಗಳ್ಳಿ ವೈಯ್ಯಾಪ  
 32 ರವೆಡೆಪಲ್ಲಚ್ಚ ವರಾವಸವೀ  
 33 ಗಳಮೆನ್ನಿ ಪ್ಪರ್ಪ್ಪರಸ್ತ್ರೀಯರೊಳ್  
 34 ಡಣಂನನ್ನಿ ಗೋರುವರನುಡಿ ತೊ  
 35 ದಳದೊಸಕ್ಕು ಪಕ್ಕು ದೆಂಬದಗ  
 36 ಣ್ಣ ರಕಲಿಕಾಲದೊಳಕಲಿಗಳೊ  
 37 ಣ್ಣಂಪೆರಂಗಣ್ಣರೇ ||

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ತೇರಿನ ಬಸ್ತಿಯು ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

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- 1 ಸ್ವಲುಚ್ಚ ಟದನಿಜಾಧಿ  
 2 ಪಂಪೆಸದೆಬ್ಬ ರಸನಂಕು  
 3 ನಿಮ್ಮಗಳೆಳ್ಳಬಿಟ್ಟಿ ಣಿ

- 4 ననన్యవస్థితననోవ్యసక  
 5 శ్చ వయోళగళ్తరంపటాయ  
 6 దేయిల్లదోళ్ళొలేయుతి  
 7 ప్పుదుమావనగన్దహస్తి  
 8 యం || పరబళవేయిశే  
 9 య్యవేదేయాడువతాణ  
 10 దోళల్లిబిరమం పర  
 11 వధువట్టేకాతరదేయా  
 12 దువతాణదోళల్లిసూత  
 13 మంపరికిసెనన్దరిల్లి  
 14 వజరొబ్బురవేన్నలద  
 15 ణ్మసూతపేంబరదలవళ  
 . . . . .

(దక్షిణ ముఖ.)

- 1 ప్రదందోరేగవళ్త ముమావ  
 2 నగన్దహస్తియం || బడనే  
 3 యునాయకరూపుతాగుమ  
 4 . . . . ముట్టివక్తదోళ్ళొగ్గొన్  
 5 దువిన విల్లొనన్దసవకట్ట  
 6 ణ్మదల్లిగేనాంకిబిరమన్ద  
 7 దువినమామేత్తజురెదుబ  
 8 ట్టివరాతియనేన్దుపొత్త  
 9 ణ్మనుడివణంగణ్మరంనగు  
 10 ప్రదోట్టజినరావనగన్ద  
 11 హ్మయం || అణుగిగళరా  
 12 రుదోడామణియోళ్ళదేమల్లి  
 13 సెయిగొల్లేలీపదవిన్నా  
 . . . . .

(హృదయ ముఖ.)

- . . . . .  
 1 అలమగళన్మపాణువల్లి  
 2 దిత్తరిసుప్రదరయంగరి  
 3 యన్దం ! పననగల్పెపళ్ళగ

- <sup>4</sup>ಲಿದಿನಸಾವೀರನೊಪ್ರಚಣ್ಣ  
<sup>5</sup>ಭುಜದಣ್ಣಂಮಾವನಗನ್ನಹ  
<sup>6</sup>ಸ್ತಿಕವಿಜನವಿನುತಂಮೊನೆ  
<sup>7</sup>ಮುಟ್ಟಿಗಣ್ಣನಾವವಸಾಣ್ಣ |  
<sup>8</sup>ಪರಚಿತ್ರಭಾನುಸಂವತ್ಸ  
<sup>9</sup>ರವಾಫಕಂಪಾಫಯುಳ  
<sup>10</sup>ರಸವಿಲಿನದೊಳಗುರುತ  
<sup>11</sup>ರಣಮೂಳದೊಳಸುಭಜ  
<sup>12</sup>ರಣಾಮದೊಳನಿನ್ನ  
<sup>13</sup>ಲೋಕಕೋಗದಂ ||

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ಕಾಸನದಬನ್ನಿ ಆರಗಿನಲ್ಲಿ.

- <sup>1</sup>ಮತ್ತರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪ್ತಮೋಘಲಂಘನಂ | ಬೇರೂತ್ಪ್ರಳೋಕ್ಯವಾಘಸ್ಯಕಸನಂಜಿ  
<sup>2</sup>ನಕಾಸನಂ || ಭದ್ರಮಸ್ತುಜನಕಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಮೇತವೇ | ಅನ್ಯಮನಿ  
<sup>3</sup>ಮದಹಸ್ತಮಸ್ತಕಸ್ಥಾನಾನಾಂಘಟನೇಪರೋಯಸೇ || ನಮೋವೀತರಾಗಮನಮಸ್ತುತ್ಯೇಷ್ಯ ||  
<sup>4</sup>ಸ್ವಸ್ತಿ ಸಮಾಧಿತಪಂಚಮಹಾಬಲ ಮಹಾಮಂಜುಷೇತ್ವರಂದ್ಯಾರಾಪದೀಪ್ತರಸಾರಾಧೀಪ್ತರಂಯಾದವಕು  
<sup>5</sup>ಳಂಬರದ್ಯಮಾನಿನವ್ಯಕ್ತ್ಯುಚ್ಚಾರಾಮಾನೀಮಂಜುಷೇಷಾನ್ಯಾಪೇತನಾಮಾನೀಸಮಾಲಂಕೃತರಸ್ತುತ್ಯೇ  
<sup>6</sup>ಮನ್ಮಹಾಮಂಜುಷೇತ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಹಾದುಗೋಣ್ಯಭುಜಯಳವೀರಗಂಗವಿದ್ಯಾಪದ್ಧೇಕನಮೋಯ್ಸಿ  
<sup>7</sup>ಳ ದೇವರವಿಜಯಾಜ್ಞಮುತ್ಪರೋತ್ಪರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಕಮಾನಮಾಚಂದ್ರಾಕ್ಷಗತಾರಂ ಸಲ್ಲಿತಮಿರೆ  
<sup>8</sup>ತತ್ಪಾದಪದ್ಮೋಜವಿ || ವೃತ್ತ || ಜನತಾಧಾರನೇಮಾರನವ್ಯವಸಿತಮೂರಂಪಚೇಸಂಬರೀಘನವೃತ್ತಸ್ತು  
<sup>9</sup>ನಹಾರನುಗ್ರರಣಧೀರಂವರನೇನಿಂದಪೈಜನಕಂತಾನೇಮಾಕಣ್ವೈವಿಖಂಧಪ್ರಾಪ್ತಕೆಫಮ್ಭ  
<sup>10</sup>ಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ತಚರಿತ್ರತಾಯನಲಿದೇನೇಚಂಪುಹಾಧಸ್ಯನೋ || ಕಂದ || ಪಿತ್ತಸ್ತುಮಂಜುಭಜ  
<sup>11</sup>ನಮಿತ್ರಂವೃಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳಂಪಂತ್ರಂವೃಕುಳಕಂಪಘೋಪಂಪೋಷ್ಣಗೋತ್ರನಮಂಚಚರಿ  
<sup>12</sup>ತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳಮುಜಿನಸಮೂಹಮೂಂಬುಧಜನಮೂಜಿನಭೂ  
<sup>13</sup>ಜನಜನವಂದನಜನಮನಿಮಂಗಳವಕಾಲಮುಂಸೋಭಿಸುಗುಂ || ಅಂತ್ಯಮಗುಂಚತಿಸಾತಿಸ್ತುತ್ಯೇಯ  
<sup>14</sup>ನೋಳಕೋಣ್ಣ ಬೆಂದುಜಗಮೆಲ್ಲಂಕಯ್ಯೆತ್ತ ವಿನನಮಂಗಳಸಂಪತ್ತಿಗೊಡಗೊಳಗೊಳೇಚಿಕ್ಕವೈಯ  
<sup>15</sup>ನೋನ್ತಳು || ಅನ್ನಿನಿಬೇಚಿದಾಜನಪೇಚಿಕ್ಕವೈಯಪ್ರತನಬಿಳಿತ್ವೇರ್ಥಕಂಪರಮದೇವ ಪರನಚರಿತಾ  
<sup>16</sup>ಕಣ್ಣನೋದೀರ್ಣವಿವೃಳಪುಳಕಪರಕೃತವಾರುಣಾನಂವನವನವರಸವನಕಪ್ಪುಪುಪ್ಪುಪುಕ  
<sup>17</sup>ಳಾಮಾಲೇಪರೋಪರೋಲಪಕೃಪಾಣುಂಪಾಹಾರಾಭಯಭೈವಜ್ಯಾಸ್ತುಧಾನವಿನೋದನಂಕಳಲೋಕ  
<sup>18</sup>ಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ಪಪ್ರಂವಜ್ರಪೃತೋಪಪಂಪುಭೃತೃಕ್ರಂತಘಟೇಗೀಕೃತಿಕ್ತೃಕ್ತಧರಸ್ಯಗಾಂ  
<sup>19</sup>ಡಿವಧಮುಗ್ಗಾಡೀಪಕೋಡಿಂಜಿನ | ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಮೃನ್ಮತೇಪ್ಪಯ್ಯುರ್ಥಂವಾಧ್ಯೈಗ್ಗಂಗೋಗಾಂ  
<sup>20</sup>ತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಪವಣ್ಣೋಭವೇತ್ | ಇನ್ನೆನಿಬೇಮನ್ಮಹಾಧಾನಂದಂಜನಯಕಂ  
<sup>21</sup>ದ್ರೋಪಘರಬ್ಬಗಂಗದಾಜಂಚಂಕೃತಕ್ರವತ್ತಿಕ್ರಮಿಭುವನಮಲ್ಲವಿದ್ಯಾಪದೀಪನದಳಂಪನ್ನಿ ವ್ಯಗರ್ಸ್ತಮಸ್ತು  
<sup>22</sup>ವೈರಸುಕಂಣೋಲಬಿಡಿನಲಬಿಟ್ಟರೆ || ಕಂದ || ತೇವಾರುವಂಪುರಾಜಬಗಿಯಂತನಗಿರಾಳು

- <sup>23</sup> ಪರಮನುತನವಂಗೆಂಬುಗುವಕಟಕಿಗರನೇಳಂಪುಗಿಸಿದುದುಭುಜಾಂಗದಂಡಾಧಿಪನ || ವಚ ||
- <sup>24</sup> ಎಂಬಿನಮವಸ್ಥೆ ದಳೇಳಿಯಿಂದಮನಿಬರುಂಸಾಮಸ್ತರುಮಂಭಂಗಿಸಿತದೀಯವಸ್ತು ವಾಹನ ಸಮೂಹ
- <sup>25</sup> ಮುನಿಜನ್ಮಮಿಗತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಪ್ಪಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿ ದಂಬೇಡಿಕೊಳ್ಳಿ ಮನೆ || ಕಂದ || ಪರಮಪ್ರಸಾದ
- <sup>26</sup> ಮಂಪಡೆದುದಾಜ್ಞಮಂಭನಮನೇನುಮಂಜೇಡದನಕ್ಕರಮಾಗೆದೇಡಿಕೊಂಡು ಪರಮನನಿದರ್ಶದೇವಾಂಚಿತ
- <sup>27</sup> ಚಿತ್ತಂ || ಅನ್ನು ಬೇಡಿಕೊಂಡು || ವೃತ್ತ || ಪನಸಕೀರ್ತನಂಜನನಿಪೋಚಲದೇವಿಯರತ್ನಿವಟ್ಟುಮಾಡಿದಜನಾ
- <sup>28</sup> ಲಯಕ್ಕೆ ಮೊಸದಾತ್ಮಮನೋರಮಲಕ್ಷ್ಮಿ ದೇವಿಮಾಡಿಸಿದಜನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನಯೋಚಿತ
- <sup>29</sup> ಮೆಂದುಕೊಟ್ಟುಸನ್ನಿ ಸಮನಜಸ್ರಮಾಂಪನೆನೆಗಂಗಳಮೂಪನಿದೇನುದಾತ್ತನೋ || ಅಕ್ಕರ || ಆದಿಯಾ
- <sup>30</sup> ಗಿಪ್ಪುದಾರ್ಥತನಮಯಕ್ಕೆ ಮೂಲಸಂಘಿಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡದಂಬಳಿಯಿಪುದಲ್ಲಿ
- <sup>31</sup> ಯದೇನಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದಬೂಧವಿಭವದ ಕುಕ್ಕು ಟಾಸನಮಲಧಾರದೇವರತ್ನಪೂರಿಸ
- <sup>32</sup> ಬೆಂಗಳಾದಮೆನಿದರ್ಪಕುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಗಂಗಳಮೂಪತಿ || ಗಂಗವಾಡಿಯುಬಸದಿಗ
- <sup>33</sup> ಕನಿತೋವನಿತಾನೆಯೈ ಪೊಸಯಿಸಿದಂ : ಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವಗ್ರಿಸುತ್ತುಲಯಮನೆಯೈ
- <sup>34</sup> ಮಾಡಿದಂ || ಗಂಗವಾಡಿಯತಿಗುಳರಂಪೆಂಕೊಂಡು ವೀರಗಂಗಂಗನಿಮಿಚ್ಚಿ ಕೊಟ್ಟಂ || ಗಂಗರಾಜನಾಮುನ್ನಿನ
- <sup>35</sup> ಗಂಗರಾಯಂಗಂನೂಮ್ರದಿಧನ್ಯನಲ್ಲಿ || ಎತ್ತಿದನಲ್ಲಿಗಲ್ಲಿನಲವೀಡನಮಾಡಿದನಲ್ಲಿಗಲ್ಲಿಕಪ್ಪತ್ತಿ ದು
- <sup>36</sup> ದಲ್ಲಿಗಲ್ಲಿವನಮಾವೆಡೆಯೈ ದುದಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿನಜೈನಗೇಹಮನೆಮಾಡಿಸದೇದೊ
- <sup>37</sup> ಕಲ್ಲಿಗಲ್ಲಿಗತ್ತೆತ್ತಲುವನಗಂಪಳಯಮಾಳ್ಳಿ ಪೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧರ್ಮಾಗ್ರ
- <sup>38</sup> ಣಿಯತ್ತಿ ಮುಟ್ಟು ರಸಿಯಂಲೋಕಂಗುಣಂಕೊಳ್ಳುದೇ ಕನೆಗೋದಾವನಿಂದಕುರಣದಿನೀಗು
- <sup>39</sup> ಗಂಗದಂಡಾಧಿನಾಥನುಮಂಕಾವೇರೇಚ್ಚಿ ಸುತಿ ಪಿರಮನೀರೂತ್ತಿ ಯುಂಮುಟ್ಟಿತಿಲ್ಲಿ ನೆಸಮೃಕ್ತದ್ವಂದಪನಿನೆಜಿಯೆಂಬಂ
- <sup>40</sup> ಣಿಪ್ಪಂಣಿನೆವಂಚಿದಂ || ಇಂತನಿಪದೊ ನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ಗಂಗಳನೆಯ ಹೇಳುಣಂಬಿನಂ
- <sup>41</sup> ವತ್ಸರದ ಫಾಲ್ಗುಣಶುಭ ೫ ಸೋಮವಾರದಂದುತಂದುಗುರುಗುರುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರತಾ
- <sup>42</sup> ಲಂಕಚ್ಚಿ ಸಪರಮಂಕೊಟ್ಟು || ದಂಡನಾಯಕವಿಚಿರಾಜನುತನಗಭಿವೃದ್ಧಿಯಾಗಸಲಿಸಿದಂ || ಪರಮ
- <sup>43</sup> ನೋವದಂತರಂಮೂಡಲುಸಲ್ಲದಕಲ್ಲಹಳ್ಳವೇಗಡಿ || ತೆಂಕಲುಕಡಿದಕುಂಮರಿಜೊಲಗಾಗಿ || ಹಡವಲುಬ
- <sup>44</sup> ಕ್ಕ ನೋಳಗಜಿಯಮಾವಿನಕಜಿಯಗದ್ದೆಯೊಳಗಾಗಿ || ಬೆಳಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟಗಡಿ || ಬಡಗಮೇ
- <sup>45</sup> ರ || ನೇಣುಲಕಜಿಯಮೂಡಲೋಡಿಯೆಂ ತೆಂಕಣಜೊಸಗಜಿಯಬ್ಬಗಟ್ಟುದುಬ್ಬಂ || ಆಜೊಸ
- <sup>46</sup> ಗಜಿಯಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡಲೋದನೀರುವಕ್ಕೆ ಯಿಂದಂ || ಅಯ್ಯನಕಟ್ಟದತಾಣವಳ್ಳದಿಂದಂ
- <sup>47</sup> ದಂ || ತೆಂಕಲಾದುದೆಲ್ಲವಿನಿತುಂ ಪರಮಂಗೀಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ || ಈಧರ್ಮಮಂ ಪ್ರತಿಪಾಳನ
- <sup>48</sup> ದಗ್ಗಮಹಾಪುಣ್ಯಮಕ್ಕುಂ || ವೃತ್ತಂ || ಪ್ರಿಯದಿಂದಿಡಿದನೆಯೈ ಕಾವಪುರುಷಗ್ಗಯುಂಮಹಾಪ್ರೀ
- <sup>49</sup> ಯಮಕ್ಕು ಯಿದಂಕಾಯದಕಾಯ್ತುಬಾಟಕುರುಚ್ಚೇತ್ರೋವ್ವಿಯೋಳಿಬಾಣರಾನಿಯೋಳೇಳ್ಳಾಟ
- <sup>50</sup> ಮುನೀಂದ್ರರಂಕವಲಿಯಂವೇದಾಚ್ಚರಂಕೊಂಡುದೊಂದಯಸಂನಾಗ್ಗಮಿದೆಂದುಮಾಣಿದಪುದಿಟ್ಟಿಳಾಚ್ಚರಂಸ
- <sup>51</sup> ನ್ತತಂ || ಕೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಪಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
- <sup>52</sup> ಹಾಯತೇಕ್ರಮಿ || ಬಹುಭಿವ್ವಸುಧಾದತ್ತಾಂಜಾಭಿನಗರಾಭಿ || ಯಾನಿಯಾನಿಯಥಾದ
- <sup>53</sup> ಮೃತಾನಿತಾನಿತಥಾಫಲಂ || ಬಿರುದೊವಾರಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರಂಬಂಜಿಪ್ಪದಂ ||

- <sup>1</sup>ವೂರ್ಪಗಡೆಗೊಂಟನಣ್ಣ ನಬುಟಂ || ರಕ್ತ ಸಮಾನೆಯಕೋ
- <sup>2</sup>ಕೆಯಗಂನಕಾಳಿಗದೊಳ್ಳನ್ನ ಸುವಂ ನಿಶ್ಚಯ್ಯಿಕ್ಕಾಳಗ
- <sup>3</sup>ಬಂದೆರಕ್ತ ಸಮಾನೆಯಕಾಳು ತನ್ನ ಬಲವಂವಾಪ್ಪಿಲವ್ವಂ
- <sup>4</sup>ಪತನ್ನ ಸವೆಗೊಂಟಿದನೆಕಾಳಿಗಬಯಿಸಿದಭೋಷೆಯ
- <sup>5</sup>ಲಪ್ಪಗಟುಗೆಮುಖ ಲಂಬಿಡೇಕದಿಕ್ಕಯ್ಯನೂ ಕರಿ
- <sup>6</sup>ಸಿತನ್ನ ಬಲವಂವಗದಲ್ಲೊಂದವಿಂಗಳವಂದೇವಾ
- <sup>7</sup>ಬೇಯೊಳಮೆಯಿಸಿಮೂಲಮೊಕ್ಕಮಂ ಪಡಲ್ಪ ಡಿಸಿಬೇ
- <sup>8</sup>ಹೆಯುಂವಡೆದುಸಂತದು ಪೊಯಿಗನಾತ್ಮಾನಿಶ್ಚಯಂ ಆದಿ
- <sup>9</sup>ಅಕವಣ್ಣ ರನಕಾಶ್ರಯಗಂನವೆತ್ತ ಮೊಮ್ಮಂವದಿ
- <sup>10</sup>ಉವಿನಂತರ್ದಿ ಪಲರಂತೂಟಂತೂಳ್ಳ ನಿಕೆತನ್ನ ಬೀರವಾ
- <sup>11</sup>ಲದೇತಿಯಂಸರಬಲಂಪೊಗಟಲ್ಪುಕವಮಾಗಿ ಬೀ
- <sup>12</sup>ಅದ್ದಿದನಿಂವಂಶ್ಯಯಂವೊಪ್ಪಿದುಸೋದ್ದದು ಪೊಯೆಗಸತ್ತಿ
- <sup>13</sup>ಲಗ್ರದೊಳ್ || ನಟ್ಟಸರಲ್ಗಿಂದಿಡಕಕ್ಕ ನ್ವಯತೂಟಿಸಿ ಕೆದ್ದ
- <sup>14</sup>ಬದಿರೊಟ್ಟುನಿಸಂತಪೇತುಗಳಿಂವಾವಮೊ ಸಂಪಿ
- <sup>15</sup>ಬಿಟ್ಟಬಿಟ್ಟ ಪೊಲ್ಪುಟ್ಟನೆಸೊನ್ನ ಬೇವೈಡೆಯೊಳ್ಳಯ್
- <sup>16</sup>ಗೊಳಂವಿಮಾನಮನ್ನೊಮ್ಮಂಟುಲಂವುತ್ತಿ
- <sup>17</sup>ಲೆಗದಯಿಯಿಗನಾದಿವ ವಿಕೃಕ್ತಾನ್ನನಂ ||

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ಆದೇ ಸ್ಥಳವ ಯೆರಡನೇ ನೀರಗಲ್ಲಂ.

- <sup>1</sup>ಶ್ರೀಯುವತಿಗಿಜನವಯ್ಯಯುವತಿಯ ಸವತಿಯ
- <sup>2</sup>ಸೀರಣಮೂರ್ಬಗನ್ನ ಪಾವನ್ನ ಯವಳಯದಮೆಯ್ಯಲಿಯಾಯಿಕನೆ
- <sup>3</sup>ಪಿನೆಗಲ್ಪಿಯಂಪ್ರಕಟಿಸಿದಂ || ಶ್ರೀದಯಿತನುಯಿಕ್ಕನಮ
- <sup>4</sup>ನೋದಯಿತೆಗಜದೊಳ ಸುವಜಾಬದ್ಯಗಿತಮಾವರತಾತ
- <sup>5</sup>ಯರಪೊಂಬಂವಾನ್ಯವಂಕದಿಯಿಲ್ಲನಿಬರವಸುಂ ||
- <sup>6</sup>ಅವರೊಳವುಟ್ಟಿದಿಲ್ಲಪುಪಿಸಂತವಧರಧಿದಗುತ್ತಿಯ
- <sup>7</sup>ನೆನೆಗಟ್ಟಿಳ ಭೂಭುವನರಸತಿಯಂಜಗಮವನಿಡೆಗಂಜಿ
- <sup>8</sup>ರೆಯನಲ್ಪಿ ಬೆಂಡಿರುಪೊಳರ || ಭೀರನತನಮಿಬುಧೊದಾ
- <sup>9</sup>ರಿಧರಗಸವಲೋಕವಿದ್ಯಧರನಂತಾರಮಣಿಗಪತಿಯನೆ
- <sup>10</sup>ಪಿಂಪುರಾರುಮನಾಸತಿಯಂಪಿನೊಳಪೊಲಿಪುದೆ || ಶ್ರಾವಕಧ
- <sup>11</sup>ಮತ್ತಾದೊಳದೊರೆಯನಲ್ಪಿಪಿಲ್ಲನೆಸೂವರೇವತಿಬ್ರವಕಿತಾನೆಸ
- <sup>12</sup>ಪ್ಪನಿಕೆಯೊಳಜನಕಾತ್ಮಜಿತಾನೆರೂಪಿನೊಳವೇವಕಿತಾನೆವೆಯೊ
- <sup>13</sup>ಳರುಂಧತಾನೆಜಿನೈಂದ್ರಭಕ್ತಿ ಸದ್ಭಾವದಿಸೋವಿಯಬ್ಬಜಿನಜನ
- <sup>14</sup>ನದೇವತತಾನೆಕಾಣಿರ || ಉದಯವಿದ್ಯಾಧರನಪ್ಪಸೋಯಿಪ್ಪೆನ್ನ .....  
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ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಸ್ತ್ರೀಶ್ವರ ಸ್ವಾಮಿಯ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಸಂಕಪಟಪದಾಶಾಸ್ತ್ರಲಾಠಾ

<sup>2</sup>ಸ್ತಿಜ್ಯನೇಂದ್ರಸ್ಯತಿಬಿಂಬಮಕಾರಯೇತ ।

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಉಕ್ತಾ ವಕ್ರಗುಣಂದ್ರಕೋಸ್ತರಳತಾಂ ಸದ್ವಿಭ್ರಮಂಭ್ರೂಯುಗೇಕಾಠಾಞ್ಞಂ ಕುಚಯೋರ್ನಿಫತಂಽಫಲಕೇಧತ್ನೇತಿಮಾತ್ರಕ್ರಮಂ  
ದೋಷಾನೇವಗುಣೇಕರೋಷಿಸುಭಾಗೇಭಾಗ್ಯಭಾಗ್ಯವ

<sup>2</sup>ವ್ಯಕ್ತಂಶಾಂತಲದೇವೀವಕ್ತು ಮವನಾರಕೇ ತಿಕ್ಕೋವಾಕಮಿಃ । ರಾಜತೇರಾಜಸಿಂಹವಪಾರ್ಥ್ಯವಿದ್ವ್ಯ ಮಹೀಭೃತಃ ವಿಖ್ಯಾತಾಃ  
ನೃಲಾಖ್ಯಸಾಜಿನಾಗರಮಕಾರಯೇತ ॥

63

ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿ ಅದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಉಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾಂತೇ ಸಿದ್ಧಾನಂದಿನಃ ಪದಪದ್ಮಂಯುಗೇಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಗಿರಿವವಿರಾಜತೇ । ಯಾಸ್ತಿತಾಪತಿರೇವತಾವ್ರತ  
ವಿಧಾಞ್ಞಾಂತಾಕ್ಷಿತಿರಾಪುನರಾಪಾಚ

<sup>2</sup>ವಚನೇಜಿನಾರ್ಥವಿಧಾಯಾಚೇನೀಕೇವಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರಣಿಜಯವದೂರಾಂಗಗನೇನಾಪತೇಸಾಲಕ್ಷ್ಮೀಶ್ವರಸತಿಗುಣೈ  
ಕವಸಿರಾಪ್ಯತಿತನನ್ಮೃತನಾಂ ॥

<sup>3</sup>ಶ್ರೀಮೂಲಸಂಘದೇಕಗಣವಸ್ತುಕ್ತಾನ್ವಯ

64

ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಭದ್ರಮಸ್ತುಶ್ರೀಮೂಲಸಂಘದೇಕಗಣವಃ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇ

<sup>2</sup>ವರಗುಡ್ಡಂಧಾ ನಾಯಕಗ . . . . . ದ್ವೈತಮೃತಮೃತಾಯು ಪೋಚವೈಗಮಾಡಿಸಿದಿಬನದಿ ಮಂಗಳಂ ॥

65

ಶಾಸನ ಬಸ್ತಿಯ ಅದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಆಚಾರ್ಯಕೃಷ್ಣಚಂದ್ರದೇವಯಃ ಪೋರಾಧ್ಯಾಂತರತ್ನಾ ಕರಸ್ತು ತೋಸಾಬುಧಮಿತ್ರನಾಮನದಿತೋಮಾತಾಚೇಪೋಬಾಂಬಿಕಾ

<sup>2</sup>ಯಸ್ಯಾಸಾಜಿನಧರೈನಿರ್ಮಲರೂಪಿಗ್ರಂಥಗನೇನಾಪತಿರ್ವೈನಮಂದಿರಮಿಂದಿರಾಕುಳಗೃಹಸಂಧ್ಯತೋಜೀಕರತಃ ॥

66

ಬಾಹುಮಂಡರಾಜನ ಬಸ್ತಿಯ ನೇಮಿಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಗಂಗನೇನಾಪತೇಸ್ಯಾನುರೇಚಾಕೋಭಾರತಿಚಾಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜ್ಞನೈತ್ಯಾಲಯಮಾಚೀಕರತಃ

<sup>2</sup>ಬುಧಬುಧಸ್ವತಾಂಬುಧರೇಚಾಃ ಕಮಲಾಚಾಃ ಬೊಪ್ಪಸಾಪರನಾಮಾಂಕೋಚೈತ್ಯಾಲಯಮಾಚೀಕರತಃ ॥

67

ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ವತೀರ್ಥಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

<sup>1</sup>ಜನಗೃಹಮಂಟಪಗೋಳದೊಳ ಜನಮೆಲ್ಲಂಪೊಗಳಮಂತ್ರಿ

<sup>2</sup>ಬಾಹುಮಂಡನನಂದನಲೆಮಾಡಿಸಿದಂ ಜನಭವನಮನಜಿತಗೇನಮುನಿವರಗುಡ್ಡಂ ॥

ಕಂಚಿನದೊಣೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಭ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರ
- <sup>2</sup>ಮಗಂಭೀರಸ್ಯ
- <sup>3</sup>ದ್ವಿದಾವೋಘಲಾಂ
- <sup>4</sup>ಭನಂ | ಜೇಯಾತ್ಮ್ಯರೋಕ್ಯ
- <sup>5</sup>ನಾಥಸ್ಯಕಾಸನಂ ಚಿನಕಾಸನಂ |
- <sup>6</sup>ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣ
- <sup>7</sup>ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ
- <sup>8</sup>ತ್ರಿಭುವನಮಲ್ಲಜಲದಂಕ
- <sup>9</sup>ರಾವಣೋಯ್ಸಳಸಟ್ಟ
- <sup>10</sup>ಯರುತಿಯ್ಯಾವೊಳಯ
- <sup>11</sup>ಯುಂಡಿಗೆಯದಮ್ಮಿಸಟ್ಟ
- <sup>12</sup>ಯಮಗಂವುಲ್ಲಿಸಟ್ಟಗೆ
- <sup>13</sup>ಜಲದಂಕರಾವಣೋಯ್ಸ
- <sup>14</sup>ಳಸಟ್ಟಿಯೆಂದುವಸರು
- <sup>15</sup>ಕೊಂಡರಿಂತುಸಕವರ್ಕ
- <sup>16</sup>ಂರ್ಗನೆಯ ಸಾವ್ಯಸಂವತ್ಸರ
- <sup>17</sup>ದಮಾಘಮಾಸದರು
- <sup>18</sup>ಕ್ಲಪ್ತದಸಂಕ್ರಮ
- <sup>19</sup>ಣಾದಂತನ್ನವಸಾನ
- <sup>20</sup>ಮನಱಿದಂತನ್ನಬಂಧುಗಳಂ
- <sup>21</sup>ಬಿಡಿಸಮಚಿತ್ತದೊಳು
- <sup>22</sup>ಮುಡಿಹಿಸ್ವರ್ಗಸ್ಥನಾದಂ ||

(೨ನೇ ಮುಖ.)

- <sup>1</sup>ಆತನಸತಿವಿಂತ
- <sup>2</sup>ಪ್ಪರೆಂತೆಂದೊಡೆ || ತುರವಮ್ಮ
- <sup>3</sup>ಸಗಸುಗ್ಗ ವೇಗಸುಘ
- <sup>4</sup>ತ್ರಿಸ್ವಸ್ತಿಕೀರ್ತಿನಗಂ
- <sup>5</sup>ಧೋದಕಪವಿತ್ರೀಕ್ರತೋ
- <sup>6</sup>ತ್ತಮಾಂಗಿಯುಮಂಟಪ
- <sup>7</sup>ರಾಘಯಾಭ್ಯಸಜ್ಞಸಾ
- <sup>8</sup>ಸ್ತದಾನವಿನೋದೆಯರ



<sup>9</sup>ಪುಚ್ಚಿದ್ಧಿ ಕಪ್ಪೆತನ್ನ ಪುರು

<sup>10</sup>ಪಚಲದಂಕದವರೊಯ್ಯ

<sup>11</sup>ಳಸಟ್ಟಿಗೆಂವನಗಂತನ್ನ ಮಗ

<sup>12</sup>ಬೂಚಣಂಗೆಪರೋಕ್ಷವಿ

<sup>13</sup>ನಯಮಾಗಿಮಾಡಿಸಿ

<sup>14</sup>ದನಿಸಿಧಿಗೆ ||

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ಕಂಚಿನದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

<sup>1</sup> . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ್ರ

<sup>2</sup>ನೇಕಲಿಕಲ್ಮಪತ್ಯನುದಿನಂ | ಲಯಾ

<sup>3</sup>ಳಚಂದ್ರಮುನಿಂಪಶ್ಯಮುಖುತರ

<sup>4</sup>ತ್ನರೋಷಣಧರಂಧನ್ಯಸ್ತುನಾನ್ಯೇ

<sup>5</sup>ವಯಂ || ಭ್ರಮರಕಳಾಸ್ವಿತರಕುಟ

<sup>6</sup>ಳರಚಂಚಳಸ್ಪರ್ಧಪತ್ಯವೃತ್ತದ್ವಾರ್ಥಾ

<sup>7</sup>ಪಚಯಪ್ರಕಾಶರನೇಬಳಚಂದ್ರದೇ

<sup>8</sup>ವಪ್ರಭಾವಮೇನಚ್ಚರಿಯೇ || ೪೬

<sup>9</sup>ಬುಳಚಂದ್ರ . . . . .

(೨ನೇ ಮುಖ.)

<sup>1</sup> . . . . . ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .

<sup>2</sup>ವರವಿಹಿತಪೂರ್ತುನಿತ್ಯಕೀರ್ತಿಂಚಿತ್ಯಸಮು

<sup>3</sup>ಚಿತಚರತೋಯ . . . . . ರಥತಪ್ಪ

ಧುವಿನೂ . . . . . ಯಿತ್ವಾಹಂ

<sup>5</sup>ಭುಜಾಂಬಿಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ

<sup>6</sup>ದಿಮು . . . . .

<sup>7</sup>ಸಮಾ . . . . .

<sup>8</sup>ಗತಿಭಿಸ್ಸ . . . ಜ್ಞತ್ರಿಯರುದ್ಧಪ್ರೀಕವಿ

<sup>9</sup> . . . ಸನಧ . . ಪ್ರೀತಪೂ . . . . .

(೩ನೇ ಮುಖ.)

<sup>1</sup> . . . ರಾನೋಬಳಾ . . .

<sup>2</sup>ಚಿತ್ರತನೂಭೃತಾಮ . . . . .

<sup>3</sup>ಯತೇತರಾರ್ || ಸಕಳ . . . . .

- <sup>4</sup>ವಂದ್ಯಪಾದಾರವಿಂದಂ . . . .  
<sup>5</sup>ಮಮೂತ್ತಿಂಸರ್ವಸತ್ಯಾ . . . .  
<sup>6</sup>ಬಕದುಂತರಾಭವ್ಯ . . . .  
<sup>7</sup>ನುನಿಜಿತಮಕರಕೇತು . . . .  
<sup>8</sup>ತ್ತಿಪ್ರತೀಂದ್ರಂ || ಭಾನೋ . . .  
<sup>9</sup>ಸುವಿಕ . . . . ಚಕ್ರ . . . .  
<sup>10</sup>ರೋತತ್ಪದ್ಧವ . . . . .

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ಅಲ್ಲಿಯ ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

ಸ್ವಯದಹನ

- <sup>2</sup> . . . ಯಬ್ಬಯ್ಯೇಗುಣ  
<sup>3</sup>ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ  
<sup>4</sup>ಪ್ರಯೋಗನಯಕೀರ್ತಿ  
<sup>5</sup>ದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಸಿವ್ಯ  
<sup>6</sup>ರುದ್ರದೇವನಾಂದಿತ್ಯವಿದ್ಯದೇ  
<sup>7</sup>ವರುಂಭಾನುಕೀರ್ತಿ ಸಿದ್ಧಾಂತದೇ  
<sup>8</sup>ವರುಂಭಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರ  
<sup>9</sup>ದೇವರು || ಪರಮಗಮವಾಂಛಿ  
<sup>10</sup> . . . . . ನಚಕ್ರಿಸ

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ಭದ್ರಬಾಯಿ ಗುಡಿಯೊಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಬಾಯಿಸ್ವಾಮಿಯಾದಮಂಜುಷಾದ್ರವ್ಯಸುತಾಂ ।

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ಭದ್ರಬಾಯಿ ಗವಿಯೊಳಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

- <sup>1</sup>ಬಾಲಿವಾಹನಕಲ್ಯಾಣಿ ೧೩೩೧  
<sup>2</sup>ನೆಯ ರುಕ್ಮನಾಮಸಂಪತ್ಸರದೇವ  
<sup>3</sup>ದ್ರವದಬ ೪ ಬುಧವಾರದಲ್ಲಿ ||  
<sup>4</sup>ಕುಂಡಕುಂಡಾನ್ವಯದೇಗಣದ  
<sup>5</sup>ಶ್ರೀಚಾರು || ಕಿಷ್ಕರಾದಳಿ  
<sup>6</sup>ತೀರ್ತ್ತಿ ದೇವರುಅವರದ್ರವ್ಯ  
<sup>7</sup>ರುಚಿವತ್ತೀರ್ತ್ತಿ ದೇವರೇಷ್ಯ  
<sup>8</sup>ದಾದಳಿವತ್ತೀರ್ತ್ತಿ ದೇವರುಮಾ

<sup>9</sup>ಸೋಪವಾಸವಂಸಂಪೂರ್ಣ

<sup>10</sup>ಮಾಡಿಕಾಗವಿಯಲ್ಲಿದೇವಗತನಾ

<sup>1</sup>ದರು

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ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಒಳಯಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಳಯಾಳ

<sup>2</sup>ಕಾದಯುಸಂಕರನುಣ್ಣಿದ್ದು ವೆಚ್ಚಿ

<sup>3</sup>ಗದ್ದೆಯಪಡುವಣಪುಣಸೆಯ

<sup>4</sup>ಮೂಜುಗುಂಡಿಗೆ

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ಚಿಕ್ಕಬೆಟ್ಟದ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣಗೆ ಉತ್ತರದಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾರ್ಗಕುಂಬಹಳಪ್ಪನಿರುಕ್ತವಾರ

<sup>2</sup>ದಂದುಮರಿಯಾಳವೆಮ್ಮಡಿ ನಾಯಕಹಿರಿಯಪಟ್ಟಿಚಿಕ್ಕ ಪಟ್ಟಕ್ಕೆ ಬ.

ದೊಡ್ಡ ಬೆಟ್ಟದ ಶಾಸನಗಳು.

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ಗುವ್ರಾಟೀಶ್ವರಸ್ವಾಮಿಯ ಯೆಡ್ಭಾಗದಲ್ಲಿ.

ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜೇಂದ್ರಕವಿಯ ಲೇ

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಗಂಗರಾಜೇಂದ್ರಕವಿಯ ಲೇ

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ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜವಾಡಿಸಿದಂ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಬ್ರಾಹ್ಮಣ ರಾಜೇಂದ್ರಕವಿಯ ಲೇ

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗರಾಜೇಂದ್ರಕವಿಯ ಲೇ

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ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯವಿಜಯಾಧಿಕಾರಿಗಳನ್ನರಸುವ ಸಮಸ್ತ ಕರತ ನಿರ್ಗತಗಳನ್ನರಸುವ ..... ಪ್ರಾಪ್ತ ಸಮ  
ಸ್ತಮಸ್ತ ಕರತವಿಜಯಾಧಿಕಾರಿಗಳನ್ನರಸುವ ಸಮಸ್ತ ಕರತ ನಿರ್ಗತಗಳನ್ನರಸುವ ..... ||

ಯಡದ ಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀನಯ
- <sup>2</sup>ಕೀರ್ತಿ ಸಿದ್ಧಿ ತಡೆಕ್ರವತ್ತಿಗಳಗುಡ್ಡ
- <sup>3</sup>ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು
- <sup>4</sup>ಸುತ್ತಾ ಲಯದಭಿತ್ತಿಯುಂಟು
- <sup>5</sup>ಚವ್ವೀಸತೀರ್ಥ ಕರಂವೂಡಿಸಿದರು
- <sup>6</sup>ತುಂಬ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು
- <sup>7</sup>ನುಪುತ್ರರುಂಬದೇವನ
- <sup>8</sup>ಟ್ಟುಪೋಕಿಸೆಟ್ಟಿಯರು
- <sup>9</sup>ಬಾಹುಬಸುಬಲಿಸೆಟ್ಟಿತಮ್ಮಯ್ಯ
- <sup>10</sup>ಮಾಡಿಸಿದತೀರ್ಥ ಕರಮೂಡಣ
- <sup>11</sup>ಜಾಣಂದರವಂಮಾಡಿಸಿದರು ||

- <sup>1</sup>ಶ್ರೀಲಲಿತನ
- <sup>2</sup>ರೋವರ

ಬಲ್ಲಾಳಾದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮನ್ಮಹಾ
- <sup>2</sup>ಮಂಡಳೇಶ್ವರಸ್ವತಾಪ
- <sup>3</sup>ಡೊಯ್ಯಳನಾರಸಿಂಹ
- <sup>4</sup>ದೇವರಾಜೇಯಲ್ಲಮ
- <sup>5</sup>ಹಾಸ್ಯಭೂಷಣರು
- <sup>6</sup>ಧರ್ಮಾರಿಪುಳಮಯ್ಯ
- <sup>7</sup>ಗೊಮ್ಮಟದೇವರ
- <sup>8</sup>ಬಾಲಕೃಷ್ಣದೇವರ
- <sup>9</sup>ಚತುರ್ವಿಂಶತೀರ್ಥ ಕರಲಪ್ಪ
- <sup>10</sup>ವಿಧಾಚಾರ್ಯನಗೌರಿ
- <sup>11</sup>ಯರಾಚಾರದನಕ್ಕಂಸನಾಣಂದರಿ
- <sup>12</sup>ಸುಕೊಟ್ಟದತ್ತಿ ||

ತೀರ್ಥಕರ ಸುತ್ತಾ ಲಯದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗೌರಿಸ್ವಾಮ್ಯದಾಮೋಳಲಾಳ
- <sup>2</sup>ನಂ | ಜೀಯಕ್ಕಾತ್ರಿರೋಕ್ಕನಾಥಸ್ವತಾಪನಂದಿನದಸನಂ ||
- <sup>3</sup>ಸ್ವಸ್ತಿ ಸವಸ್ತಿ ಭುವನಾಕ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ

- <sup>4</sup>ಜಪರಮೇಶ್ವರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂದಾದವಕುಳಾಂಬ  
<sup>5</sup>ರದ್ಯಮುಣಿಸರ್ವಜ್ಞ ಚೂಡಾಮುಣಿಮಗರಾಜ್ಯನಿಮ್ಮೂರ್  
<sup>6</sup>ಳನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಂ ಮತ್ಪ್ರತಾಪಚ  
<sup>7</sup>ಕ್ರವರ್ತಿಹೂಯ್ಯಳಿವೀರನಾರಸಿಂಹದೇವರಸದಸ್ಯ  
<sup>8</sup>ಧೀರಾಜ್ಯಂಗಿಯ್ಯತಿರಲುತತ್ಪದಕದ್ವೀಪಜೀವಿಯುಂಟ್ರೀಮುನ್ನು  
<sup>9</sup>ಯಕೀರ್ತಿ ಸಿದ್ಧಂತಚಕ್ರವರ್ತಿಗಳಿವ್ಯರಃ ಕೀಮದ  
<sup>10</sup>ಧ್ಯಾತ್ವಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಂ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣಸಂಪ  
<sup>11</sup>ನ್ನನುಂಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗನುಂಸದ್ಧವರ್ತು  
<sup>12</sup>ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವಿಧದಾನವಿನೋದನುಮಪ್ಪಪದಂ  
<sup>13</sup>ಮಸಿಟ್ಟಯಮಗ ಗೋಮುಟಸಿಟ್ಟುಖರಸಂವತ್ಸರದ ಪುಷ್ಯರಾ  
<sup>14</sup>ದ್ಧಲುತ್ರರಾಯಣಸಂಕ್ರಾಂತಿಪಾಶಿಧಿವ ಬ್ರಹ್ಮವಾರದಂಮೇ  
<sup>15</sup>ಗೋಮುಟದೇವರಚವ್ವೀಸತೀರ್ಥಕರಲಪ್ಪವಿಧಾಪ್ತನೇಗಿಚ್ಛ  
<sup>16</sup>ಯಂಭಂಡಾರವಾಗಿಕೊಟ್ಟಗದ್ಯಾಣಂ ೧೦ ||

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ಬ್ರಹ್ಮದೇವರ ಮುಂಟುಪದಳ್ಳಿ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸಾಧ್ಯದ್ವಾದಾಮೋಘಲಾಂಘನಂ | ಜೀ  
<sup>2</sup>ಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯ ಕಾಸನಂಜಿನಕಾಸನಂ ||  
<sup>3</sup>ಶ್ರೀಮುಕ್ತರಾಯಸ್ಯ ಬಿಘ್ನವಮಂತ್ರೀಶ್ರೀಚೈತನ್ಯದೇಶ್ವರ  
<sup>4</sup>ರನಾಮಧೇಯಃ | ನೀತಿಯ್ಯದೀಯಾನಿಖಿಲಾಭಿನಂದ್ಯಾನಿ  
<sup>5</sup>ಶ್ಯೇಷಯಾಮಾಸವಿಪಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಯಧಯಾಮಿ  
<sup>6</sup>ಲುಬ್ಧಪದವೀಂಗಾಪೇತಸಂತಾನಕೋಮೈದ್ಗಂಜಯವಿಸಾಬ್ಧಿಪಸ್ಪತಿ  
<sup>7</sup>ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ | ಕ್ಷಾಂತಿಂಚೇದನಸಾಯಿನೀಂಬಡ  
<sup>8</sup>ತಯಾಸ್ತು ಸ್ವೇತಸರ್ವಸಹಾಸ್ಮೋತ್ರಂಚೈಚಪದಂಜನೇತುರವ  
<sup>9</sup>ನಾಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಚ್ಚಾಯಂತಜಗದ್ವಯಂತಃಪು  
<sup>10</sup>ತ್ರಾಸ್ತ್ರಯೋಭೂಷಿತಚಾರುಲೀಲಾಃ | ಯೈರ್ಭೂಷಿತೋ  
<sup>11</sup>ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ತ್ರೈಭಿಷ್ಟೈಃ ಸನಾತನಾಪವ  
<sup>12</sup>ಗ್ಗುಣಃ || ಇರುಗಪದಂಜನಾಥಮಥಯುಕ್ತನುಮಪ್ಪನು  
<sup>13</sup>ಜೋಸ್ಯಮಹಿಮಸಂಪದಾಪಿರಚರ್ಯಸುತರಾಂಪ್ರಥಿ  
<sup>14</sup>ತಾ | ಪ್ರತಿಭಟಕಾಮಿನೀವೃಥಾಪಯೋಧರಹಾರಹರೋ  
<sup>15</sup>ಮಹಿತಗುಣೋಭವದ್ವಗತಿಮಂಗಪದಂಜನತಿಃ || ದಾಕ್ಷಿ  
<sup>16</sup>ಣ್ಯಪ್ರಥಮಾಸ್ವದಂಸುಚಿತಸ್ಯೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ  
<sup>17</sup>ಗಾಧಾರಸ್ಸತತಂವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ  
<sup>18</sup>ಕಃ | ಧರ್ಮೋಪಶ್ಚಿ ತರುಕ್ಷಮಾಕುಲಗೃಹಂಸಾಜನ್ಯಸಂಕೇ

- 19 ತಫೋಕೀತ್ರಿಮಂಗಳಪದಂಚಪೋಯಮತನೋ
- 20 ಜ್ಞಾನಾಗಮಾನುದ್ರತಃ || ಜಾನಕೀತ್ಯುಭವದಸ್ಯಗೇಹಿನೀ
- 21 ಚಾರುಕೀಲಗುಣಭೂಷಣೋಜ್ವಲಾ | ಜಾ
- 22 ನಕೀವತನುವೃತ್ತ ಮಧ್ಯಮಾರಾಘವಸ್ಯರಮಣೀ
- 23 ಯತೇಜಸಃ || ಆಸ್ತಂತಯೋರಸ್ತಮಿತಾರವಗ್ಗೌಫು
- 24 ತ್ರಾಪವಿತ್ರೀಕೃತಧರ್ಮಮಾಗ್ಗೌ | ಜಾಯಾನಭೂತ್ತ
- 25 ಜಗದ್ವಿಜೀತಾಭವ್ಯಾಗ್ರಣೀಚ್ಛೇದಕಪದಂಚನಾಥಃ || ೩
- 26 ರುಗಪದಂಡಾಧಿಪತಿಸ್ತಸ್ಯವರದಸ್ಸಮಸ್ತಗು
- 27 ಣಕಾಲೀ | ಯಸ್ಯಯಶಶ್ಚಂದ್ರಿಕಯಾವಿಲಂತಿದಿ
- 28 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ವೃ || ಬ್ರಹ್ಮಕೃಭಾಳಲಿ
- 29 ಏಪ್ರಮಾಜ್ಞಯ ನಚೇದ್ಭೃತ್ಯತ್ವಹಾನಿರ್ಭವೇವನ್ಯಾಂ
- 30 ಕಲ್ಪಯಕಾಲರಾಜನಗರೀಂತಮೃತಪು
- 31 ದ್ವೀಪೃತಾಂ | ವೇತಾಲವ್ರಜಪದ್ಧಯೋದರತಶಿಂ
- 32 ಪಾನಾಯನವ್ಯಾಸೃಜಾಂಯುದ್ಧಾಯೋಧತರಾತ್ರ
- 33 ವೈರರುಗಪಕ್ಷ್ಮಾಃ ಪಸ್ಯಕೋಪೋಭವತಃ || ಯಾತ್ರಾ
- 34 ಯಾಂಧ್ಯಜನೀಪತೇರರುಗಪಕ್ಷ್ಮಾಪಸ್ಯಧಾಟೀಫ
- 35 ಟದ್ಭೂಟೀಫೋರಖರಪ್ರವಾರತತಿಘ್ನೀಪ್ರೋ
- 36 ದ್ಯೂತಫೂವ್ರಜೈಃ | ರುದ್ಧೇಭಾನುಕರೇಗಮ

(ಎನೇ ಮುಖ)

- 1 ದ್ರಿಪುಕರಾಂಭೋಜಂಜನಂಕೋಶಸಂಪ್ರಸುತೀರ್ತ್ತಿಕುಮುದ್ವತೀ
- 2 ವಿಕಸನಂದೀಪ್ತಃ ಪ್ರತಾಪಾನಲಃ || ಯಾತ್ರಾ ಯಮಿ
- 3 ರುಗೇಶ್ವರೇಣಸಹಸಾರೂನ್ಯಾರಿಸಂಧಾಂಗಣಪೋ
- 4 ಳ್ಲಾನದ್ವಿಧುಕಾಂತಕಾಂತಕಲೀಗಚ್ಛದ್ವನೇಭಾಧಿಪಃ |
- 5 ಮತ್ಪಾಸ್ವಪ್ರತಿಮಾಪ್ರತಿವಿಪ್ರಮಿತಿಘ್ನೈಕಕದಂತ
- 6 ಸ್ತದಾತ್ರಾರಿತ್ರಾಹಿಜಾನನೇತಿಬಹುಧಾವೇತಾ
- 7 ಳವೃಂದೈಸ್ತುತಃ || ಕೋಧಾತ್ರಾಲಿಖಿತಂ ಲಲಾಟಫ
- 8 ಲಕೇವನ್ನೇದ್ರಮೂಷ್ಣುಂಕ್ಷಮೋವಾತ್ಪಾಂಫೂರ್ತವಚೋ
- 9 ಮಯಾಮಿತಿವಯಂನಾತ್ಪಾನ್ಮ ಮನ್ಯಾಮಹೇ |
- 10 ಯದ್ಧಾತ್ರಾ ಮಿರುಗೇಂದ್ರದಂಡನ್ತಪತಾಸಂಜಾ
- 11 ತಮಾತಃ ಪ್ರಿಯೋನಿರೀರಪ್ಯಧಿಕ್ರಿಯಃ ಫ
- 12 ಟುಪ್ಪೇಸ್ತೀರಪಸೀಕೃತಃ || ಯದ್ಧಾ ಜಾವಿರು
- 13 ಗೇಂದ್ರದಂಡನ್ತಪತೇಬ್ಬಿಭ್ರಾತ್ಯನಂತಾಧರಂಜೀಪಾ
- 14 ಧೀಕಫಣಾಗಣೇನಿಯಮಿತಾಂಸಸ್ವಾಂಗನಾಯಾ
- 15 ಸ್ಸದಾ | ಗುಢಾಲಿಂಗನಸಾಂದ್ರಸಂಭವಸುಖಪ್ರೋದ್ಭೂ
- 16 ತರೋಮಾವಲಿಸಂಜಗ್ರಂರಸಸಾಂಧಾತ್ವವಗು

- 17 ಸಾರಸ್ತೋತುಂಕೃತಾರ್ಥಃಫಣೀ || ಆಹಾರಸಂಪದಭಯಾ  
 18 ಪುಣಮಾಪಧಂಚಾಸ್ತ್ರಂಚತಸ್ಯಸಮಜಾಯತ  
 19 ನಿತ್ಯದಾನಂ | ಹಿಂಸಾನ್ಯತಾನ್ಯವನಿತಾವ್ಯಸನಂ  
 20 ಚಾಯ್ಯುಮೂಚ್ಛಾಚದೇಶವಕತೋಸ್ಯಬಿಭೂ  
 21 ವದೂರೇ || ದಾನಚಾಸ್ಯಸುಪಾತ್ರಯೇವಕರುಣಾ  
 22 ದೀನೇಪುದೃಷ್ಟಿರ್ಜೀನೇಭಕ್ತಿದ್ಧಮ್ನಪಫೇಜಿನೇಂದ್ರಯ  
 23 ಕಸಾಮಾಕನ್ಮನೇಪುರುತಿಃ | ಜಿಹ್ವಾತದ್ಗುಣೀತ್ರ್  
 24 ನೇಪುವಪುಷಸಾಖ್ಯಂಚತದ್ವಂದನೇಘ್ರಾಣಂತಚ್ಛ  
 25 ರಣಾಬ್ಜಗಾರಭಭರೇಸವ್ಯಂಚತತ್ಸೇವನೇ || ಯಿ  
 26 ರುಗಪದಂಡನಾಥಯಕಸಾಧವಲೇಭುವನೇ  
 27 ಮಲಿನಮಸೋಸ್ತವಃಪರಮಧೀರದೃಶಾಂಚಿಕುರೇ |  
 28 ವಪತಿಚತಸ್ಯಬಾಹುಫರಫೇಧರಣೀವಲ  
 29 ಯಂಪರಿಮಿತೀತರಾಕ್ರಮಕಥಾಃ  
 30 ತತ್ಕುಚಯೋಃ || ಕರ್ಣೈರ್ವಿಸ್ತೃತಕುಂಡಲ್ಯ  
 31 ರತಿಲಕಾಸಂಗೈರ್ಲಲಾ  
 32 ಟಸ್ಥಲೈರಾಕೀರ್ಣೈರಲ  
 33 ಕೃಚಯೋಧರತಟ್ಟಿರ  
 34 ಸ್ವಪ್ನಪ್ರಮುಕ್ತಾಗುಣೈಃ | ಬಿಂಬೋ  
 35 ಪೃಥುರಪಿವೈರಾಜಸುದೃಶಃತಾಂಬೂ  
 36 ಲರಾಗೋಜ್ಞೈತೈರ್ಯುಸ್ಯಸ್ಥಾರತರಂಪ್ರ  
 37 ತಾಪಮಸಕ್ಪದ್ವೈಕುವ್ಯತೇಸವ್ಯತಃ ||

(೩ನೇ ಮುಖ.)

- 1 ಯಶ್ಚೀರ್ತಿಭಿಸ್ಸುರಧುನೀಪರಿಲಂಘಿನೀಭಿರ್ಧೌತೇಚಿ  
 2 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛತ್ವಕಸ್ತುಹಿನ  
 3 ದೀಧಿತಿರಂಗನಾನಾನುಷ್ಠಾಪಮಾನನರುಚಿಂಕಬಲೀ  
 4 ಕರೋತಿ || ಯತವ್ಯದಾಬ್ಜರಜಃಕಣಾಪ್ರಸುವತೇ  
 5 ಭಕ್ತಾನ್ಯನತಾನಾಂಭುವಂಯತ್ಪಾರಾಣ್ಯಕಟಾ  
 6 ಕ್ಷಕಾಂತಿಲಪರೇಪ್ರತ್ನಾಲಯತ್ಯಾಕಯಂ |  
 7 ಮೋಹಾಪಂಕರಣಂಕ್ಷಿಣೋತಿವಿಮಲಾಯದ್ವೈ  
 8 ಖರೇಮೌಖರೇವಂದ್ಯಕಸ್ಯನಮಾನನೀಯಮ  
 9 ಹಿಮಾನ್ವ್ರಪಂಡಿತಾಯೋರ್ಯುತಿಃ || ಮಂದಾ  
 10 ರದ್ರಮಮಂಜರೀಮಧುರೂರಮಂಜುಸ್ಥರನ್ಮಾ  
 11 ಧುರೀಪ್ರಾಧಾಪಂಕೃತಿರೂಢಿಪಾಟವಪರೇಪಾ  
 12 ಟೀಕೃತಾಟೀಭಟಃ | ನೃತ್ಯದ್ರುದ್ರಕಪರ್ಧಗರ್ತ್ರ್  
 13 ವಿಲಾತತ್ಸಲ್ಯಲೋಕಕಲೋಲಿನೀಸ್ಥೂಪೀಖಲಾಪಂ

14 ದಿಶಾಂಶ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋವಾ

15 ಹಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮಾವತಾರಸ

16 ರಣಿಣ್ಯಂತೇನ್ರಿಣಾಂತಂಸ್ಥಿರಂವೈದುಷ್ಯಸ್ಯತಪಃಫ

17 ಲಂಸುಜನತಾಸಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |

18 ಕಂದರ್ಪದ್ವಿರದೇಂದ್ರಪಂಚವದನಃಕಾವ್ಯಮೈ

19 ತಾನಾಂಖನಿಷ್ಟೈರ್ನಾಧ್ಯಾಂಬರಭಾಸ್ವರಚುತ

20 ಮುನಿಜ್ಞಾತಿಗತ್ತಿನಮ್ರಾತ್ತಿವಿತ || ಯು

21 ಕ್ಷಾತ್ರಗಮಾನ್ವವವಿಲೋಲನಮಂದರಾದ್ರೀರಬ್ಜಗ

22 ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯಃ | ಕು

23 ದ್ಧಿರಯಃಪ್ರತಿದಿನಪರಮಾಗಮೇನಸಂವರ್ಧತೇ

24 ಶ್ರುತಮುನಿಮ್ಯುತಿಸಾವ್ಯಭಾಮಃ || ತತ್ಸನ್ನಿಧೌ

25 ಬಳುಗುಳೇಜಗದಗ್ರತೀರ್ಥೇಮಾನಸಾವಿ

26 ರುಗಪವ್ಯಯದಂಡನಾಥಃ | ಕೀಗುಮುಖೇಶ್ವರ

27 ಸನಾತನಭೋಗಹೇತೋಗ್ನಾಂವೋತ್ತಮಂಪಳುಗು

28 ಭಾಖ್ಯಮದತ್ತಧೀರಃ || ಶುಭಕೃತಿವತ್ಸರೇಜ

29 ಯತಿಕಾತ್ಮಿಕವಸತಿತಿಥಾಮುರಮುಫ

30 ನಸ್ಯಪ್ರಪ್ಪಿಯುಪಜಗ್ತುಪಿಸೀತರುಚೌ | ಸದುಪ

31 ವನಂಸ್ವನಿಮ್ನಿತ್ತನವೀನತಟಾಕಯುತಂಸಚಿವ

32 ಕುಲಾಗ್ರಣೀರದಿತೀರ್ಥವರಂಮುದಿತಃ || ಯಿ

33 ರುಗಪದಂಡಾಧೀಶ್ವರವಿವಲಯಶಃಕಲಮ

34 ವರ್ಧನಕ್ಷೇತ್ರಂ | ಅಚಂದ್ರತಾರಕಮಿದಂ

35 ಲುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ||

36 ದಾನಪಾಲನಯೋವ್ಯಾಧೈರ್ಯದಾನಾತ್ಮೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮೈರ್ಗಮ

37 ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರೇಚ್ಛತ

38 ಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾ

2 ಮೋಘಲಾಂಘನಂ | ಜೇಯಾತ್ಮೈರೋಕ್ಯನಾಥ

3 ಸ್ಯದಾಫಲನಂಜನಕಾನನಂ || ಸ್ವಸ್ತಿಶ್ರೀನಿಜಯಾಭ್ಯುದ

4 ಯ ಕಾಲೀವಾಹನಶಕವರ್ಷ ೧೬೦೦ನೇಸಲುವೇರೋ

5 ಭಕ್ತುತುಸಂವತ್ಸರದಕಾತ್ಮಿಕಬ ೧೬೧೦ರೂವಾರದಲ್ಲು ಶ್ರೀಮ

6 ಸ್ವಹಾದಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಕಾಣ್ಡಾಕಟಕರಾಜ್ಯ

7 ಭವವಣಸುತೃಪ್ತ ಪರಮಾತ್ಮಾ ದಪರಮಮಂಗೀಭೂತ



- 8 ಪದ್ಮಕೃಪನಂರಕ್ಷಣವಿಚಕ್ಷಣೋಪಾಯ ವಿದ್ಯದ್ಗಂಪೃದುವ್ಯ  
 9 ದುಪ್ತಜನಮದವಿಭಂಜನಮಹಿರೂರಧರಾಧಿನಾಥರಪ್ತ  
 10 ದೋಷಕೃಷ್ಣರಾಜವಡೆಯರೈಯನವರು || ಮತ್ತಂ || ವೃ ||  
 11 ಜನತಾಧಾರನುದಾರಸತ್ಯಸದಯಂಸತ್ತೀತ್ರಿಕಾಂತಜಯಂ |  
 12 ವಿನಯಂಧರ್ಮಸದಾಶ್ರಯಂಸುಖಚಯಂತೇಜಃಪ್ರತಾಪೋದ  
 13 ಯಂಜನನಾಥಂವರಕೃಷ್ಣಭೂವರಲಸಕ್ಪ್ರಖ್ಯಾಕಚಂದ್ರೋದ  
 14 ಯಂ | ಘನಪುಣ್ಯಾನ್ವಿತಕ್ಷತ್ರಿಯಾಣ್ಮಹದೇವಂದಧರ್ಮ  
 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ವೈಷ್ಣವದಚಲದಸೋಮಾರ್ಕ್ತ  
 16 ರಜರಸದೇವಗೊಮುಟಜಿನಪನ್ನೀಮುಖವವಲೋಕಿಸಲೋ  
 17 ಡನಾಮೋದವುಪ್ಪಟ್ಟಹರುಪಭಾಜನನುಸುಧ್ಧಂ || ಪಚನ ||  
 18 ಪಾರ್ಥಿವಕುಲಪವಿತ್ರನುಂಕ್ರಿದ್ಯರಾಜಪುಂಗವನುಂಜಳುಗು  
 19 ಳದಜಿನಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟುಂಧಾಗ್ರಾಮಾಧಿಗ್ರಾಮಭೂಮಿಗಳ |  
 20 ಆರ್ಪನಹಳ್ಳಿಯುಂ | ಹೊಸಹಳ್ಳಿಯುಂ | ಜಿನನಾಥಪುರಂ |  
 21 ವಸ್ತುಯಗ್ರಾಮಮುಂ | ರಾಜನಹಳ್ಳಿಯುಂ | ಉತ್ತನಹಳ್ಳಿಯುಂ |  
 22 ಜಿನ್ನನಹಳ್ಳಿಯುಂ | ಕೊಪ್ಪಲುಗಳವರಸು ಕಸಬೆಗಳಗುಳನ  
 23 ಮೇತಂಸಪ್ತಸಮುದ್ರಮುಳ್ಳಂನಿವರಂಸಪ್ತಪರಮಸ್ಥಾನಾಧಿಪತಿ  
 24 ಯಪ್ಪಗುಂಮುಟಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಣ್ಯ  
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೃತ್ಯನಿಮಿತ್ಯತ್ಯವಾಗಿಯುಂ | ಅಬ್ಬಾಬ್ಬಮಿತ್ರ  
 26 ಸಾಕ್ಷಿಪೂರ್ವಕಂಸರ್ವಮಾನ್ಯವಾಗಿದಯಪಾಲಿಯುಮತ್ತಂ ||  
 27 ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೋರ್ಪುಅನ್ನಳ  
 28 ತ್ರಾಙಿಗಳಿಗೆಸುಗುಣಿಯುಕುಳಿಗ್ರಾಮವಜಗದರೆಯನು  
 29 ಕೃಷ್ಣರಾಜಸೇಖರನಿತ್ತಂ || ಇಂತೀಬೆಳ್ಳುಳಧರ್ಮವುಅಂತರಿಸ  
 30 ದಚಂದ್ರನೂರ್ಯು ರುಳ್ಳನ್ನೆ ವರಂನಂತನದಿಂದೆಮ್ಮೆಯಭೂ  
 31 ಕಾಂತರರಕ್ಷಿಸಲಿಧರ್ಮವೃದ್ಧಿಯಬೆಳೆಯಂ || ಯಾ ಧರ್ಮವಂ  
 32 ಪರಿಪಾಲಿಸಿದವರಿಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ  
 33 ಪಡೆಯುವರ || ವೃ || ಪ್ರಿಯದಿಂದೀಜಿನಧರ್ಮಮಂನಡೆಯಿಸಗ್ಗಾ  
 34 ಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದನೀಚಪಾಹಿಗಳರು  
 35 ಕ್ಷೇತ್ರೋದ್ವಿಯೇಳಬಾಣರಾಯೋಳೇಳ್ವೊಟಮುನೀಂದ್ರರಂಕಪಲೆಯಂ  
 36 ವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯಸಂಸಗ್ಗುಮಿದೆದುಕ್ರಿದ್ಯನೈ  
 37 ಪಟ್ಟಲಕ್ಷಾರಗಳನೇಮಿಸರ || ಇತಿಮಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಹೊಲವಳಯದಲ್ಲಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮುಂಟಪದಲ್ಲಿ.

- 1 ಶ್ರೀಕಲಿವಾಹನಕವರುಪ  
 2 ೧೫೫೬ನೆಯಭಾವನಂವತ್ಸರದ ಅಪಾಡ  
 3 ಕು ೧೩ ಸ್ಥಿರವಾತಬ್ರಹ್ಮಯೋಗದಲು

- <sup>4</sup>ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಃ  
<sup>5</sup>ರಮೇಶ್ವರ ಮೈಸೂರುಪಟ್ಟಣಾಧೀಶ್ವರ  
<sup>6</sup>ಪದ್ಮರುಕನಧಮ್ಮ ಸ್ಥಾಪನಾಚಾರ್ಯರಾದಚಾಮ  
<sup>7</sup>ರಾಜವೊಡೆಯರುಅಯ್ಯನವರುಳುಗು  
<sup>8</sup>ಳದಸ್ಥಾನದವರಕ್ಷೇತ್ರಲು ಬಹುದಿನಲಡಲು  
<sup>9</sup>ಅಗಿರಲಾಗಿಲಾಮರಾಜ ಶ್ರೇಷ್ಠೆಯರುಅ  
<sup>10</sup>ಯ್ಯನವರು ಯೋಕ್ಷೇತ್ರವಲಡವಹಿದಂತಾವರು  
<sup>11</sup>ಹೊಸನೊಳಲಕಂಪಪ್ಪನಮಗಚನ್ನಂಣಜಳುಗುಳ  
<sup>12</sup>ದಪಾಯಿಸೆಟ್ಟಿಯರಮಕ್ಕಳುಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟ  
<sup>13</sup>ಯವರುಮುಂತಾದಲಡವಹಿದಂತಾವರಕರನಿವ್ವ  
<sup>14</sup>ಅಡವಿನಸಾಲವನ್ನು ತೀರಿಸೇನುಯೆನಲಾಗಿಡ  
<sup>15</sup>ನ್ನಂಣಚಿಕ್ಕಂಣಚಿಗಪಾಯಿಸೆಟ್ಟಮುದ್ದಂಣಅಜ್ಜಂಣನ  
<sup>16</sup>ಪದುವುಪ್ಪನಮಗಪಂಡೆಂಣಪದುವುರಸೈಯ್ಯ ದೊಡ್ಡಂಣ  
<sup>17</sup>ಪಂಚಬಾಣಕವಿಗಳಮಗಬಂವಪ್ಪಪೂಂಮೂಕವಿ  
<sup>18</sup>ವಿಜಯಂಣಗುವ್ಮಂಣಚಾರುತಿತ್ತಿನಾಗಪ್ಪರೇಡಬೈಯ್ಯ  
<sup>19</sup>ಗಾಂಮಿಸೆಟ್ಟಿಹೊಸಪ್ಪಯ್ಯರಾಯಂಣಪಟಿಯಂಣ  
<sup>20</sup>ಗಾಡಬೈರಸೆಟ್ಟಬೈರಂಣವೀರಯ್ಯಯವರುಮುಂ  
<sup>21</sup>ತಾದಸಮಸ್ತರುತಮ್ಮತಂದೆತಾಯಿಗಳೆಪ್ಪಣೈವ.ಗಲಿಯೆಂ  
<sup>22</sup>ದುಗುಂಮುಟಸ್ವಾಮಿಯಸಂನಿಧಿಯಲಿತಮ್ಮಗುರು  
<sup>23</sup>ಚಾರುತಿತ್ತಿಪಂಡಿತವೇವರಮುಂದೆಧಾರದತ್ತವಾಗಿಯಿಲಡಹಿ  
<sup>24</sup>ನಪತ್ರಸಾಲವನುಯಿಲಡವಕೊಟ್ಟಸ್ಥಾನದ  
<sup>25</sup>ವರಿಗೆ ಯಿವತ್ತಕರುಗಾಡಗಳಯಿಸಾಲವ  
<sup>26</sup>ನ್ನಧರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಿಲಯಿಲಿ  
<sup>27</sup>ಟ್ಟಂತಪತ್ರಸಾಲವನುಲವನಾದರುಲ  
<sup>28</sup>ಳ.ಪಿರಕಾ:ರಾಮೇಶ್ವರದಲ್ಲಿನಂ  
<sup>29</sup>ಹಸ್ರಕುಲಿಯನುಬ್ರಾಹ್ಮಣರ  
<sup>30</sup>ನುಕೊಂದಪಂಪಕ್ಕೆ ಹೋಗುವ  
<sup>31</sup>ರುಯೆಂದಾಬರದಲಾಶನ || ೪೫ ||

ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪಶ್ಚಿಮದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರೀಗೊಂಮುಟಜಿನನಂನರನಾಗಮರದಿತಿಜಖಿಡರಪತಿಪೂಜಿತನಂ | ಯೋಗಂ  
<sup>2</sup>ಗ್ನಪತಸ್ತರನಂಯೋಗಿದೈಯನನಮೇಯನಂಸ್ತು ತಿಯಿಸುವೆಂ || ಕ್ರಮದಿಂ  
<sup>3</sup>ಮೆಯ್ಯೋದಾರಾಜದಕ್ರಮದಮಾತಂಬಿಟ್ಟತನ್ನೆಟ್ಟತಕ್ರಮದಂನಿ  
<sup>4</sup>ಪ್ರಥಮಾಗೆಗ್ಗನೊಳಕೊಂಡಾತ್ಮಗ್ರಹಂಗಳೊಳ್ಳಗೆಯ್ದುಮ

- 6 ಹೀರಾಜ್ಯವುನಿತ್ತು ಪೋಗಿತದಂಕವನ್ನಾ ರವಿವ್ಯಂಸಿಯಾದಮಹಾತ್ಮಂ ಪುರುಸೂನುಬಾಹುಬಗ್ಗವ್ಯಲ್ಪ ತ್ತು ರೋಮಾನೋಂ  
 7 ಸತಿಯುಕ್ತ ಮಪ್ಪತ್ತತ್ಯತಿ ಕೃತಿಯುಮನೋಮುದದಮಾಡಿಸಿದಂಭರತಂಜಿತಾಖ್ಯಾತಿಪತಿಚಕ್ರಿಪಾದನಪು  
 8 ರಾಂತಿಕದೊಳ್ಳುರುದೇವನಂದನಂ || ಚರಕಾಲಸಲಿತಜ್ಞನಾದ್ವಿಕ್ರಮದೊಳಲೋಕಭೀತರಣಂಕುಕ್ಕುಟನಪ್ಪಗನಂ  
 9 ಕುಳಮುಸಂಭ್ರಂಶುಟ್ಟದಲ್ಪಕ್ಕುಟೀಶ್ವರನಾಮನು ದಧೂರಿಗಾದುಮಬಿಕ್ಕುಂಪ್ರಾಕೃತಗ್ಗಾಲ್ಪಗೋಳಿತವಮನ್ನಾಮ  
 10 ಹಿಮಂತ್ರತಂತ್ರನಿಯತಕ್ಕಾಣ್ಣಿಗ್ಗಣಿನ್ನುಂಸಲರ || ಕೇಳಲ್ಪಶ್ಚುದೇವದುಂದುಭಿರವಂಮಾತೇನೊದಿವ್ಯಚ್ಚನಾ  
 11 ಜಂಜಂಕಾಲಮಪುಷ್ಪದಾಜಿನನಪಾದೋದ್ಯುನ್ನ ಬ್ರಹ್ಮರಶ್ಮಿಲಾದರ್ಪಣಮಂನಿರೀಕ್ಷಿಸಿದವಕ್ಕಾಣ್ಣಿನ್ನಿಗಜಾತೀತ  
 12 ಜನುಳ್ಳಂಜಾಕೃತಿಯುಮಹಾತೀತಮದೇವದೊಳವಿಶ್ವತಂ || ಜನದಿಂತಜ್ಞನವಿಶ್ವತಾತಿತಯಮಂತಾಂಕೇಳ್ವನೋ  
 13 ಷ್ವತ್ತಿ ಚೇತನದೊಳ್ಳುಟ್ಟರಶೋಗಲಾದ್ಯಮಿಗದೊರಂನುಗ್ಗ ಮಂತತ್ತುರಾವನಿಯುನ್ಮಯ್ಯಜನಂಪ್ರಜೋಧಿಸಿದೊಡನಾ  
 14 ದಂಜಂತಪ್ಪದಕಲ್ಪನೆಯಿಂದಮಾಡಿಸಿದನಿನ್ನಿ ದೇವನಂಗೊಮ್ಮಟಂ || ಶ್ರುತಮುಂದರ್ಶನಕುರಿ  
 15 ಯಂವಿಭವಮುಂಸದ್ವೃತ್ತಮುಂದಾನಮುಂಧ್ಯತಿಯಂತನ್ನೊಳನಂದಂಗಳಕುಳಚಂದ್ರಂವಾಚಮಲ್ಲಂಜನನ್ನು ತನಾಭೂಮಿವ  
 16 ನದ್ವಿತೀಯವಿಭವಂಜಾಹುಂಜರಾಯಂನುಪ್ರತಿಯಂಗೊಮ್ಮಟನಲ್ಲಿ ಮೂಡಿಸಿದನಿನ್ನಿ ದೇವನಂಜುತದಿಂ || ಅತಿತುಂ  
 17 ಗಾಕೃತಿಯಾದೊಡಾಗದರೋಳಿನಂದಯ್ಯಮಾನ್ವತ್ಯಮುಂನುತಸಾಂದಯ್ಯಮುಂನಾಗೆಮುತ್ತ ತಿರಯಂತಾನಾಗದಾನ  
 18 ತ್ಯಮುಂನುತಸಾಂದಯ್ಯಮುಂಮೂಜ್ಜಿತಾತಿತಯಮುಂತಂನನ್ನಿನ್ನಿ ದ್ವಂದ್ವೇಂಜ್ಞಿತಂಪೂಜ್ಯನೋಗೊಂಮುಟೀಶ್ವರಜಿನೀರೂ  
 19 ಪಜಾಪ್ರೋಮುಂ || ಪ್ರತಿವಿಧಂಬರೆಯಲ್ಪಯಂನಿಜಿಯೋತಲ್ಪ ಕಲೋಶಾಧಿಸಂಸ್ತು ತಿಗೈಯಲ್ಪಣನಾಯ  
 20 ಕಂ ನೆಜಿಯನಿಂದಂಧನ್ಯರಾಪ್ಪಾರಂಪ್ರತಿವಿಧಂಬರೆಯಲ್ಪನಮಂತುತವನೋಡಲಬಣ್ಣಿಸಲೆನಿಸ್ಸಮಾಕೃತಿಯಂ  
 21 ದಕ್ಷಿಣಕುಕ್ಕುಟೀಶತನುವಂಸಾಶ್ಚಯ್ಯಸಾಂದಯ್ಯಮುಂ || ಮಜಿದುಂಪಾಜಮನೇಲೆಪಕ್ಷಿನವಹಂಕಡ್ಡದ್ವ  
 22 ಯೋದ್ದೇರದೊಳ್ಳುಜುಗುತ್ತುಂ ಪೋಜಪೋಣ್ಣುಗುಂಸುರಭಿಕಾಂಕ್ಷಿರಾರುಣಭಾಯಮೂತಜದಾಶ್ಚಯ್ಯವನೀ  
 23 ತ್ರಿಗೋಕದಜನಂತಾನೆದ್ದಿ ಕಂಡಿದ್ದುಂ ದನ್ನೇ ಪಿಪನ್ನೇ ಟ್ಟನೆಗೊಮ್ಮಟೀಶ್ವರಜಪ್ರೀಮೂರ್ತಿಯಂತೀರ್ಪಲರ || ನೆಲಗಟ್ಟುನಾ  
 24 ಗಲೋಕಂತಳವವನಿರಾಭಿತಿಭಿತ್ತಿಬ್ರಹ್ಮಸ್ತಲಭಾಗಂಮುಚ್ಚಣಂಮೇಗಣಸುರರವನಾನೋತ್ತರಂಕೂಟಾ  
 25 ಳಂವಿಲಸತ್ತಾ ರಾಧೆವನು ವ್ಯಿತತಮಣಿತಾನಂಸಮಂತಾಗೆನಿತ್ಯಂ ನಿಲಯಂತ್ರೀಗೊಮ್ಮಟೀಶಂನಿಸಿದುದುಜಿನೋ  
 26 ಕ್ತು ವರ್ಗೋಂಪ್ರೀಗೋಕಂ || ಅನುಸಮರೂಪನೇಸ್ತುರನುದಗ್ಗನೇನಿಜ್ಞಿತಚಕ್ರಿಮತ್ತು ದಾರನೇಜಿಗಿಲ್ಲ ಮಿತ್ತ ನಖೋವ್ವಿಘ್ನಯ  
 27 ನತ್ಯಭಿವಾನಿಯೋತಪಸ್ಥನುಮೇರಿದಂಭ್ರಿಯಿತ್ತ ಲೋದ್ದೇಪುರಂಬನನೋಧನೇವಿನಿತಕಮ್ಮುಳಂಧನ  
 28 ನೊಮುಬೀರನಿವೇನುದತ್ತನೋ || ಅಭಿಮಾನನ್ನಿರಭಾವವಂನಮಗೊಮ್ಮಾ ತ್ಯುಧ್ಯವಾನೋನ್ನತಂ  
 29 ಛಾಭಾಗ್ಯಮನಂಜುಂಜುಬಳವಪ್ಪಂಛಮಂಜಕ್ತಪ್ರೀತುಂಜಾಪ್ರವೇಗೋಬಾಹುಬಗ್ಗವ್ಯಲ್ಪಾಚ್ಚೈದಮಂ  
 30 ಮುಕ್ತರಾಜ್ಯಭರಂಮುಕ್ತಿಯನಾಶ್ವನಿವೃತ್ತಿವದೋಂವಟೀಶಂಜಿನಂ || ಸ್ಥುರವದ್ಯುತಿತಕಾನ್ನಿಯಿಂ  
 31 ಪುಸರತ್ತಿರಪ್ಪಗಿಂದಬೀಶೀತರಮಂಮುದ್ರಿಸುತುಂನಮೇರೂಸುಮನೋವರ್ಷಂಸ್ಥುಟಗೊಂಮುಜೀ  
 32 ಶ್ವರದೇಶ್ವತ್ತಮೂರುದಿನೈರದೊಳದೇವಕ್ಕಳಿಂದಾದುಂಧರೆಯೆಲ್ಲಂನೇಜಿಕಂಡುದಾಮುಮುಯಾದೇವಂ  
 33 ಗದಾಶ್ಚಯ್ಯವೇ || ಎನಗಾಯಿತ್ತಾಕ್ಷಿಪಲಗದಾಯ್ತೆ ನಗಿಕಾಣ್ಣಿ ಎವೋಯ್ತೆ ಲೇಳನವಿತಾಬಾಳಕವ್ಯ  
 34 ಧ್ಯೋಗೋಪತಿಯಂಕಂಡೊಳುಂವಾವ್ಯವನದಿನೈಂದಾವಗಮುಧ್ಯದಿವ್ಯಕುಸುಮವಾಕಾರಂಮುಟೀಶೋಕಲೋ  
 35 ಚನಸಂತೋಷದವಾಮುಗೋಂವಟೀಜಿನಾಭೀಶೋತ್ತಮಾಂಗ್ರಾದೊಳ || ಮಿಜುಗುಂತಾರಶ್ವಕರವಿಜಾ  
 36 ರಮೇಶ್ವರಮದೋವೆಂವೊಪುಪ್ಪಂಪ್ರಿಯಂವ ಮನಿನಿವೃತ್ತಿನಂಭಾನಪುಪ್ಪವೃಷ್ಟಿ ಬಂದೊಗಿದುಧಂಧಿಂಧರಗ  
 37 ದಧೃತುಂಧ್ಯತದರ್ಪಕೋಟಿಕಣ್ಣಿಜಿವಿರಸಂದರ್ಪಳ್ಳದೊಳಂಮುಟನಾಥನಪದಪ್ರದೋ || ಛರ  
 38 ತನನಾಡಿಶಕ್ತಧರನಂಭಜಯುಧ್ಧದಗ್ಗಲಕಾಲದೊಳದುರಿತಮುಂದಾಯಂತನಿಕೇವಳದೋಧಮ  
 39 ನಾಶ್ವಕಾಲದೊಳಸುರತತಿಮನ್ನೆ ಮೂಡಿದುದುಪೂಮಳಿಯಾದೊಳಯಕ್ಕು ಮಂಜಿನಂಸುಬಿದುಮ

- 40 ಕೃಪ್ಯವೃಷ್ಟಿವಿಭುಬಾಹುಬೀಜನಮೇಲೆಲೀಲೆಯೆಂ || ಕಮ್ಮಗಿದೇಕನಾಡಸಲವಂದದನಂದಿದಬಿಂ  
 41 ಕೃಗಳೇನೇಮರುಂಗಳಿದೇವರಂದವರಂಮತಿಗಿಟ್ಟುನಿನ್ನ ಸೇಕಮ್ಮತೋಳೆಡವೃಷ್ಟಿವೇಕನನಮೋವೃರವಾತ್ಮರೂಪ  
 42 ನಂಗೊಮ್ಮಟದೇವನನೆಯನಿಗೊಪೆಜಾತಿಜಾರಾದಿಬಾಹುಮಂ || ಸಮ್ಮದವಾಗಲಾಗಕೊಲೆಯಂ  
 43 ಪುನಿಯಂಕಳವುಂಪರಾಂಗನಾಮೃತಿಯುಂಪರಿಗ್ರಹದವಾಂತ್ಯೆಯುಂಮೇವಿವಜುಂವಮೋಕೆಂದುಮೃ  
 44 ನಜುಂಗಿತೃಯಪರತೃಯಕೇಡೆಸುತುಂಮಮೋಕ್ಷದೊಳೊಮ್ಮಟದೇವನಿವೃದ್ಧಾಸಲಸಾಲುಮಪೋಲೆನಿವೃದ್ಧ  
 45 ನೀಕ್ಷಿಸ್ಯ || ಎಮ್ಮಮನೀವಸನ್ನನುಮನಿಂಮಪುಮಂನವಿಲ್ಲುಮಾಯುಂಕಮ್ಮಗನಾಭಯುಧಮನೆ  
 46 ವಾಡಿವಿಳುಟ್ಟುತಸಕ್ಕೆ ಪೂಂನಿಂವಿವಿಗಲಿವುಧೇವಡವುವೆತಿಮುಗ್ಧಯಾವೃದ್ಧನಾದಮಂಗೊಮ್ಮ  
 47 ಟದೇವನಿನ್ನ ಕಿವಿಗಿಯು ವೆನಿನ್ನ ಪೋರೋನೀಕೃಪರ || ಎಮ್ಮನಿದೇಕೋಯಿಸುಟದೇವದೇಯಂ  
 48 ಲತಿಕಾಂಗಿಯುಕೃಗಳಂತಮ್ಮಳಲೆಂಬೆಯೆಂಬಿಯುಟ್ಟುರೆಯನಮಂಗವಜ್ಜಿಪತ್ತುಮುಟ್ಟುರೀತಿ ಕಳ್ಳಲತಿಕಾ  
 49 ಯುಮೋವೈತಪೋನಿಯೋಗದೊಳೊಮ್ಮಟದೇವನಿವೃದ್ಧಾಸಲಸಾಲುಮಪೋಲೆನಿವೃದ್ಧನಾಯತಂ || ತಮ್ಮ  
 50 ನೆಪೋದರನ್ನನುಮರಲ್ಲನುಮೆಯೈತಸಕ್ಕೆ ನೀನುಮಿತಮ್ಮತಸಕ್ಕೆ ಪೋದೊಡವನೀನಿಮೊದ್ವನುಮೇಡ  
 51 ನುತ್ತುಮಣ್ಣುಮನುಮಿಳ್ಳುಮನ್ನ ವಿಗಿಯುಂಬಿಗೊಳವೆದೀಕ್ಷೆಗೊಂಪೋಗೊಮ್ಮಟದೇವನಿನ್ನತಮುಂ  
 52 ದಳವಾಯ್ಕಾಜನಕ್ಕೆಗೊಂಮುಟಂ || ನಿಮ್ಮಡಿಯನ್ನಧಾತ್ರಿಯೊಳಗಿದ್ದ ಕಪುನೆಯೆಡುಪೇತಧಾತ್ರಿಯೊಮ್ಮ  
 53 ದುಮನ್ನ ದುಂಬಿಗಿವೊಡ್ಡದುದೇವದೃಷ್ಟಿಪೋಧವೀರ್ಯಮೃತಿತಾತ್ಪಥಮೃತಮೃತವೃದ್ಧಿಮೋಲೆಯಿಜಾ  
 54 ಗ್ರಜೋತ್ತಿಯಿಂಗೊಮ್ಮಟದೇವನಿಂಮನವದಮಾನಕಪಾಯಮನೆಯೈತಗ್ಗಿಲ್ಲೆ || ತಮ್ಮತರಸ್ವಿಗ್ಗಳಕುತಪ  
 55 ಸ್ಥಿತವೇಳುಲಿಂಗಸಂಗತಂತಮ್ಮಕರೀರಮಾಗೆನೆಗಳನ್ನತರಾಪ್ತರಶ್ಚವೃತ್ತಕಂಕಮ್ಮರಿಯೋಜನಂಮ  
 56 ವಲಂಸ್ವಪರಾಕ್ಷುಮಾಖ್ಯುಮೇತಮಂಗೊಮ್ಮಟದೇವನೀತಮನಾಂತುಸದೇಲಕಳಾಮೋದುವೇ || ನಿ  
 57 ಮ್ತನಮನಿಜಾತ್ಮನೋಕಂಪಿತಮಾಗೆನೋತನೀಯಮುಖ್ಯಮೃಣಿದೋಡಿಲೀಳೆಫನಫಾತಿಲಂಬಲವೃ  
 58 ಕ್ಷಪೋಧಸಾಖ್ಯಮೃತಮಾನಿಸ್ತತನೆಗೆವತ್ತಿ ಗಿಸುತ್ತುಮುಫಾತಿಫಾತದಿಂಗೊಮ್ಮಟದೇವನುತಿಹದಮಂ  
 59 ಪಡೆದಿನಿವಾಯಸಾಖ್ಯಮಂ || ಕಮ್ಮಿದವಪ್ಪಕಾಡಪೊಸಪಾಗೆನಿಟ್ಟ ಗಿಸುತದವೃದ್ಧಮಂಕಮ್ಮದಿದೆ  
 60 ನೋಡಿಭವಾಕೃತಿಯಂಬಲೋಂಡುಬಿಟ್ಟುಸಾಂಗಿಮನಮೊಲ್ಕುಕೀರ್ತಿಪರವೇಂಕೃತಕೃತ್ಯರೋಕತ್ರನಂ  
 61 ದಿದಿಂಗೊಮ್ಮಟದೇವನಿನ್ನ ನಜುಬಿಟ್ಟಿ ಗಸುತಿರ್ಪವರೇಂಕೃತಾತ್ಮರೋ || ಕುಸುಮಾಸ್ತ್ರಾಂತಮನಾಂನಿಜ್ಯದಮಹಿ  
 62 ಮೆಯನಾಂತಿದೊಡಮುನ್ನತನ್ನೊಳವಸುಧಾಸಾಮಾಜ್ಯಯುಕ್ತಂಭರತಕವಿಮುಕ್ತವೆಧಾಂಗಂ  
 63 ಸ್ತ್ರಮುಗ್ರಾಂಶುಸಮಂತನ್ನುಧದೋದ್ದಾಡಮನೆಗೊಡೊಡಂಬಿಟ್ಟುಮಂಮುಕ್ತಿ ಸಾಮಾಜ್ಯಭಯಾತ್ಮಕವೇಕ್ಷೆಯಂ  
 64 ಬಾಹುಬೀತಳದನೆಮ್ಮನ್ನರೇನಂದೊಮಾಣ್ಣಿ || ಮನದಿಂಮಡಿಯಂತನುಂದೆನಸೂಂಮುನ್ನೆಂ  
 65 ಏವಫಮನಲಪಿವೆನೀಯಮನದಿಂವಮೊದಮಾಗೊಂಮಟವೆನಂಸ್ತುತಿಯುನಿವನಾತುಸಾಹಸೋತ್ತಂಸಂ ||  
 66 ನುಜುನುಳ್ಳಿವೃತತವಗವರಜ್ಜಮುತ್ತುಂಸವಸ್ವಪುರಗೊಂಪೊಧುಸಜನೋತ್ತಂಸನಿಸ್ತಂಸೊದನೊಗ್ಗತ್ತಂ  
 67 ಸಮಂಬಿಪುರುಗಿಂದೆನಂ || ಈಜಿನನುತಿರಾಸನಮಾಂತ್ರಿಜಿನಂಸನನಿದಂವಿವಿವಿಗಿಸಿದವಿದ್ಯಾಪಿ  
 68 ತವೃಜಿನಂಸುಕವಿಸಮಾಜನುತಂದಿರದಕೀರ್ತಿಗಸುಜನೋತ್ತಂಸಂ ||  
 69 ವರಸೃದ್ಧಾಂತಿಕಾಕೇಶ್ವರನಯೇರ್ತಿಪ್ರತೀಪ್ರದ್ಯೋಮಿಜಿತ್ಪುರಣತಪಧ್ಯಾತ್ಮಕಳಾಧರನುಪ್ಪಳೇರ್ತಿಗಯಾಳ  
 70 ಚಂದ್ರಮುನೀಂದ್ರಂ || ತಮ್ಮನಿರ್ಯೋಗದಿಂ || ಪೊಡವಿಗೊಡೊಮ್ಮಟದೇವನೀಗೋಸ್ತವಜನಸಕ್ಕೆ ಕನ್ನಡಗಿ  
 71 ಬದ್ಧನಂದಿನಿವಮೊದ್ವನುಪದೊಡತನೊಲ್ಕು ಬೆಟ್ಟು ವಂಕಸಯಿಂಮಂಬಲಂಕವತಮುಖ್ಯವದೇವನೀರ್ತಿಗಯಿಂ  
 72 ಜುಗಡೆಗೊಡುರದ್ರಸಾದರವಮಾಡಿದವನಿಳಸತಪ್ರತಿಜ್ಞೆಯಂ ||

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿ ಪ್ರೇಮಗುಹಿತರ್ಥದಗೊಂ
- <sup>2</sup> ಮುಟದೇವರಸುತ್ತಾ ಲಯ
- <sup>3</sup> ದೊಳುವಡ್ಡ ಬೃವಹರಿವೊ
- <sup>4</sup> ಸಳಯಬಸವಿಸಟ್ಟಯ
- <sup>5</sup> ರುತಾವುವಾಡಿಸಿದಚತು
- <sup>6</sup> ವ್ವಿಂಸತೀರ್ತ್ಯ ಕರಲಪ್ಪವಿಧಾಚ್ಚರ್
- <sup>7</sup> ನೆಗೆವೊಸಳಯನಕರಂಗಳು
- <sup>8</sup> ವರಿಸನಿಬಂಧಿಯಾಗಿ ಕೊಡುವ
- <sup>9</sup> ಪಡಿನೇಮಿಸಟ್ಟ ಬಸವಿಸಟ್ಟ ಪಳ
- <sup>10</sup> ಗಂಗರಮಹದೇವಚಿಕ್ಕ ವನಾದಿಪಂ
- <sup>11</sup> ದಮ್ಮಿ ಸಟ್ಟ ಪಳ ಪಟ್ಟ ಸಟ್ಟ ಬೀದಿನೆ
- <sup>12</sup> ಟ್ಟ ಎಳಗಿಸಟ್ಟ ಪೂಲಯಮನೆ
- <sup>13</sup> ಟ್ಟ ಬಿದಿಯಮ ಸಟ್ಟ ಪಳಮಹ
- <sup>14</sup> ದೇವಸಟ್ಟ ರಟ್ಟ ಸಟ್ಟ ಪಂ ಪಾರಿಸನೆ
- <sup>15</sup> ಟ್ಟ ಬಸದಿಸಟ್ಟ ರಾಣ ಸಟ್ಟ ಪಳಮಾ
- <sup>16</sup> ರಗೂ ಸಟ್ಟ ಹೊಯ್ಸಳ ಸಟ್ಟ
- <sup>17</sup> ಪಂನಂಬದೇವ ಸಟ್ಟ ಪಳ ಪೋ
- <sup>18</sup> ಕಿಸಟ್ಟ ಪಳ ಜಿನ್ನ ಸಟ್ಟ ಪಳ ಬಾಹು
- <sup>19</sup> ಬಲಿಸಟ್ಟ ಪಳ ಪಟ್ಟಣಸಾಮಿಅಂ
- <sup>20</sup> ಕಿಸಟ್ಟ ಮಾಳ ಸಟ್ಟ ಪೂಮಹದೇ
- <sup>21</sup> ವಸಟ್ಟ ಗೋವಿಸಟ್ಟ ಪಂ ಬಮ್ಮಿ ಸಟ್ಟ
- <sup>22</sup> ಮೂಕಿಸಟ್ಟ ಪಂ ಮಾರಾಂಡಿಸಟ್ಟ ಮ
- <sup>23</sup> ಹದೇವ ಸಟ್ಟ ಪಂ ಪೈರಿಸಟ್ಟ ನಾರಿ
- <sup>24</sup> ಸಟ್ಟ ಪಂ ಸೋವಿಸಟ್ಟ ದುಡ್ಡಿ ಸಟ್ಟ ಪಂ
- <sup>25</sup> ಹಾರುವ ಸಟ್ಟ ಪರದಿಸಟ್ಟ ಪಂ
- <sup>26</sup> ಬಮ್ಮಾಂಡಿ ಪಂ ಸಾನ್ತೇಯ ಪಂ ಕೂ
- <sup>27</sup> ಶೈಯ್ಯ ಪಂ ಮನಣಿಸಟ್ಟ ಕೂತಿ
- <sup>28</sup> ಸಟ್ಟ ಬಸವಿಸಟ್ಟ ಪೂಪಟ್ಟ ಸಟ್ಟ
- <sup>29</sup> ಬಸವಿಸಟ್ಟ ಪಂ ಮಲ್ಲಿ ಸಟ್ಟ ಪಂ ಮ
- <sup>30</sup> ಹದೇವ ಬಯಿರ ಪಂ ಬಮ್ಮಿ ಯಮನ
- <sup>31</sup> ಲಂ ಪಂ ಕಾಳಿಯಗಾಡಿಯ ಪಂ
- <sup>32</sup> ಗವುಡುಸಾಮಿ ಮದವನಿಗಸ

- 83 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 84 ಅಹೋಸ್ಥಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 85 ಗನಿಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 86 ವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 87 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 88 ಹರಿಯಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 89 ರಗಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 90 ರಯಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 91 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 92 ವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 93 ಗನಿಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ

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ಅದೇ ಕಲ್ಲಿನ ಭಾವಗಳಾಗವಲ್ಲಿ.

- 1 ಕ್ರೀಡಿಸುವಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 2 ಪವಿತ್ರಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 3 ಕರವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 4 ಚಲಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 5 ದೇವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 6 ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 7 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 8 ವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 9 ಮೂಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 10 ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 11 ಮಲ್ಲಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 12 ವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 13 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 14 ಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 15 ಕರಿಯಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 16 ಮಲ್ಲಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 17 ಮಲ್ಲಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 18 ಕರಿಯಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 19 ಗ್ಗದೇವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 20 ಮಲ್ಲಿಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ  
 21 ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂವಾಃ ಸೆಟ್ಟಪಂ

- 1 ಸರ್ವಸಮತ್ವರಹಿತ ಉತ್ಪತ್ತಿ ಸಾಮಾನ್ಯವಾಗಿ
- 2 ಕೃಷ್ಣಾನ್ವಿತವಾಗಿರುವುದರಿಂದ ಸಾಮಾನ್ಯವಾಗಿ
- 3 ವಿಷಯವಾಗಿರುವುದರಿಂದ ವಿಷಯವಾಗಿ
- 4 ದುಃಖಾನ್ವಿತವಾಗಿರುವುದರಿಂದ ದುಃಖವಾಗಿ
- 5 ಉತ್ಪತ್ತಿ ಸಾಮಾನ್ಯವಾಗಿರುವುದರಿಂದ
- 6 ವಿಷಯವಾಗಿರುವುದರಿಂದ ವಿಷಯವಾಗಿ
- 7 ದುಃಖವಾಗಿರುವುದರಿಂದ ದುಃಖವಾಗಿ
- 8 ವಿಷಯವಾಗಿರುವುದರಿಂದ ವಿಷಯವಾಗಿ
- 9 ದುಃಖವಾಗಿರುವುದರಿಂದ ದುಃಖವಾಗಿ
- 10 ವಿಷಯವಾಗಿರುವುದರಿಂದ ವಿಷಯವಾಗಿ

- 1 ಕಾಳಿಯು ಸುವತ್ಸರದ
- 2 ಕಾತ್ಯಾಯಿ ಕರುಣ್ಯಂಜಯ್ಯನೊಮ್ಮೆ ಬೇ
- 3 ವರಯುಡ್ಡ ಕನಕ ಪುನಿವರಣಿಗೆ
- 4 ಬ್ರೀಮನ್ಯು ಹಾಮಂಡಲಾಚಾರ್ಯರೂ
- 5 ಹಿರಿಯನಾಚಿ (ಪ್ರಿ) ದೇವರೇಪ್ಪ
- 6 ರಾಜರತ್ನ ಪ್ರಭುದೇವರ ಕಯಲಾಮ
- 7 ಗಳಿಬದ ಕಲಿಸಿಟ್ಟಿಯನೊಮ್ಮೆ
- 8 ಯನುಗದ್ದೆ ಪದವಲಗುಚಿ
- 9 ಯಗವೆ ಕೊಂಗಂಗಸಮುದ್ರ
- 10 ಬಲ್ಲಿಕೊಮ್ಮತಗಲಿಕೊಂಗಲ್ಪದ
- 11 ಲುಗುಳುಕಯಮೇಗೆ
- 12 ನದ್ಯಣುರುಹುನದದ್ದಲು
- 13 ಅಕಲಾಪನೀಮಿ





- <sup>38</sup>ಶ್ರೀಮತ್ಪ್ರಜ್ಞಾಪರಮಿತೋಬ್ಬಿದ್ಧಂ ಸವಿಧಃ ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ಶದ್ವರ್ತಕಃ ಸ್ವಕಲಹತ್ಯಾತ್ಮಂತಕಣ್ಣೀರವಃ | ಸಕ್ರೀಮಾ  
<sup>39</sup>ಗುಣಾಂದ್ರದೇವತಯಸ್ಸುಜನ್ಯಜನ್ಯಾವನಿಸ್ಥೋಯಾತಕ್ರೀನಯತೀತಿ ದೇವಮುನಿಸ್ಸಿದ್ಧಾನೈಚಕ್ರೀತ್ವರಃ || ಕೃತದ್ವೈತ್ಯವಿವಂಭ  
<sup>40</sup>ಯತ್ತನರಸಿಂಹಕ್ರೋಣಿಪಂಕಜುಸನ್ಯತಿಯಿಂಗೊಮ್ಮಟಪಾಂಕ್ತ್ಯನಾಥದೇನರಂಮತ್ತಿ ಚತುರ್ವಿಂಶತಿಪ್ರತಿಮಾಗೇಹಮನಂತಿವಕ್ತೃವಿಮು  
<sup>41</sup>ತಂಪ್ರೋತ್ಸಾಹದಿಂಟೈನಪ್ರತಿಮಲ್ಲಿಂಸವಣೀಪತ್ಯ ಕಗ್ಗಿ ಜಿಯಮುಂಕಲ್ಪಂತರಂಸಲ್ಪಿನಂ || ಸರಸಿಂಹಹಿಮಾದ್ರಿತದುಧಿತಕಳಹ  
<sup>42</sup>ದಕಹುಳ್ಳಕರಜಿಪ್ಪೀಕೇಯಾಸತಧಾರಾಗಂಗಾಯುನಿನಯತೀತಿ ಮುನೀಕಪಾದಸರಸೀಮಧ್ಯೇ || ಲಲನಾಲೀಲೆಗಿಮುನ್ನದನ್ನು ಕುಸುಮಾ  
<sup>43</sup>ಸ್ತ್ರಂಪುಟ್ಟದೊಂವಿಪ್ಪುಗಂಲಲಿತಪ್ರವಧುವಿಂವಂತನರಸಿಂಹಕ್ರೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವಧುಗಂಪಂತ್ಯಾಚರಿತಂಪುಣ್ಯಾಧಿ  
<sup>44</sup>ಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಚಿರಕಾಲಂಪುಗ್ಗಸಾಧ್ಯಮೆನಿಸಿದ್ಧೃತ್ಯಂ  
<sup>45</sup>ಗಿಯಂಮುತ್ತಿ ದುರ್ಧರತೇಜೋನಿಧಿಧೂಗೋಟಿಯನಕೋಡುಕಾಮದೇವಾವನೀಶ್ವರನಂಸಂದೋಡೆಯುಕ್ತೀಶ್ವರನನಾಭಂಡಾರಮಂಸ್ತ್ರೀ  
<sup>46</sup>ಯರಂತುರಗವಾತ್ರಮುಮಂಸಮುನ್ನುಪಿದಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಯತೀತಿ ಗುಣಾಂತಚಕ್ರವತ್ತಿ ಗಳಗುಡ್ಡಂಃಕ್ರಮಾ  
<sup>47</sup>ಮಹಾಪ್ರಧಾನಂ ಸವ್ವಾಧಿಕಾರಿಹಿಯಂಭಂಡಾರುಳ್ಳಯ್ಯಂಗೇಳುಗ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವತ್ತಿ ವೀರಬಲ್ಲಾಳದೇವರಕಯ್ಯಲುಗೊಮ್ಮಟ  
<sup>48</sup>ದೇವರವರ್ತೃದೇವರಚತುರ್ವಿಂಶತಿತೀರ್ಥಕರರಲಪ್ಪವಿಧಾಚ್ಚೇನಗಂಪಿಯುರಾಹಾರದಾನಕ್ತಂಜೇಡಿಕೊಂಡುಸವಣೀಪತ್ಯ ಕಗ್ಗಿ ಜಿಯಬಿಟ್ಟದತ್ತಿ ||  
<sup>49</sup>ಪರವಾಗಮವಾರಂಧಿಮತಿರೇಂದ್ರಾಧ್ಯಾನೈಚಕ್ರೀನಯತೀತಿ ಗ್ರೀಮಮಾಶ್ವಿನೀಜಪ್ತರಿಣತನಧ್ಯಾಶ್ವಿಬಾಳ  
<sup>50</sup>ಚಂದ್ರಮುನೀಂದ್ರಂ || ಕನ್ನು ಕುಳಂತಕಾಲಯಮನೂಜ್ಜಿತಶಾಸನಮಂನೀಧಿಶಾಸನತಿಯಂತಟುಕಸರಸೀಕುಳಮಂನಯತೀತಿ  
<sup>51</sup>ದೇವಸೈರಾಧಿಪತಿ ಕರೋಕಪರೋಚ್ಚವಿನಯಂಗಳನೀತಪದಿಂದವಾಳ್ಯರಾಂನಿರನೋನ್ವರಾರನಿಸಿದನಯತೀತಿ ಗ್ರೀಮವಿಭಾಗದೊಳ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿ ಸಪ್ತಸ್ತ ಗುಣಾಸಂಪನ್ನರಪ್ರೀತಳುಗುಳತೀರ್ಥದಸಮಸ್ತ ಮಾಣಿಕ್ಯನಖರಂಗಳುಗ್ರೀಗೊಂಮುಟದೇವರವಾರಂತ್ಯದೇ  
<sup>2</sup>ವರಗೇವರ್ಧನಿಂಬಿಂದುಮಾಗಹೂವಿನಸಡಿಜಾತಿಪವಳಕ್ಕೆ ತೊಲೆಗಾಂಕರದಕ್ಕೆ ವೀಸಂಯದಚ್ಚಂದ್ರಾಕ್ಷ್ಯಕ್ರತಾ  
<sup>3</sup>ರಂಬರಂಸಲಿಸುವರು || ಮಂಗಳಂವಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಪಳಗುಳದತಿರ್ಥದಗುಮ್ಮಿ ಸಪ್ಪಿಯವಸ್ಯಯಚಿಕ್ಕು  
<sup>2</sup>ವೇಯಕೇತಯ್ಯಕೋಣನಮಂಟೈಯಮಗಲಕ್ಕಣ್ಣು ಲೋಕೇಯಸವಣಿಯಮಗಳೂವಂವೈಮೆ ಲ  
<sup>3</sup>ಮೇಲಾದಸಮಸ್ತ ಸಖರಂಗಳೂಂಮುಟದೇವರಹುವಿನಸಡಿಗೊಂಗಸಮುದ್ರದಹಿಂದೆಗದ್ದೆ ಸಂಲಗೊಮ್ಮಟ  
<sup>4</sup>ಪುರದಭೂಮಿಯೊಳ ಬಂದುಹೊನ್ನ ಬೆದ್ದ ಲಿಗುಳಯಕೇಯ್ಯಸಮದಾಯಂಗಳಕಯ್ಯಲು ಮಣುಗೊಯುವಾ  
<sup>5</sup>ಮಲೆಗಾಹಿಳಚಂದ್ರಾಕ್ಷ್ಯಕ್ರತಂರಂಬರಂಸಲು ವಂತಾಗಿದದುಕೊಟ್ಟ ಕಾಸನ ||

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- <sup>1</sup>ಸ್ವಸ್ತಿ : ಭವ  
<sup>2</sup>ಸಂತತಸರದ ಭಾದ್ರ  
<sup>3</sup>ಪದಕುಕ್ರವಾರ  
<sup>4</sup>ದಂದು ಶ್ರೀಗೊಂಮುಟದೇ  
<sup>5</sup>ವರಗೇಚವೀಸತೀರ್ಥಕರಿ  
<sup>6</sup>ಗಿಮುನ್ನಿನದಡಿ  
<sup>7</sup>ಜನ್ನಿ ಕೆಟ್ಟದವಗ  
<sup>8</sup>ಚಂದ್ರಶೀತಿ ಭಟ್ಟಾ

<sup>9</sup>ರಕದೇವರಗುಡ್ಡ

<sup>10</sup>ಕಲ್ಲಯ್ಯನು ಅಡ್ಡ

<sup>11</sup>ಯಭಂಡಾರವಾಗಿಳೊ

<sup>12</sup>ಟ್ಟಿಗೆ ೧ ಪ ೭ ಯೊ

<sup>13</sup>ಮರಿಯಾದಿದು

<sup>14</sup>ಲುಕುಂದದೇವಾ

<sup>15</sup>ಸಿಗಪುವ್ಯನಾಕು

<sup>16</sup>ವರುಮಂಗಳ

<sup>17</sup>ಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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<sup>1</sup>ಸ್ವಸ್ತಿ ಶ್ರೀಭಾ

<sup>2</sup>ವಸಂವತ್ಸರದ

<sup>3</sup>ಪ್ರಪ್ಯಕುಡ್ಡ ೫

<sup>4</sup>ಬ್ರಿಶ್ರೀಗೊ

<sup>5</sup>ವೃತ್ತದೇವರನಿ

<sup>6</sup>ತೃಪ್ತಿದೇವಕಕ್ಕೆ ಶ್ರೀ

<sup>7</sup>ಪ್ರಭಾಚಂದ್ರ

<sup>8</sup>ಭಟ್ಟಾರಕದೇವರ

<sup>9</sup>ಗುಡ್ಡ ಚಾರಕನೊ

<sup>10</sup>ರಮದಾವಿಸ

<sup>11</sup>ಟ್ಟಿಗೆ ಕರೂಡ್ಡವಿ

<sup>12</sup>ನಯಕ್ಕೆ ಅಡ್ಡ

<sup>13</sup>ಯಭಂಡಾರಕ್ಕೆ

<sup>14</sup>ಕೊಟ್ಟಿಗದ್ವಯ

<sup>15</sup>ನನಾಲ್ಕು

<sup>16</sup>ಯೊ

<sup>17</sup>ನ್ನೆಗೆ ಅವೃತ

<sup>18</sup>ಪದಿಗೇಲ

<sup>19</sup>ಚಂದ್ರಾಕ್ಷನಿ

<sup>20</sup>ತ್ವಪದಿ ೩

<sup>21</sup>ಯವಾ

<sup>22</sup>ನಯಾಲನ

<sup>23</sup>ದಿಸುವರು ಯೊ

<sup>24</sup>ಧರ್ಮವವನೊ

25 ಷಣಿಕನಕರಂ

26 ಗಳುಂಯಳ್ಳಯಂ

27 ಗಳುಂಯರ್ಯವ

28 ರುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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1 ಜಲಸೂರಸೂ

2 ಯಿಸೆಟ್ಟಿಯಮ

3 ಗಕೇತಿಸೆಟ್ಟಿಯರು

4 ಗೂಂಮುಟಿದೇವರಲ್ಲಿಗೆ

5 ನಿತ್ಯಪದಿಮೂಯ

6 ವೂನಹಾಲಂನುಅ

7 ಭಿಸೇಕಕ್ಕೆ ಕೂಟ್ಟಿಗೆ ೩

8 ಈಜೂನ್ನಪದಿಗೆ

9 ಹಾಲನಡೆಯಿಸು

10 ವರುಮಾಣಿಕನಖ

11 ರನಡೆಯಿಸುವರು ಆ

12 ಚಂದ್ರಾಕ್ಷತಾರ

13 ಕಂಮಂಗಳಮಹಾ ಶ್ರೀ ||

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1 ಶ್ರೀಮತ್ಪರಮಗಂ

2 ಭೀರಸ್ಯದ್ವಾದವೋ

3 ಫಲಾಂಭನಂ | ಜೇಯಾ

4 ತ್ರ್ಯುಳೋಕೈನಾಥಸ್ಯ

5 ಉಸನಂಜಿನಕಾಸನಂ ||

6 ಶ್ರೀಮತ್ಪ್ರಕಾಶಚ

7 ಕ್ರವತ್ತಿಹೂಯ್ಸ

8 ಶ್ರೀವೀರನಾರಸಿಂ

9 ಹದೇವರಸರು

10 ಶ್ರೀಮದ್ರಾಜಾಧಿನಿಡೋ

11 ರಸಮುದ್ರದಲು ಸು

12 ಖಸಂಕಥಾವಿನೋದದಿಂ

13 ಳ್ಲಯ್ಯುತ್ತಮಿರ

14 ಕವರುಷಂಗಂ

15 ನೆಯ ಶ್ರೀಮುಖ

- 16 ಸಂವತ್ಸರದ ಕ್ರಮ
- 17 ಉಪದ್ಧಿ ೧೫ ಆದಿ
- 18 ವಾರದಲ್ಲು ಕ್ರೀಮ್
- 19 ಮಹಾಮಂಡಲಾಚಾ
- 20 ಯ್ಯುರಾನಯಕ್ರೀತ್ರಿದೇ
- 21 ವರಶಿಷ್ಯರುಚಂದ್ರಪ್ರ
- 22 ಭದೇವರಕಯ್ಯಲಹೊ
- 23 ನ್ನಚಗೆಜಿಯ
- 24 ವೂದಯ್ಯನಮಗೆ ಸಂ
- 25 ಮುದೇವನುಸಂಗಿಸೆಟ್ಟ
- 26 ಯರಮಗಬೊಂಮಂ
- 27 ಉ ಅಗ್ಗಪಸೆಟ್ಟಿಯರ
- 28 ಮುಕ್ಕಳುದೋರಯ
- 29 ಚವೈಡಯ್ಯನವರು
- 30 ಕ್ರೀಗೊಂಮಟದೇವ
- 31 ರಲಮೃತ ಪಡಿಗೆಮ
- 32 ತ್ರಿಯಕೆಜಿಯನಟ್ಟ
- 33 ಕಲ್ಲುಮಾಮರಿ
- 34 ಯಾದೇಯೊಳಗಾದಗದ್ದೆ
- 35 ಸುತ್ತುಲಯದಚತು
- 36 ವ್ಯಿಂಚತೀರ್ಕ್ಕಕರಲಮೃ
- 37 ತಪಡಿಗೆಕೊಟ್ಟಮೊ
- 38 ದಲೇರಿಯಗದ್ದೆಸಲಿಗೆ
- 39 ಮೊಂದಂಸಹಿತ ಸರ್ವ್ವ
- 40 ಬಾಧಪರಿಹಾರವಾಗಿ
- 41 ಧಾರಾಪೂರ್ವ್ವಕಂಮೊ
- 42 ಡಿಕೊಂಡುಲಚಂದ್ರಾಕ್ಷ
- 43 ತಾರಂಬರಂಸಲ್ವಂತಾ
- 44 ಗಿಕೊಟ್ಟದತ್ತಿಮಂಗಳ
- 45 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವಸಂವ
- 2 ತ್ವರದಭಾದ್ರಪದರು
- 3 ಧ್ಧ ೫ ಆದಿವಾರದಲ್ಲು

- 4ಶ್ರೀಗೊಮ್ಮಟದೇವರ
- 5ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಅ
- 6ವೃತಪಡಿಗೆಶ್ರೀಪ್ರಭಾಚಂದ್ರ
- 7ಭಟ್ಟಾರಕದೇವರಗುಡ್ಡ
- 8ಗೇರಸವೈಯಗೋವಿಂದಸಟ್ಟಿಯ
- 9ಮೊಮ್ಮಗ ಅದಿಯಂಣಅಕ್ಷ
- 10ಯುಚಂಡಾರವಾಗಿಯ
- 11ರಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು
- 12ತಿಂಗಳಿಗೆ ಹೊಂ
- 13ಗಿಹಾಗಬಡಿಆಬಡಿ
- 14ಯಲಿ ನಿತ್ಯಾಭಿ
- 15ಮೇಕಕ್ಕೆ ವಬ್ಬಳಹಾಲನಡ
- 16ಸುವರಯಿಹಾಲಿಂಗಿನಾ
- 17ಣಿಕೃನಕರಂಗಳ
- 18ಳ್ಳಯವಡಯರುಆಚಂದ್ರಾರ್ಕ್ ತಾ
- 19ರಂಬರಂಸಪ್ಪಂತಾಗಿನಡ
- 20ಸುವರು || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅಪ್ಪದಿಕ್ಕಾಲಕರ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- 1ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಕಾಲೀವಾಹನ
- 2ಶಬ ವರುಷ ೧೭೪೧ನೆಯ ನಂದವರ್ತಮಾ
- 3ನಕ್ಕೆ ಸಲುಪ ವ್ಯಯನಮ ಸಂವತ್ಸರದ ಘಾ
- 4ಲ್ಲುಣ ಬ ೫ ಭಾನುವಾರವಲು ಕಾಸ್ಯ
- 5ಪಗೋತ್ರೇಅಪನಿಯಸೂತ್ರೇ ವೈ
- 6ಷಭ ಪ್ರವರೇ ಪ್ರಥಮಾನುಯೋಗ ಕಾ
- 7ಖಾಯಾಂ ಶ್ರೀ ಚಾವುಂಡರಾಜ ವಂಶ
- 8ಸ್ಥರಾದ ಬಿಳಿಕೆರೆ ಅನಂತರಾಜೈ ಅರಸಿ
- 9ನವರ ಪ್ರಭಾತ್ರ ತೋಟದೇವರಾಜೈ
- 10ಆರಸಿನವರ ಪಾತ್ರ ಸತ್ಯಮಂಗಲದ
- 11ಚಲುಮೈ ಅರಸಿನವರ ಪುತ್ರ ಶ್ರೀಮನ್
- 12ಮುಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ
- 13ರಾಜ ವಡೆಯರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ
- 14ರಿಗಾಟು ಕಂದಾಚಾರ ಸವಾರ ಕಚೇರಿ

(ಎನ್ನೇ ಮುಖ.)

- <sup>1</sup>ಯಿಲಾಕೆ ಬಿಟ್ಟೆ ದೇವರಾಜ್ಯೆ ಅರಸಿನ
- <sup>2</sup>ವರುಕ್ರೀಗೊಂವುಟೀಕೈರ ಸ್ಯಾಮಿಯವ
- <sup>3</sup>ರ ಮಸ್ತ ಕಾಭಿದೇಕ ಪೂಜೋತ್ಸ
- <sup>4</sup>ವ ದಿವಸ ಸ್ವರ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಕ್ರೀಪುರದಿಂ
- <sup>5</sup>ದ ವರ್ಷಂಪ್ರತಿವರ್ಷದಲ್ಲು ಕ್ರೀ ಗೊಂವು
- <sup>6</sup>ಟೀಕೈರ ಸ್ಯಾಮಿಯವರಗೆ ಪಾದಪೂಜೆ
- <sup>7</sup>ಮುಂತಾದ ಸೇವಾರ್ಥ ನಡೆಯುವಹಾ
- <sup>8</sup>ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
- <sup>9</sup>ಜ್ಯೆ ಅರಸಿನವರು ಗಂ ನೂರುವರ
- <sup>10</sup>ಹಡುಕಿರುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
- <sup>11</sup>ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ಧಕಂ ಜಿನ
- <sup>12</sup>ಶಾಸನಂ || ಕ್ರೀ ||

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ಎನ್ನೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಕ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯಾವ್ವದಾಮೋ
- <sup>2</sup>ಭಲಾಽಭನಂ | ಜೀಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥಸ್ಯ
- <sup>3</sup>ಶಾಸನಂಜಿನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
- <sup>4</sup>ವಿರದ ಗರ್ಭಿತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
- <sup>5</sup>ರದ ಮೂಳುಕುಡ್ಡೆ ಗಯಲು ಗೆರಸೊಬ್ಬೆಯ
- <sup>6</sup>ಜೆವೊಡಿಸಟ್ಟರು ಅಗಣೆಬೊಂಮಯ್ಯನಮಗಂಭ
- <sup>7</sup>ಯ್ಯನು ತನ್ನ ಜೇತ್ರ ಅಪಹಗಿರಲಾಗಿ ಚ
- <sup>8</sup>ಪೊಡಿಸೆಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟರು.
- <sup>9</sup>ಕ್ಕೆ ಪೊಂದುತಡಕ್ಕೆ ಆಹಾರದಾನತ್ಯಾಗದ
- <sup>10</sup>ಬ್ರಹ್ಮನ ಮುಂದಣ ಒವ್ವಿನ ತೋಟಪೊಂ
- <sup>11</sup>ದು ಪಡಿ ಅಕ್ಕಿ ಅಕ್ಷತಪೂಜ ಇಷ್ಟನು ಆ
- <sup>12</sup>ಚಂದ್ರಾರ್ಕ್ ಸ್ಯಾಯಿಯಾಗಿ ನಾವು ನಡಸಿ
- <sup>13</sup>ಎಡನುಮಂಗಳಮ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ||

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ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೊಬ್ಬೆಯಚಾಡಿ
- <sup>2</sup>ಸುಟ್ಟುಂಗಡೊಡದೇವದ್ವಗಳ ಮಗ ಚಿಕ್ಕ
- <sup>3</sup>ನು ಕೊಟ್ಟ ಭರ್ತ್ಯಸಾದನ ನಡಗಿ ಅನುಮ

- <sup>4</sup>ತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರ ದಾನವನು  
<sup>6</sup>ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಭಯಾಗಿ ನಡಸಿ ಬಹೆ  
<sup>7</sup>ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟರಿಗೆಕವಿಗಳಮಗಜೊಂಮ  
<sup>3</sup>ಣನುಕೊಟ್ಟಧರ್ಮಾಶಾಸನನಮದಿಲನು  
<sup>4</sup>ಪತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ  
<sup>5</sup>ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ವರ್ಷ ೧ಕ್ಕೆ ಅಹಿತಿಂಗಳುಪರ್ಯಂತ  
<sup>6</sup>ತರಗತಂಡಕ್ಕೆ ಆಹಾರದಾನವನು ಆಚಂ  
<sup>7</sup>ದ್ರಾಕ್ಷಸ್ಥಾಭಯಾಗಿ ನಡಸಿ ಬಹೆವು ಮಂ  
<sup>8</sup>ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

## 102

ಅದೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯಚ  
<sup>2</sup>ವುಡಿಸಿಟ್ಟರಿಗೆಹುಮ್ಮಿನಚಂನಯ್ಯನುಕೊ  
<sup>3</sup>ಟ್ಟಧರ್ಮಾಶಾಸನದಸಂಬಂಧನಂನಚ್ಚೇ  
<sup>4</sup>ತ್ರವು ಅಡಹಾಗಿರಲಾಗಿ ನೀವು ಅಚ್ಚೇತ್ರವನು  
<sup>5</sup>ಬಿಡಿಸಿಕೊ . . . . . ||

## 103

ಇನ್ನೇ ಕಂಬದ ಪೂರ್ವ ಮುಖದಲ್ಲಿ.

- <sup>1</sup>ಸಖವರುಷ ೧೪೩೦ಡನೆಯ  
<sup>2</sup>ಕುಕ್ಕ ಸಂವತ್ಸರದವಯಿಶಾ  
<sup>3</sup>ಖಬಿಗಂಬೂಮಂಡಲೇಶ್ವ  
<sup>4</sup>ರಕುಲೋತ್ತಂಗಚಂಗಾಳ  
<sup>5</sup>ಮಹದೇವಮಹೀಪಾಲನ  
<sup>6</sup>ಪ್ರಧಾನಸಿರೋಮಣಿಕೇಶವನಾ  
<sup>7</sup>ಭವರಪುತ್ರಕುಲಪತಿತ್ರಂಜಿ  
<sup>8</sup>ನಧರ್ಮಾಶಾಸನಪ್ರತಿಪಾಲ  
<sup>9</sup>ಕರಹಪೊಮ್ಮಣಮಂತ್ರಿಸ  
<sup>10</sup>ಯೋದರರಹಸವ್ಯಕ್ತ ವಚೊಡಾ

- <sup>11</sup> ಮಣಿಚಂಪು ಸಂಮರಸನ  
<sup>12</sup> ಸಂಜಾಯವಟ್ಟಣವಾಳವಳ  
<sup>13</sup> ವೈಜನಂಗಳಗೋಷ್ಠಿಸಹಾ  
<sup>14</sup> ಯ ಶ್ರೀಗುಂಮಟಸ್ವಾಮಿಯ  
<sup>15</sup> ಬಳ್ಳಿಗಾಡವಜೀರ್ಣೋದ್ಧಾ  
<sup>16</sup> ರವಮಾಡಿದರು ಶ್ರೀ ||

## 104

ಸುತ್ತಾ ಲಯದ ವೇಗದನೆ ಮಂಟಪದಲ್ಲಿ ಕೂಪ್ಯಾಂಜಿನೀ ಪೀಠದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀನಯನೀತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ  
<sup>2</sup> ಗಳಿಬೈರುಶ್ರೀಬಾಳಚಂದ್ರಬೇನರ  
<sup>3</sup> ಗುಡ್ಡ ಕೇತಿಸಟ್ಟಿಯಮಗುವಮ್ಮನ  
<sup>4</sup> ಟ್ಟವಾಡಿ ದಂಯಕ್ಷಿದೇವತಿಯಂ ||

## 105

ಸಿದ್ಧರಬಿಸ್ತಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪನೋಫಲಾಭನಂದೀಪನಾತ್ಮಕ  
<sup>2</sup> ಲೋಕೈನಾಥಸ್ಯಾಣನಂಜಿನೀಕಸನಂ || ಶ್ರೀನಾಥೇಯೋಜಿತಚಂಭವನಮಿ  
<sup>3</sup> ವಿಮಲಸೂತ್ರತಾನಂತಧರ್ಮಾಕ್ಷರ್ದ್ರಾಂಕಾಶಾಂತಿಕುಂಭಾಸ್ತಸುಮತಿಸುನಿಧಿ  
<sup>4</sup> ತ್ಯತೋನಾಸುಪೂಜ್ಯಃ | ಮಲ್ಲಿಕೇಯಸ್ಸುಪುಷ್ಪೋಜಲಜರುಚಿಕರೋನಂದನಪುಷ್ಪೋನೋಪೋ  
<sup>5</sup> ವೀರಶೈಲಿನೀವಾಳುವಿದತತುಷ್ಪಿಂಶತಿವರ್ತಮಗಲಃ || ವೀರೋವಿಃಪ್ಪಂವಿನತಾಯುರಾ  
<sup>6</sup> ತಿಂತಿಶ್ರೀಕೈರಭಿವಕ್ಷ್ಯೋತೀಯಃ | ನಿರಸ್ತಕಮ್ಪಾಢಿವಿಲಾತ್ಕವೇದೀಪನಯಾದನಃಪೂಮ  
<sup>7</sup> ತೀರ್ಥನಾಥಃ | ತಸ್ಯಾಭವನ್ನದನೀವೀರಜನಸ್ಯಸಿದ್ಧಾಸ್ತಪ್ತಧ್ಯೋಗೋಗಣಧವಃ | ಲಂಛನಾಃಪೂಜ್ಯಃ |  
<sup>8</sup> ಯೋಧಾರಯಂತಿರುಭದರ್ಶನೋಧವೃತ್ತಿಮಿಧ್ಯಾತ್ರಯಾದಪಿಗಾಣವಿನವತ್ತೋವಿದ್ಯಾನ್ ||  
<sup>9</sup> ಪಂದ್ರಾಗ್ನಿಭೂತೀವಿವಾಯುಭೂತೀರಕಪನೋಮಾಯೋಗಸುಧರ್ಮಪುತ್ರಃ | ವೈಶ್ವೇಯಮಂ  
<sup>10</sup> ದ್ರಾಪ್ತನರಂಧವೇಲಾಪ್ರಭಾಸಕಪ್ತೀತಿತರೀಯಸಂಕ್ಷುಃ || ಪೂರ್ವಾಕ್ಷಾಣಿಸುಮನೋವಧಿಜ  
<sup>11</sup> ಶುಭೀದಯೋಗಯಕ್ಷಾಣಿಸುಸೇವೈಕ್ರಿಯಕಾಶ್ವಸಿಕ್ಷಕಯತೀನೈಕೈವಲ್ಯವಿಜೋಗ್ಯಮೂನ |  
<sup>12</sup> ಲಕ್ಷ್ಮಣೈವೈವನಿಧಿತ್ರಯೋತ್ತರನಿಡನಾಥಾಃ ಕಾಯೋಕತೈರುಮೋನೈಕರತಾಚೈವಮಿ  
<sup>13</sup> ತಾನಸ್ಯೈವನಿತ್ಯಂಗಾಣ || ಸಿದ್ಧಿಂಗತೇವೀರಜಿನುಬದ್ಧ ಕೇವಲ್ಯಭಿಖ್ಯಾಸ್ತಯುಜಜಾತಾಃ | ಶ್ರೀ  
<sup>14</sup> ಗಾತಾನುಜ್ಞಾಪನಾಧರ್ಮಜಯೋಜ್ಯೋಕೇವಲೀವೈತದಿಹಾನುಬದ್ಧಂ || ಜನನಂತಿವಿಪ್ಲವರದಾಜಿತ  
<sup>15</sup> ನಂದಿಮಿತ್ರೋವರ್ಧನೇನಗುರುಗುಣಸಹಭದ್ರಬಾಹುಃ | ಯೋಜತೇಕೇವಲಿವದಪ್ರಬೀರು  
<sup>16</sup> ತನಕುಬ್ಧತತೋಸ್ತಮಮಧೀಶುತಕೇವಲಿಭ್ಯಃ | ವಿದ್ಯಾಸುವಾದಪಕನೇಸ್ಯಯಮಗತಾಭಿ  
<sup>17</sup> ವ್ವಿದ್ಯಾಭಿರಾತ್ಮಚರಿತಾದಮೂದಭಿನ್ನಾಃ | ಪೂರ್ವಾಣಿಯೇವರಪುರೋಹಿತಧಾರತುಂತಿ



- 18 ತುನ್ನಾ ವ್ಯುಭಿನ್ನ ದಕಪೂರ್ವಧರಾನ್ಸಮಸ್ತಾನ್ || ತೇಕ್ಷತ್ರಿಯುಪೋಪ್ಪಿಲಗಂಗದೇವಾಜಯಸ್ಸುಧ  
 19 ಮ್ನಾ ವಿಜಯೋವಿಶಾಖಃ | ಶ್ರೀಬುದ್ಧಿ ಲೋನಾಧ್ಯತೀರ್ಪಣನಾಗಾಧ್ಯಾತ್ಮಕಶ್ಚೇತುಭಿಧಾನಭಾಜಃ ||  
 20 ನಕ್ಷತ್ರಪಾಂಡೂಜಯಪಾಲಕಂಸಾಚಾರ್ಯಾ ವಹಿಶ್ರೀದುಮ್ರಪೇಣಕಶ್ಚ | ಏಕಾದಶಾಂಗೀಧರಣೀ  
 21 ನರೂಢಾಯೇಪಂಚತೇಮಿಾಜ್ಯದಿವೇವಸಂತು || ಆಚಾರಸಂಜ್ಞಾಂಗಭೃತೋಭವಂಸ್ತೇಲೋಹಸ್ಸುಭ  
 22 ದೋಜಯಪೂರ್ವಭದ್ರಃ | ತಥಾಯೋಬಾಹುರವಿಮಹಿಮೂಲಸ್ತು ಭಾಜೇನಂದ್ರಾಗಮರ  
 23 ತ್ವಕಮ್ಪ್ರೇ || ಶ್ರೀಮಾನ್ಕುಂಭೋವಿನೀತೋಹಲಧರವಸುದೇವಾಚಲಾಮೇರುಧೀರಸ್ಸವ್ಯಜ್ಞೋಸವ್ಯ  
 24 ಗುಪ್ತೋಮಹಿಧರಧನಪಾಲಮಹಾವೀರವೀರಾ | ಇತ್ಯಾದ್ಯಾನೇಕಸೂಂಷ್ಯಧನುಪದಮುಪೇತೇ  
 25 ಪುದೀವೃತ್ತಪಸ್ಯುಣಸ್ತಾಧಾರೇಪುಪುಷ್ಯಾಜನಿಸಜಗತಾಂಕೊಂಡಕುಂದೋಯತೀಂದ್ರಃ || ರಚೋಭಿರ  
 26 ಸ್ಪೃಶ್ಯತಮತ್ವಮಂತರ್ವಾಹ್ಯೇಪಿಸಂವ್ಯಂಜಯತುಂಯತೀರಃ | ರಜಪದಂಭೂಮಿತಳಂವಿಹಾಯಾಚ  
 27 ಚಾರಮನ್ಯೇಚತುರಂಗುಂಸಃ || ಶ್ರೀಮಾನುಮಾಸ್ವಾತಿರಯಂಯತೀರಸ್ತತ್ತ್ವಸೂತ್ರಂಪ್ರಕಟೇಚ  
 28 ಕಾರ | ಯನ್ಮುಕ್ತಿಮಾಗ್ಗಾಚರಣೋದ್ಯತಾನಾಂಪಾರ್ಥಯಮುಫೇದಭವತಿಪ್ರಜಾಪಾ || ತಸ್ಯೈವತಿಪೋ  
 29 ಜನಿಗೃಧ್ಯಪಿಂಭಾವ್ಯತೀಯಸಂಜ್ಞಾ ಸ್ಯುಬಲಾಕುಂಭಃ | ಯತ್ಸುಕ್ತಿರತ್ನಾನಿಭವಂತೀಲೋಕೇಮುಕ್ತೈಃ  
 30 ಗನಾಮೋಹನಮಂಡನಾನಿ || ಸಮಂತಭದ್ರಸ್ಸಚರಾಯಜೇಯಾದ್ವಾದೀಧವಜ್ರಾಂಕುರಸೂಕ್ತಿ  
 31 ಜಾಲಃ | ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಧ್ಯಾಸದುಷ್ವಾದಕವಾತ್ಪಯಾಃ || ಸ್ಯುತ್ಯಾ  
 32 ರಮುದ್ರಿತಸಮಸ್ತಪದಾರ್ಥಪೂರ್ಣಂತ್ಪ್ರಲೋಕೃತಮ್ಪ್ರಮುಖಲಂಸಖಲವ್ಯನಕ್ತಿ | ದುವ್ಯಾ  
 33 ದಕೋಕ್ತಿತಮಸುಪಿಹಿತಾಂತರಾಳಂಸಾಮಂತಭದ್ರವಚನಸ್ಥುಟರತ್ನದೀಪಃ || ತಸ್ಯೈವತಿಪ್ರಯತಿವ  
 34 ಕೋಟೀಸೂರಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಪ್ಪಿ | ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತ್ವಾತ್ಮಕಸೂ  
 35 ತ್ರಂತದಲಂಚಕಾರ || ಪಾಗುಲ್ಬ್ಯದಾಯಿಗುರುಣಾಕಿಲದೇವನಂದೀಬುಧ್ಯಾಪುನವ್ವಿಗಪುಳಯಾ  
 36 ಸಜೇಂದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಂತಿಚೈಪಬುಧೈಃಪ್ರಚಶ್ವೇಯತ್ವಜಿತಃಪದ  
 37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಿಟ್ಟುಕಳಂಕೋಕ್ಯತಸಃಗತಾದಿದುಷ್ಪಾಕೃಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ | ಜ  
 38 ಕ್ಷಸ್ವನಾಮೇವವಿಧಾತುಮುಚ್ಛ್ರೇಯಸಾತ್ಮಂಸಮಂತಾದಕಳಂಕವೇನ || ಜೀಯಾಜ್ಞಗತ್ಯಾಜಿನಸೇನಸೂ  
 39 ರೀಮಸ್ಯೋಪದೇಶೋಜ್ಞಾಪದರ್ಪಣೇನ | ವ್ಯಕ್ತೀಕೃತಂಸರ್ವಮಿದಂವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರು  
 40 ಪಾವಿದಂ || ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತತರತ್ರಂತದ್ಗಣೇಂದ್ರಾ  
 41 ಗ್ರಪುತ್ರಂ | ವಿಹಿತಭುವನಭದ್ರಂವೀತಮೋಹೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂಲೋಕಾ  
 42 ದ್ಯಾಪಮುದ್ರಂ || ಸದ್ವ್ಯಂಜನಸ್ವರನಭಸ್ತುನುಲಕ್ಷಣಾಂಗಚೈನ್ನಂಗಳೌಮುಕುನಾಂಗನಿಮಿತ್ತಕೈ  
 43 ದ್ಯುಃ | ಕುಲತ್ರಯೇಸುಖದುಃಖಜಯಜಯಾದ್ಯಂತತ್ವಾಜ್ಞವತ್ಪುನರವೈತಿಸು  
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಯದಂತೇನಚಭೂತಬಲೈಃಪ್ರೇನಾಪಿಪ್ರವೃತ್ತಯೇನರೇಜೇ | ಫಲಪ್ರದಾ  
 45 ನಾಯುಜಗಜ್ಞಾನಾನಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಮಿವಕಲ್ಪಭೂಜಃ || ಅರ್ಪದ್ವಲಿಸ್ಸಂಘಾತತ  
 46 ವ್ಯಧಂಸಾಶ್ರೀಕೋಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘಂಕಾಲಸ್ಯಭಾವವಿಹಜಾಯಮಾನಾವ್ಯೇದೇತರಾ  
 47 ಕಲ್ಪೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಾಂಬರಾದೌವಿಪರೀತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ  
 48 ತುಪೋಧಂ | ತತ್ಪ್ರೇನಂದಿತ್ರಿದಿವೇಶಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತಮಮುತೇಕುದ್ಯತ್ಯಃ || ಸಂಘೇಷುತತ್ರ  
 49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಣಲೋಕಸ್ಯಚಕ್ಷುಷಿಭಿಧಾಪಷ್ಠಿನಂದಿಸಂಘೇ | ದೇನೀಗಣೇವೃತಗುಣಾ  
 50 ನ್ವಿತಪುಸ್ತಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿಜ್ವಯತಿಪ್ರಭೂತಾ || ತತ್ರಾನನ್ನಗದೇಪೋದಯ  
 51 ರವಿಜನಮೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವ್ರೀಳಾನುಚಂದ್ರಶ್ಚತನಯಗುಣಧಮ್ಮಾದಯಾಕೀರ್ತಿ  
 52 ದೇವಾಃ | ದೇವಶ್ರೀಚಂದ್ರಧಮ್ಮೇಂದ್ರಕುಲಗುಣತಪೋಭೂಪಕಾಸೂರಯೋನೈವಿದ್ಯಾಧಾಮೇಂ



- <sup>35</sup>ವೇದೇವೀತಚೇತೋವಿಷಾದೇವೀತನಿಖಿಲವಾದೇವಿತ್ಯವಿದ್ಯಾವಿನೋದೇ | ವಿತತಚರಿತ  
<sup>36</sup>ಮೋದೇವಿಸ್ಥ ರಚ್ಛಿತ್ರಸಾದೇವಿನತಜನಪದೇವಿತ್ಯರಹಾಂಪ್ರವೇದೇ || ಸಗ್ರೀ  
<sup>37</sup>ಮಾಂಸತ್ವನೂಜಸ್ತದನುಗಣಿಸದೇಸಸ್ಯಧಾಚ್ಚಾರುಕೀತ್ತಿಃಕೀತ್ತಾಃಕೀರ್ಣಾಕೀತ್ತಿರೋ  
<sup>38</sup>ಕ್ಯಾಯುತುರಯತಿವಿಧುಃಕಾರ್ಯಮದ್ಯುಕ್ಯತು

(೩ನೇ ಮುಖ.)

- <sup>1</sup>ಛೇ | ಯಸ್ಯೋಪಸ್ಯಸವಸ್ಯದ್ವಿಸುಖಂಘಟಯೋತ್ಪಟಿತಾಃಶ್ಚಟುವಾಚಾಪದ್ಯಾಸದ್ಯಾ  
<sup>2</sup>ತಮುಕ್ತೋಜ್ವಲತರರುಚಯೋಪ್ಪ್ರತಿಫಲಿತವಾದಿದ್ಯಾಃ || ಚಾರುಶ್ಚರಾಕೀತ್ತಿಃಕೀರ್ಣಾಪದನ  
<sup>3</sup>ತವಸ್ಯಧಾಚ್ಚರೋಧೀತ್ಯರೋಯಾಗವ್ಯಂಕುಪ್ಯಂಕುತಮುಪ್ಪೀತ್ಯರಸದನಮಹಾವಾದಿ  
<sup>4</sup>ನಂಪದವಂಪ್ಯಂ | ಚಕ್ರೇದಿಕ್ರೀಡದಗ್ರೇಸರಸರಸವಚಾಸಾಧಿತಾಶೇಷಸಾಧ್ಯೋ  
<sup>5</sup>ವೇದ್ಯವೇದ್ಯದ್ವೈದ್ಯಾವ್ಯಸಗಮವಿಲಸದ್ವಿತ್ಯವಿದ್ಯಾವಿನೋದಃ || ಬಲ್ಲಾಃಶ್ಚೋಣಿಪಾ  
<sup>6</sup>ಳವಲಿತವಲಿಬಲವಾಜಿಭಿವ್ಯೇವಿತಾಜಿರೋಗಾವೇಗಾದ್ಗತಾಸ್ತುತಿಮುಪಿಸತ  
<sup>7</sup>ಸೋಲ್ಲಾಘತಾಮಾನಿನಾಯ | ಅತೀಯೈವ್ಯವಸ್ವಯಂಸೋಬಿಲವಿಧಭಯಸೂರೇ  
<sup>8</sup>ಸ್ತಧಾತಾರುತತ್ವಂಶಿವೋಪಕಾಸ್ತುಂಬುನಿಧಿಮುಖಯ ಸೂರಿಪರಂಸಿಂಹಣಾ  
<sup>9</sup>ದ್ಯುಂ || ಕಿಷ್ಕೋದಾಪ್ಪುಘಪಿಷ್ಪೀಕರಣನಿಪುಣಸೂತ್ರಸ್ಯತಸ್ಯೋಪದೇವ್ಯುಕೀಪ್ಯೋಪೀಯೂ  
<sup>10</sup>ಪನಿವ್ಯಂವನಪಟುಮತನಪಂಡಿತಃಖಂಡಿತಃಘಃ | ಸೂರಿಸ್ಸೂರೋವಿನೀಯಾಂಬುರುತ  
<sup>11</sup>ವಿಕಸನೇಕವ್ಯದಿಗ್ವ್ಯಾಪಿಧಾಮಾಪ್ರಮಾನಸ್ಥಾತ್ಯತಾಸ್ಥೋಜೇಳುಗುಳನಗರೇತತ  
<sup>12</sup>ಧವ್ಯಾಘವೈದ್ಯೈ || ಯಸ್ತಿಂಶ್ಚಮುಂಡರಾಜೋಭುಜಬಲಿನಮಿನಂಗುಂಮುಖಂಕಮ್ವೃತಾಪ್ಪಂ | ಭ  
<sup>13</sup>ಕ್ತಾಕ್ತಾಕ್ತಾಕ್ತಮುಕ್ತೈಜಿತಸುರನಗರೇಸ್ಥಪಯದ್ವದ್ರಮದಾ | ತದ್ವತ್ಕಾಲ್ಪಯೋ  
<sup>14</sup>ಧೋಜ್ವಲತನವಿನವೀನಾಮಾನ್ಯಾನಿಃಸ್ಯಕೈಲಾಸೇಲಲಾಲೀತ್ರಿಭುವನವಿಲ  
<sup>15</sup>ಸತ್ಕೀತ್ತಿಃಕೀತ್ತೀವಚಕ್ರೇ || ಸ್ಥಾನೇತತಸ್ಥಾನಮಂತ್ರೋಜ್ವಲತಮತುಲಪಂಡಿತೋಲಂಕರೋ  
<sup>16</sup>ತುಮೇವೇವೋಕ್ತಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃ  
<sup>17</sup>ಚಕ್ರೇಭುವನತಲಕಂತಂಪುನಸ್ತಪ್ತವರಾನ್ಪಂಕೋನ್ಮುಕ್ತಂವಿಧಾಯಾಲಿಜಗದುರು  
<sup>18</sup>ಪುಣ್ಯೈಸ್ತಫಾಲಚಕಾರ || ಕಿಂವಾಕ್ಷೀರಂಭಿವೇಶದುತನಿಪುಯಕಸೋನಿವೃತಾಚ್ಚಂ  
<sup>19</sup>ಕರಾದ್ರಿನಗೋತ್ರಾದ್ರಿನಸ್ಪಟಿಕೀಂಚಕ್ರೀತಿಮವರಗಜಾನದಿಗ ಜಾನೇದಧೀರಃ | ಕ್ಷೀರೋದಾನ್  
<sup>20</sup>ಸಪ್ತಸಂಧಾನುಸುರಜರಭರಾನ್ಶಾರದಾನ್ನಗಲೋಕಂಕೇಪಾ ಲ್ನಾಂವಿದೀರ್ಣಾಮೃತಕಲಮ  
<sup>21</sup>ಪಿಸ್ತವ್ಯತೇನೇನವಿದ್ಯಃ || ಮೇರಾಜನ್ಮಾಭಿಷೇಕಸುರಪತಿರವತತ್ವ ಧೈವಾತ್ಮಕೈಲಾದೇವಸ್ಯಾದರ್ಶ  
<sup>22</sup>ಯನ್ನೋಪರಮುಖಿಲಸಸ್ಯೈಪಸೂರಿವ್ಯಧಾಯ | ಸನ್ಯಾಗ್ಗಂಟಾಭಾಸೈನಂಪಿತ ಮ  
<sup>23</sup>ಮಿತಿರವಾಮವ್ಯಗ್ಯಾಪ್ತಮೋಭಿನಿರ್ದೇವತಾನಿಪುಣವ್ಯಂಪುರುರಿವಪುನರತ್ರಾಕಳಂಕೋಪ  
<sup>24</sup>ನೀಯ || ಶೇರೇಕಾಣಾದಕೋಣಂಕರಣಮಧಿವಸಪ್ತದ್ರನಿದ್ರಾನಿವಾಸಂಮೈಮಾಂಸೇಚ್ಚಾ  
<sup>25</sup>ಮತುಚ್ಚಾಂತ್ಯಜನಿಜಪಟುಮಾದೇವುಕ್ಯಚ್ಚಾರುಗಚ್ಛ | ಬಾದ್ಧಾಬ್ಧಿದೇವಮುಕ್ತೀಸ್ಯಪಸರ  
<sup>26</sup>ಸಪಸಾಸಾಂಖ್ಯಮಾರಂಬುಸಂಖ್ಯೇಮಾನಮುಖ್ಯಾನಿವಾದಿದ್ರಗಜಮುಖಯಸೂರಿಪರಂವಾ  
<sup>27</sup>ದಿಸಿಂಹಃ || ಐತ್ಯಯ್ಯಂವತತ್ವಶ್ಚಾತ್ಮತಮುಖೇದತ್ತ್ವ ಸವ್ಯಾಪ್ತತಾಂಬಿಭಾತೇಚನಿ  
<sup>28</sup>ರೀತತಾಂವಿತಯೋಚಾರುಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃಕೀತ್ತಿಃ  
<sup>29</sup>ನಯಂವಾಗ್ಗೋಪೇವಾದ್ರಿಂಸಮಧತ್ತಮಾಗ್ಗೋಮುರುಕ್ಥೇವಾಸಹೇವಾಚ

[illegible]

(ಕನ್ನಡ ಮುಖ.)

1 ಚರತಮನುಸರನನಮ್ರಸಮಂತಭದ್ರಂ ತನ್ನ ಸ್ವೀಕಾರವು ತ್ವಿಗ್ವಾಣ್ಯಗತಿವಿಮಮತೇ  
 2 ಚಂದ್ರಿಕಾಬಾರುಕೀತ್ರಿಃ || ರೇರೇಚಾವ್ಯಾಕಗವ್ಯಂ ಪರಪರವಿಮಮತೇ ಸ್ವರೈವಪ್ರಮುಂ  
 3 ಚಸಂಖ್ಯಾಸಂಖ್ಯೇಯರಾಜತ್ವರಕರನಿಕರಾದಪ್ರಭಾಪ್ತೀನೀನೀಪ್ತ || ಪಂ  
 4 ಲ್ಲಿಂಕಾಣಾತತೋಽಂತೈವಜಿವಮನೀವಮಾನಮಾಸನ್ನಿದಾನಮನಿಸ್ತಂನೋಽಭಿ  
 5 ಕಂಸ್ಯೇವ್ರಜತಿಯದಪರಾನ್ ವಾಜಿನೀಂಪಾಪ್ಯಾಃ || ತತ್ಪಲಿತಾಂಭೈರೈವ  
 6 ತಾತಲಿದಿವಾಘಾಸವ್ಯಕ್ತವೋಧಕರಣೋನ್ನತದವನಿವೃ || ಜಃತಾಪ್ತಾ  
 7 ಹರಯೋಽಪರಾಂಕಾರುಮಾರ್ಗಾಣಿಕ್ವದೇವತಿಯಾಪ್ತನದೇವಕಲ್ಯ ||  
 8 ಧ್ಯಾನಮನ್ಯೇನಸನ್ಯಾಸಪರಮವಿದಿವಾನೇತುಮೇವಸ್ಯಯಂಸ್ವಂಧಮ್ಭಂಕವ್ಯಾರಿಮಮತ್ಪ್ರ  
 9 ಚೈವಮರುಸುಖಂ ದುರ್ಲಭಂವಲ್ಲಭಾಚ || ಕಾಂತಾಕಾಂತೇನ್ನೀಕಾಂತೀಕೃತಸಕಲಜ  
 10 ನಾಸೂಕಿ ಪೀಯೂಷಪೂರೈಸ್ತೇನಿಸರ್ವೇಸ್ತದೇವಾಸ್ಸದಪದಮಗಮನ  
 11 ಧ್ಯಾತಚೈನೇಂದ್ರಪಾದಾಃ || ತತ್ರತ್ರಯೋದರಕಶೈಶ್ಚ ದಶದ್ವಯೇನಾಕೇಽಪ್ತಕೇ  
 12 ಪರಿಮಿತಭವದೀಶ್ಯರಾಸ್ಯೇ | ಮಾಘೇಚತರ್ಧಕೃತಿಭಾಸಿತಭಾವಾರೇಸ್ಯತೇ  
 13 ಕಸ್ಯಸ್ಸರಪದಂಧೈರಪಂಡಿತಸ್ಯ || ಅನೇದಭಾಘನವಮಂಡಿತದೇವನುಪರಂ  
 14 ನನಾಚೈವಮಕುರೀಕೃತೇತ್ರಿರೇಪಃ | ಪೈನಿಧಾಯೀಜಘಮ್ಭಾಧೋಽಭಾವಯಂ  
 15 ತ್ರಾತ್ಮಸಂಸ್ಕೃತಿವದೇವಮಂಡಿತಾಯ್ಯಾಃ || ತಥೈವಿಧ್ಯಾಕರಮಯತತವನಿವಿಧಿ  
 16 ತ್ವನ್ನೃಪಾತಾಮೃತೇವತತ್ಯಂತಃಪಾಕತತ್ತ್ವಂತರವದನೇರೋರತ್ನವಪ್ರ  
 17 ಧಾವ | ಜೀವನಭದ್ರಾಣಿಪ್ರಕೃತ್ಯಮಜಗದುಡಿತಾತ್ಮ್ಯಕ್ತವಾಘಾಘೋದಿ  
 18 ಸ್ತಾಧ್ಯಸ್ತೀಕರೋತ್ಯಗ್ನಿವಬುವಿತರೂಪವಾದಿನಾಪಂಡಿತಾಯ್ಯಾಃ || ಸಂಸಾರಾ  
 19 ಪರಮಾರಾಕರದರಲಹಿತುಖ್ಯರಲೋಽಧದೇವಪ್ರಕೇಮಪ್ರಜ್ಞಾಸಾ  
 20 ನಾಮೃತಬಿಜಲತರೈರ್ದಿಫಿತಾನಮವಿಮಮಂ | ಪೋತೋಲೋತೋವಿವೀತೋದ್ಭುತ  
 21 ತಿಗತವನ್ನವ್ಯಭವ್ಯಚ್ಚೈತಾಂಭೈಶ್ಚದೋಽನ್ವಿರಸ್ಯಮುಪ್ರಸುತತಮಭಿನ  
 22 ಪೋದಾಚತೇವಂಡಿತಾಯ್ಯಾಃ || ಆಮವುಘಗದುಭಕ್ತಾಕರಯತ್ನನ್ನಿಪದ್ಯಮ  
 23 ಪರಗಣಿಭುಚ್ಚೈಗ್ಗೀಃ ಒಳಿಸ್ತೈಸ್ಸಪ್ತೈಃ | ಶುಭದಸುಮುಖಾತ್ಮೇಽಪಾರೋ  
 24 ದ್ವೈವಿಲಾಕಂ ಯುಗದದಬಿಲವಾನ್ಯ ಧ್ಯಾನರತ್ನಪ್ರದಾಸ್ಯೇ || ಕತಾತ್ಮಕ

- <sup>25</sup> ಕ್ಷಾನ್ತಿಸಿಜಮುಕ್ತಯೇರ್ಷ್ಯಾದ್ವಾ ಸೋದಿತಂಶಾಸನಮೇತದುವ್ಯಾಪ್ತಂ | ಶಾಸ್ತ್ರಾಭಿಕ್ತೃತ್ಯ  
<sup>26</sup> ಯಶಂಸನಾಂಗಮಾಚಂದ್ರತಾರಂವಿಮೇರುಜೇಯಾತ' ||

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- <sup>1</sup> ಶ್ರೀಮತ್ಕಣ್ಣು ಟದೇಶೇಜಯತಿಪುರವರಂಗಂವತಪ್ಯಖ್ಯಮೇತತಸದ್ವೈಕದಾನೋ  
<sup>2</sup> ಸವಾಸವ್ರತರುಚಿರಭವತ್ತತ್ರಮಾಣಿಕ್ಯದೇವಃ | ಬಾಬಾಯಿಾಧರ್ಮಪ  
<sup>3</sup> ತ್ವೀಗುಣಗಣವಸತಿಸ್ತಸ್ಯಸೂನುಸ್ತಯೋಶ್ಚಶ್ರೀಮಾನ್ಮಾಯಾಂ  
<sup>4</sup> ನಾಮಾಜನಿಗುಣಮೇಣಿಭಾಕ್ತ್ಯಂದ್ರೇತೇರ್ಷ್ಯಶಿಷ್ಯಃ || ಸಮ್ಯಕ್ಪ್ರಚೋಡಾಮಣಿ  
<sup>5</sup> ಯಸಿದಲಭವೈತ್ತಮನುಸ್ವಸ್ತಿಪ್ರೀತಕವರಾಪ ೧೩೩೧ನೆಯವಿ  
<sup>6</sup> ರೋಧಿಸಂವತ್ಸರದ ಚೈತ್ರವು ೫ ಗು ಶ್ರೀಗುಂಮಟನಾಥನಮಾಧ್ಯಾಹ್ನದ  
<sup>7</sup> ಅಷ್ಟವಿಧಾಚ್ಚನಸಿಮಿತ್ತವಾಗಿರಲುಗುಳದಗಂಗಸಮುದ್ರದಕೆಜಿ  
<sup>8</sup> ಯಕಳಗದಾನಲಯಗದ್ದೆಯು ೧ ಗವನೂರಳುಗುಳದಮಾಣಿಕ್ಯನ  
<sup>9</sup> ಬರದಹರಿಯಗೌಡನಮಗಗುಂಮಟದೇವಮಾಣಿಕ್ಯದೇವನಮ  
<sup>10</sup> ಗ ಪೊಂಮಂಜೋಗುಡಗೌಡಗಳಸಮಕ್ಷಮದಲ್ಲಿದೇವರಿಗೆ ಪದಪೂಜೆ  
<sup>11</sup> ಯಂಮಾಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಹಂತೇತ್ತಿರಿಯ  
<sup>12</sup> ನೂಪುಣ್ಯವನೂಲುಪಂಜ್ಜಿರಿಸಿಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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- <sup>1</sup> ಶೀಲದಿಹಂದ್ರಮಾಳವಿಭುವಂಚಲದೇವಿಸಿಜೋನ್ನತಾಂಕೆಯಾಲೋ  
<sup>2</sup> ಲವ್ಯಗುಹ್ಯಪುಷ್ಪಳದಗುಂಮಟನಾಥನಪಾದದ | ಚ್ಚಾರ್ವಣಿಗೇಶೇಡಿ  
<sup>3</sup> ಪಕ್ವನೇಮೆಯನಿತ್ತನುದಾರವೀರಬಿಲ್ಲಂಚನ್ನಪಾಳಕನುರಯು  
<sup>4</sup> ವಂಭಿಯುಮುನಿವೈದಸಲ್ವಿನಾ || ಅಂತುಧಾರಾಪೂರ್ವ  
<sup>5</sup> ಕವಂಮಾಡಿ ಕೊಟ್ಟಂತಗ್ರಾಮನೀಮೆ | ಮೂಡಲೋನ್ನೇನಹಳ್ಳಿ  
<sup>6</sup> ತಂಕುಸಿಪ್ಪದೇವರದ್ವಪಡುವತೋಳೇನಹಳ್ಳಿಹಾಡುನಹಳ್ಳಿ

(೩ನೇಮುಖದಕಳಗೆ.)

- <sup>7</sup> ಬಡಗಮಂಕೆನಹಳ್ಳಿಯುಬಿಟ್ಟುತೋಟಗ್ರಾಮಲುಆಚಂದ್ರಾಕ್ಷ್ಯಾಸ್ತ  
<sup>8</sup> ಯಿಯಾಗಿ ಸಲುಗೆಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ.

(೧ನೇ ಮುಖ.)

- <sup>1</sup> ಶ್ರೀಜಯಶ್ಯಜೇಯವನುತ್ಕೃಂವಿಶಾಸಿ  
<sup>2</sup> ತಕುಶಾಸನಂ | ಶಾಸನಂಜೈನಮುಧ್ಧಾಸಿಮುಕ್ತಿ  
<sup>3</sup> ಲಕ್ಷ್ಮೀಕಶಾಸನಂ || ಅಪರಿಮಿತಸುಖಮನಲ್ಪಾವಗಮಮಯಂ  
<sup>4</sup> ಪ್ರಬಲಬಲಶ್ಯತಾತಂಕಂ | ನಿಖಿಲಾವಲೋಕವಿಭವಂ  
<sup>5</sup> ಪ್ರಸರತುಪ್ಪದಯೇಪರಂಜ್ಯೋತಿಃ | ಉದ್ವಿಷ್ಟಾಖಿಲರತ್ನಮು

- 6 ಧೃತಪದಂನಾನಾನಯಂತಗ್ಯಹಂಸಸ್ಯತ್ವಾ ರಸುಧಾಭಿಲಿಪ್ತಿ ಜನಿಭೃತ್ವಾ ರು  
 7 ಣ್ಯುಕ್ತಾ ಪೋಚ್ಛತಂ | ಆರೋಪ್ಯಕೃತಯಾನಪಾತ್ರಮವೃತ್ತವ್ಯವಸಂಯಂತಪರಾ  
 8 ನೇತೇತೀತ್ಯಕೃತೋಮದೀಯಪ್ರದಯೇಮಧ್ಯೇಭವಾಚ್ಛ್ರಯತಾಂ || ತತ್ರಾಭವತ್ತಿ  
 9 ಭುವನಪ್ರಭುರಿದೃವೃದ್ಧಿಶ್ರೀವರ್ಧಮಾನಮುನಿರಂತಿಮತೀತ್ಯನಾಥಃ | ಯದ್ವೇದಾಽಪಿ  
 10 ರುಪಸಂನಿಹಿತಃ ಖಿಲಾನಾಂ ಪೂರ್ವೋತ್ತರಾಶ್ರಿತಭವಾನ್ವಿಕವೀಚಕಃ || ತಸ್ಯಾಭವ  
 11 ಚ್ಚರಮಾಚಿಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯಾವ್ಯರಾಜ್ಯಪದಸಂಶ್ರಯತಃ ಪ್ರಚೋತಃ |  
 12 ಶ್ರೀಗೌತಮೋಗಣಪತಿರ್ಬೃಗವಾನ್ವರಿಪ್ತೋಶ್ರೀವೈರಸುಷ್ಮಿತನುತಿಮುನಿಭಃ ಸ  
 13 ಜೇಯತಾ || ತದನ್ವಯೇಶುರ್ದಿ ಮತಿಪ್ರತೀತೇಸವಗ್ರೀಲಾ ಮೂಲರತ್ನಜಾ  
 14 ಲೇ | ಅಘೋವೃತೀಂದ್ರೋಭುವಿಭದ್ರಬಾಹುಃ ಪಯಾಪಯೋಧಾವಿವಪೂರ್ಣಾಹಂ  
 15 ದ್ರಃ || ಭದ್ರಭಾಹುರಗ್ರಮಾಸ್ತಮಾಗ್ರಬುದ್ಧಿಸಂಪದಾರುಧೃಸಿದ್ಧಿರಾಸನಂ ಸುಖ  
 16 ಬ್ದಬಂಧಸುಂದರಂ | ಇದ್ಧವೈತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮೃತಭಿತ್ತಪೋವೃದ್ಧಿವರ್ಧಿತಪ್ರೀತಿರುದ್ಧಭೇಮ  
 17 ಹರ್ದಿಕಃ || ಯೋಭದ್ರಬಾಹುಕೃತಕೇವಲಾನಾಂ ಮುನೀಶ್ವರಾಣಾ ಮುಪಪ್ಸುಮೋಽಹಿ | ಅ  
 18 ಪ್ಸುಮೋಭೂದ್ವಿದುಷಾಂವಿನೇತಾಸರ್ವಕೃತಾತ್ಮಕಪ್ರತಿಪಾದನೇನ || ತದೀಯೋವೋದಿನಿಹಂ  
 19 ದ್ರಗುಪ್ತಃ ಸಮಗುಣೀಲಾನತದೇವವೃದ್ಧಃ | ವಿವೇಕಯತೀವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತೇತಿರಬ್ಧುರ್  
 20 ವನಾಂತರಾಣಿ || ತದೀಯವಂಶಕರತಃ ಪ್ರಸಿದ್ಧಿರಭೂದದೋಷಾಯತಿರತ್ನ ಮಾಲಾ |  
 21 ಬಿಭಾಯದಂತಮೃಣಿವನ್ಮನೀಂದ್ರಸ್ಯ ಕುಂಠಕುಂದೋದಿತಹಂಠದಂಠಃ || ಅಘೋಮಮಾ  
 22 ಸ್ತುತಿಮುನೀಪವಿತ್ರೇವಂಕೇತದೀಯೇಸಕಲಾತ್ಮಕವೇದೀ | ಸೂತ್ರೀಕೃತಯೇನಜನಪ್ರ  
 23 ಣೀತದಾಸ್ಯಾತ್ಮಕಜಾತಂ ಮುನಿಪುಂಗವೇನ || ಸಪ್ರಣಿಸಂದಕ್ಷಣಸವಧಾ  
 24 ನೋಬಿಭಾರಯೋಗೀಲಿಗೃಹ್ಯಪಕ್ಷಾಃ | ತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ  
 25 ಷಾನ್ಯುರಬೋತ್ತರಗೃಹ್ಯಪಿಂಚ್ಛಂ || ತಸ್ಮಾದಘೋದೋಗಿಕುಲಪ್ರನೀಪೋಬಿಲಾಕುಂಚ್ಛಃ  
 26 ಸತಪೋಮಹರ್ಧಿಃ | ಯದಂಗಸಂಸ್ಕರಣವನಾತ್ರತೋಽಪಿವಾಯುರ್ವಿಪಾದಿನವೃತೀಚಕಾ  
 27 ರ || ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತಿ ಸ್ತುತಃ ಪ್ರಣೀತಾಜಿನೇಶಸಪತ್ನಿ | ಯದೀ  
 28 ಯವಾಗ್ಯಪ್ರಕಾಶೋರಪಾತಶ್ಚೋಕ್ಷೀಚಕಃ ರಪ್ರತಿವಾದಿಶ್ಚೀಲಾ || ಶ್ರೀಪುಂಜ್ಯಪಾದೋ  
 29 ಧೃತಪ್ರವೃತ್ತಿರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪುಂಜ್ಯಪಾದಃ | ಯದೀಯವೈದುಷ್ಯಗುಣಾನಿದಾ  
 30 ನೀಂವದಂತಿಶಾಸ್ತ್ರಾಣಿತದುರ್ಧೃತಾನಿ || ಧೃತವಿಶ್ವಬುದ್ಧಿರಯನುತ್ರಯೋಗಿಭಃ ಕೃತಕೃತ್ಯುಭಾ  
 31 ವಮನುಬಿಭೃದುಚ್ಚಕ್ಷುಃ | ಜಿನಪದ್ಭೂವಯದಸಂಗಚಾಸತ್ಯಪ್ರಜೀಂದ್ರಬುದ್ಧಿರಿತಿ  
 32 ಸಾಧುವಕ್ಷೀತಃ || ಶ್ರೀಪುಂಜ್ಯಪಾದಮುನಿರಪ್ರತಿಮಾಪಧರ್ಧಿರ್ಜ್ಞೇಯಾದ್ವಿದೇವಜನದ  
 33 ರ್ಶನಪುತಗಾತ್ರಃ | ಯತ್ಪಾದಧಾತಜಲಸಂಸ್ಪರ್ಶಪ್ರಭಾವಾತ್ಪ್ರಾಣಯಸೂಲಿತದಾ  
 34 ಕನಃ ಪ್ರಚಕಾರ || ತತಃ ಪರಂಶಾಸ್ತ್ರವಿದಾಂ ಮುನೀನಾಮಗ್ರೀಸರೋಘಟಕಾಳಂಕಸೂರಿಃ |  
 35 ವಿಧ್ಯಾಂಧಕಾರಸ್ಯಗಿತಃ ಖಿಲಾತ್ಮಕಾಪ್ರಕಾಶತಾಯಸ್ಯಪದೋಮಯೂಚ್ಯಃ ||  
 36 ತಸ್ಮಿನ್ನತೇಸ್ವಗ್ರಭುವಂವಹಪಾಠವಃ ಪತೀನ್ಮತ್ಪ್ರಮಿವಸ್ಯಾಪ್ತರ್ಥಃ | ತದನ್ವಯೋ  
 37 ದ್ಭೂತಮುನೀಶ್ವರಾಣಾಂಬಿಭೂವುಲತ್ಕಂಭುವಿನಂಘೋದಃ || ಸಯೋಗಿಸಂಘಶ್ಚತುರಃ  
 38 ಪ್ರಭೇದಾನಾಸಾಧ್ಯಭೂಯಾನವಿರುದ್ಧವೃತ್ತಾಃ | ಬಿಭಾವಯೋಶ್ರೀಭಗವಾನ್ವಿನೇಂದ್ರಶ್ಚ  
 39 ತುಮ್ಕುಪಾನೀವಮಿಥಸ್ತವಾನಿ || ದೇವನಂದಿಸಂಕಸನಸಂಘೋದವತ್ತಿನಾಂದೇರಭೇದ  
 40 ವತ್ತಿನಾಂದೇರಭೇದತಪ್ರಬೋಧಭಾವೇದೇವಯೋಗಿನಾಂ | ವೃತ್ತತಸ್ತದುಸ್ತತೋವಿರುದ್ಧ

- <sup>41</sup>ಧಮ್ಮಸೇವಿನಾಂಮಧ್ಯತಃ ಪ್ರಸಿದ್ಧವಿಷನಂದಿಸಂಘಾತ್ಯಭೂತ' || ನಂದಿಸಂಘೇಸದೇಶೀ  
<sup>42</sup>ಯಗಣೇಗಚ್ಛೇಚ್ಛಪುಸ್ತಕೇ | ಇಂಗುಲೇಕಬಲಿಷ್ಟೇಯಾನ್ತಂಗಲೀಕೃತಭೂತಃ ||  
<sup>43</sup>ತತ್ರಸರ್ವಕರೇರಕ್ಷಾಕೃತಮತಿವ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧಕಾಸನವರ್ಧಸಪ್ರತಿಬ್ಧ  
<sup>44</sup>ಕೀರ್ತಿಕಲಾಪಕಃ | ವಿಕ್ರತಕೃತಕೀರ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಾಜಯತಪ್ರಸ್ಥ  
<sup>45</sup>ರದ್ವಜನಾಮೃತಾಂಕುನಿನಾತಃಖಿಲಪ್ರತಮಃ || ಕೃತ್ವಾವಿನೇಯಾನ್ತೃತಕೃತೃ  
<sup>46</sup>ವೃತ್ತಿಸ್ಥಿಧಾಯತೇಪುರುಷಾರಮುಚ್ಛೇಃ | ಸ್ವದೇಶಭಾರಂಚಭಾವಿಪ್ರಕಾಂತಸ್ಸ  
<sup>47</sup>ಮಾಧಿಭೇದೇನದಿವಂಸಭೇಜೇ || ಗತೇಗಗನವಾಸಸಿದ್ರಿಮಮತ್ರಯಸ್ಯೋಚ್ಛೇ

(ಎನೇ ಮುಖ.)

- <sup>1</sup>ತಾನವೃತ್ತಗುಣಸಂಕತಿವ್ಯಸತಿಕೇವಲಂತದ್ವಯಃ | ಅಮಂದಮದಮನ್ಯಧಪ್ರಣಮದು  
<sup>2</sup>ಗ್ರಚಾಪೋಚ್ಛಲತ್ವಕಾಪಪತಿಕೃತಪಕ್ಷರಣಭೇದಲಬ್ಧಂಭುವಿ || ಶ್ರೀಚಾರುಕೀರ್ತಿ  
<sup>3</sup>ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಮಾದಭೂನ್ನಿಜಯಕೋಧವೇಕೃತಾಃ | ಯಸ್ಯಾ  
<sup>4</sup>ಭವತ್ತಪಸಿನಿಷ್ಠರತೋಪಶಾಂತಿಶ್ಚಿತ್ತೇಗುಣೇಚಗುರುತಾಕೃತಃಕರೇರೇ || ಯಸ್ತ  
<sup>5</sup>ಪೋವಲ್ಲಭಿವ್ಯೇಲ್ಲಿತಾಘದುಮೋವತ್ತಯಾಮಾಸಸಾರತ್ರಯಂಭೂತಲೇ | ಯುಕ್ತಿಶಾ  
<sup>6</sup>ಸ್ತ್ರಾದಿಕಂಚಪ್ರಕೃತ್ಪ್ರಾಕರಯಕ್ಕಬ್ಧವಿದ್ಯಾಂಬುಧೇವೈದ್ಧಿ ಕೃಚ್ಛಂದ್ರನಾಃ || ಯಸ್ಯಯೋಗೀ  
<sup>7</sup>ಶಿನಃಪಾದಯೋಸ್ಸವ್ಯವಾಸಂಗಿನೀಮಿಂದಿರಾಂಸಕೃತಃಕಾಶ್ಚಿಣಃ | ಚಿಂತಯೇನಾ  
<sup>8</sup>ಭವತ್ಕೃಪ್ಯತಾವಪ್ರಕಾಶಃಕಂಠ್ಯಘನೀಲತಾಂಭವೇತ್ತತ್ತನೋಃ || ಯೇಪಾಂಕರಾ  
<sup>9</sup>ಶ್ರಯತೋಽಪಿವಾತೋರಾಜಸ್ಮಿಂವಿತತಾನತೇಪಾಂ | ಬಲ್ಲಾಳಕಾಶೋತ್ಥಿತರೋಗಕಾಂ  
<sup>10</sup>ತಿರಾಸೀತ್ಥಿಲೈತತ್ಕಿಮುಭೇದಜೇನ || ಮುನಿಮ್ತ್ಯನೀಪಾಬಲತೋವಿಜಾರಿತುಸಮಾಧಿ  
<sup>11</sup>ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮಃ | ವಿಷಾಯದೇಹಂವಿವಿಧಾಪದಾಪದಂವಿವೇಕದಿವ್ಯಂವಪ್ತಂವದ್ಧ  
<sup>12</sup>ವೈಭವಂ || ಆಸ್ತಮಾಯೋತಿತ್ಸ್ಮನ್ತೃತಿನಿಯರ್ಯುಮ್ನಿನಾಭವಿಪ್ರತ್ಯದಾಸಂ  
<sup>13</sup>ಡಿತಯತಿಸ್ತೋಮಃಸಸ್ತಮಿಥ್ಯಾತಮಸ್ತೋಮಪಿಹಿತಂಸರ್ವಮುತ್ತಮೈರಿಕೃ  
<sup>14</sup>ಯಂವಕ್ತೃಭಿರಂಪಾಘೋಷಿ || ವಿಭುಧಜನಪಾಲಕಂಕುಬುಧಮತಕಾರಕಂ  
<sup>15</sup>ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತತಮಲಂಬುಧಾಃ || ಧವಲಸರೋವರನಗರಜಿ  
<sup>16</sup>ನಾಸ್ತದಂತ್ರಸದೃಶಮಾಕೃತತದುರುತಪೋಮಹಃ || ಯತ್ಪಾದದ್ವಯಮೇವ  
<sup>17</sup>ಭೂಪತಿತತಿಕ್ಷತ್ರೇನಿರೋಧೂಪನಂಯದ್ವಾಕೃತ್ಯಮೃತವೇವಕೋವಿದಕುಲಂಪೀತ್ವಾಜಿ  
<sup>18</sup>ಜೇವಾನಿಕಂ | ಯತ್ಕೀರ್ತಾಪ್ರವಿಲಂಬಭೂವಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ  
<sup>19</sup>ವಿರವೀಚಕಾರಂಭುವನೇಶಾಸ್ತ್ರಾರ್ಥಚಾತಂಮಹತ' || ಕೃತ್ವಾತಪಸ್ಸೀವ್ರಮನ  
<sup>20</sup>ವೈಮೇಧಾಸ್ಸಂಪದ್ಯಪ್ರಣಾನ್ಯಮಸಪ್ತತಾನಿ | ತೇಪಾಂಫಲಸ್ಯಾನುಭವಾಯ  
<sup>21</sup>ದತ್ತಚೇತಾಪವಾಪತ್ರಿವಂಸಯೋಗೀ || ತಸ್ತನ್ನಾತೋಭೂಮ್ನಿಸಿದ್ಧಾಂತಯೋ  
<sup>22</sup>ಗೀಶೋದ್ಯದ್ವಾಟಾವರ್ಧಯಸ್ಸಿದ್ಧಕಾಸ್ತ್ರಂ | ಕುದ್ಧೇವೈವಿನ್ನಿದ್ಯದಜಾತ್ಯಾಕರಾಘೈ  
<sup>23</sup>ಯ್ಯಾದ್ಯತ್ವದ್ವಪ್ರಾಪಮುನಿದ್ರಯಸ್ಸೈಃ || ದುರ್ವ್ಯಾದ್ಯಕ್ತಂಕಾಸ್ತ್ರಜಾತಂವಿವೇ  
<sup>24</sup>ಕೇವಾಚಾನೇಕಾಂತಾರ್ಥಸಂಭೂತಯಾಯಃ | ಇಂದ್ರೋಕಸ್ಯಮೇಘಾ  
<sup>25</sup>ಲೋತ್ಥಯಾಭೂವೃದ್ಧಂಭೂಭೃತ್ಸಂಪತಿಂವಾಬಿಭೇದ || ಯದ್ವತ್ಪದಾಂಬುಜನ  
<sup>26</sup>ತಾವನಿಪಾಲಮಾಶರತ್ನಾಂಕವೇನಿಕಮಮುವಿದಧಾಸರಾಗಂ | ತದ್ವಸ್ತವ

- 27 ಸ್ತುತವಧೂನ್ಯಾಪಸಂಸ್ತೃಜಾತಂನೋಯಾವ್ವನಂನಚಬಲಂನಚಭಾಗ್ಯಮಿಧಂ || ಪ್ರವಿಸ್ಯ  
 28 ಕಾಸ್ತಾಂಬುಧವೇಪಧೀರೋಜಗ್ರಾಪಪೂರ್ವಾಂಸಕಲಾತ್ಮಕರತ್ನಂ || ಪರೇನಮತ್ಪೂರ್  
 29 ಸ್ತವಮಪ್ರವೇಶಾದೇಕೈಕವೇವಾತ್ರನಸರ್ವಮಾಪುಃ || ಸಂಭಾವ್ಯಃಪ್ರಾಪ್ನಮು  
 30 ನಿಪ್ರಸಿದ್ಧಾನಭ್ಯಾಪಯಾಮಾಸಕುಶಾಗ್ರಬುದ್ಧೀನಃ || ಜಗತ್ಪವಿತ್ರೀಕರಣಾ  
 31 ಯಥಮ್ನಾಪ್ರವರ್ತನಾಯಾಖಿಲಸಂವಿದೇತ || ಕೃತ್ಯಾಭಕ್ತಂತೇಗುಣೋಸರ್ವಕಾ  
 32 ಸ್ತುನೀತ್ಯಾವತ್ಸಕಾಮಧೇನುಂಪಯೋಮಾ || ಸ್ವೀಕೃತ್ಯೋಚ್ಚೈಸ್ತಪ್ರಿಬಂತೋತಿಪುಷ್ಪಾಃ  
 33 ಕ್ಷಂತಿಸ್ವೇಪಾಂಭ್ಯಾಪಯಾಮಾಸುಬದ್ಧಂ || ತದೀಯಂಪ್ರೋಮವಿದಾಂವರೇಪು  
 34 ಗುಣೈರನೇಕೈಶ್ಚೈತಮುನ್ಯಭಿಖ್ಯುಃ || ರಾಜಾಶೈಲೇಷುಸಮುನ್ಮತೇಷುಸರತ್ನ  
 35 ಕೂಟೈರಿವಮಂವರಾಪ್ರಿಃ || ಕುಲೇನೇಲೇನಗುಣೇನಮತ್ಪೂಜಾಸ್ತೋರೂ  
 36 ಪೇಣಕಯೋಗ್ಯವಿಪುಃ || ವಿಶಾಯಾತ್ಮತಂಸೂರಿಪದಂಸನೀತ್ಯಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ  
 37 ಯಾಂಚಕರ || ಅಧ್ಯಕದಾಚಂತಮುತತ್ಯನೇನಾಃಸ್ಮಿಂತಿನಮಾಲೋಕ್ಯನಿ  
 38 ಜಾಯುಷೋಲ್ಪಂ || ಸಮಪ್ಯಾಚಾಸ್ಮಿನ್ನೈಗಣಂವತ್ಕೇತಪದ್ವರಿಪ್ಯಮಿಸಮಾ  
 39 ಧೀರೋಗ್ಯಂ || ವಿಶಾಯಾತ್ಮಜೈವಂವ್ಯವಯೇಗಣಗ್ರಣೋನ್ನಿವೇದಯಾಮಾ  
 40 ಸವಿನೇಯಾಬಂಧನಃ || ಮುನಿಸ್ಸಮಾಪೂಯಗಣಗ್ರಸ್ತೀನಸ್ವಪುತ್ರ

(೩ನೇ ಮುಖ.)

- 1 ಮಿತ್ಥಂಕುತ್ರವೃತ್ತಶಾಲಿನಂ || ಮದನ್ವಯಾದೇವಸಮಗತೋಯಂಕೋಗುಣಾ  
 2 ನಾಸದಮಸ್ಯರಕ್ಷಾ || ತ್ವಯಾಂಗವದ್ವತ್ಪ್ರಿಯತಾಮೀಶ್ವರಸಮರ್ಪಯಾಮಾಸಗಣೇ  
 3 ಗಣಂಸ್ವಂ || ಗುರುವಿರಹಸಮುದ್ಯವ್ಯಃಖಿದಾನಂತದೀಯಂಮುಖಮಗುರುವ  
 4 ಚೋಭಿಸ್ಸಪ್ರಸಂನೀಚಕಾರ || ಸಪನಿಮಲಿತಾಬ್ಧಿಃಪ್ಲವಾಂಸುಪ್ರತಾಂಕಿವಧಿವನ  
 5 ತಿಯೋಷಿನ್ದಂಭೂತಾ ರವಾತೈಃ || ಕೃತಿತತಿತವೃತ್ತಸ್ತತ್ಯಗುಪ್ತಪ್ರಪೃತ್ನೋಚಿತ  
 6 ಕುಮತವೀಶೋಷಿತಾಶೀಪದೋಷಃ || ಜಿತರತಿಪತಿಸತ್ಯಸ್ತತ್ಪವಿದ್ಯಾಪುಷು  
 7 ತ್ಯಾಸುಕ್ಯತಫಲವಿಧೇಯಂಸೋಗಮದ್ವಿವ್ಯಭೂಯಾಂ || ಗತೇತ್ರತತ್ಸಾರ  
 8 ದಾಪ್ರಯೋಯಂಮುನೀಶ್ವರಸ್ಸಂಘಮವರ್ಧಯತ್ತಯಾಂ || ಗುಣೈಶ್ಚಾಸ್ತೋಶ್ಚರತೈರನಿಂ  
 9 ದಿತ್ಯುಃಪ್ರಚಿಂತಯಂತದ್ಗುರುಮಂವಂಕಜಂ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಕೃತ್ಸಂಘರತ್ನೋವಿಮಾ  
 10 ಯಾಚಾಕೃತ್ಯಮನಲ್ಪಬುದ್ಧಿಃ || ಪ್ರವರ್ಧಯಾನ್ಯಮ್ನಾಪ್ರಮುನಿವಿಂತತದ್ಗುರೂಪದೇಶಾನೃಫಲೀ  
 11 ಚಕಾರ || ಅಖಂಡಯದಯಂಮುನಿವ್ವಿಮಲವಾಗ್ಧಿರತ್ಯುಧ್ಧತಾನಮಂದಮದಸಂಚ  
 12 ರತ್ನಮತನಾದಿಕೋಲಾಹುನಃ || ಭ್ರಮನ್ನಮರಭೂಮಿಭೃಷ್ಟಸುತವಾಂಧಿ  
 13 ಪ್ರೋಚ್ಚಲತ್ತರಂಗತತಿವಿಭ್ರಮಗ್ರಾಣಚಾತುರೀಭಿಬ್ಬುವಿ || ಕಾತ್ಯಂಕಾವಿನಿ  
 14 ಕಥ್ಯತಾಂಕುತ್ರಮುನೀಕೀರ್ತಿಗಾಂಕಿಮಾಗವ್ಯತೇಬ್ರಹ್ಮನ್ಮತ್ತ್ರಿಯಸನ್ನಿಭೋಭವಿ  
 15 ಬುಧಸ್ಸಂವೃಗೃತೇಸರ್ವಕತಃ || ನೇಂದ್ರಾಃಸಂಸಚಗೋತ್ರಭಿಧ್ವಜಪತಿಕಿಂನಾಸ್ತ್ರಸಾಂಕಿಂಸರಾಃ  
 16 ಪೂತಗ್ರೇತಸ್ಸಂಚದ್ವರಸನೋರುದ್ರಾಃಪೂನಾಂಪತಿಃ || ವಾಗ್ದೇವತಾತ್ಮದಯರಂಜನ  
 17 ಮಂಡನಾನಿಮಂದಾರಪುಷ್ಪಮಾಕರಂದರಸೋಪಮಾನಿ || ಅನಂದಿತಾಖಿಲಜನಾನೃಪೃತಂ  
 18 ವಮಂತಿಕಣ್ಣೀಪೂಯಸ್ಯವಚನಾನಿಕವೀರೃರಾಣಾಂ || ಸಮಂತಫದ್ರೋಪ್ಯುಸಮಂತಫದ್ರ  
 19 ಬ್ರೂಷಾಪಾದೋಲನಪೂಜ್ಯಪಾದಃ || ಮಯೂರಕುಂಚೋಪ್ಯಮಮೂರಮುಚ್ಚ



- <sup>20</sup> ತ್ರಿವಿರುದ್ಧೋಪ್ಯವಿರುದ್ಧವಿಷಃ || ವಿವಂಜಿನೋದೋದಿತಧಮ್ಮಮುಚ್ಚೈಪ್ರಭಾವಯಂ  
<sup>21</sup> ತಮಾನಿವಂಕದೀಪನಂ | ಅನ್ಯಕೃತ್ಯಾಕಲಿನಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮ  
<sup>22</sup> ನಾಪದೂತವತ್ || ಯಥಾವಿಲಾಸಪ್ರಾಪ್ಯಮಹಾನುಭಾವಂತಮೇವಪಶ್ಯತ್ಕ ಬಲೀಶ  
<sup>23</sup> ರೋತಿ | ತಥಾಕಸೈಸ್ತೋಯಮಾನುಪ್ರವಿಶ್ಯವಪುರ್ಬ್ಬಾಬಾಧೇಪ್ರತಿಬದ್ಧವೀರ್ಯಃ ||  
<sup>24</sup> ಅಂಗಾನ್ಯಭೂವನ್ಸ್ಯ ಕಾನಿಯಸ್ಯನಚಪ್ರತಾನ್ಯದ್ಭುತವೃತ್ತಭಾಜಃ || ಪ್ರಕಂ  
<sup>25</sup> ಪಮಾಪದ್ವಪುರಿಧ್ವರೋಗಾನ್ ಚಿತ್ತಮಾವಸ್ಯಕವಂತ್ಯಪೂರ್ವ್ವಂ | ಸಮೋಕ್ಷಮಾ  
<sup>26</sup> ಗ್ಗೀರಾಚಿಮೇವಧೀರೋಮುದಂಚಧಮ್ಮೇಷ್ಯದಯೇಪ್ರಶಾಂತಿಂ || ಸಮಾದದೇತದ್ವಿಪರೀತಕಾ  
<sup>27</sup> ರಿನ್ಮಯಸ್ತನ್ಮನಃಪ್ರವೃತ್ಯಧಿದೇಹಮುಚ್ಚೈಃ | ಅಂಗೇಷುತ್ಯನ್ಮವಿಜೃಂಭಮಾಣೇನ್ನಿಶ್ಚಿತ್ಯ  
<sup>28</sup> ಯೋಗೀತದಸಾಧ್ಯರೂಪತಾಂ || ತತಸ್ಸಮಾಗತ್ಯನಿಜಾಗ್ರಜಸ್ಯಪ್ರಾಣಮ್ಯದಾ  
<sup>29</sup> ದಾವವದತ್ಪ್ರತಾಂಜಲಿಃ || ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿರಾಜಧಮ್ಮೇವತ್ಸಲತ್ಯತ್ವದ  
<sup>30</sup> ಪ್ರಸಾದತಸ್ಸಮಸ್ತಮಾಜ್ಞೀತಮಯಾಸದ್ಯಕಶ್ಚುತಂವ್ರತಂತಪ್ತಪ್ರಾಣಮ  
<sup>31</sup> ಷ್ಠಯಂಕಿಂಮಪಾತ್ರವತ್ತೀತತ್ರಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷೀಣಃ || ದೇಶತೋವಿನಾತ್ರ  
<sup>32</sup> ಕಪ್ಪಮನ್ತುಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗಿರೀಡಿತಸ್ಯವಾಚ್ಯತಾನರಬ್ಧತಃ | ಧ್ಯೇಯವಿವ  
<sup>33</sup> ಯೋಗತೋವಪ್ರವೃತ್ತಸರ್ವಸಕ್ರಮಸ್ಸಾಧುವರ್ಗಸರ್ವಕೃತ್ಯವೇದಿನಃವಿದಾಂವರ || ವಿ  
<sup>34</sup> ಜ್ಞಾಪ್ಯಕಾಂಕ್ಷ್ಯಂಮುನಿರಿತ್ಯಮತ್ಯಂಮುಮುಮ್ತುಕಾಮವ್ವಾರಯತೋಗಣೇಶಾತ್ |  
<sup>35</sup> ಸ್ವೀಕೃತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ತುಭಃ ಪುಂ || ಉ  
<sup>36</sup> ದ್ಯದ್ವಿಪತ್ತಿವಿತಿಮಿಂಗಲನಕ್ರಾತ್ರಕ್ರೋತ್ತಂಗಳಮೃತ್ಯುಮೃತಿಭೇಮತರಂಗಭಾಜೀ | ತೀ  
<sup>37</sup> ಪ್ರಾಜವಂಜವಪಯೋನಿಧಿಮಧ್ಯಭಾಗೇಶ್ಚಿಶ್ನಾತ್ಯಹನ್ನೀಕರಮಯಂಪತಿತಸ್ಸಜಂತುಃ ||  
<sup>38</sup> ಇದಂಖಲಯುಧಂಗಳಗನವಾಸಸಾಂಕೇವಲನಹೇಯಮಸುಖಾಸ್ವದಂನಿಖಿ  
<sup>39</sup> ಲದೇಶಭಾಜಾಮಹಿ | ಅತೋಸ್ಯಮುನಯಃಪರಂವಿಗಮನಾಯಬದ್ಧಕ  
<sup>40</sup> ಯಾಯತಂತಾಹಸಂತತಂಕಲಿನಕಾಯತಾಪದಿಭಿಃ || ಅಯಂವಿಷಯ  
<sup>41</sup> ಸಂಚಯೋವಿಷಮಾರ್ಜಪದೋಷಾಸ್ವದಂಸ್ತುಕಜ್ಜನಿಜಾಪಾಮಾಹೀಬಿರುಭವೇಷು  
<sup>42</sup> ಸಂಮೋಹಕೃತ್ | ಅತಃಖಲವಿವೇಕಿನಸ್ತಮಪಹಾಯಸರ್ವ್ಯಂಸಹಾವಿ  
<sup>43</sup> ಕಂತಿರದಮುಕ್ತಯಂವಿವಿಧಕರ್ಮಹಾನ್ಯುಕ್ತಿಕಂ || ಉದ್ವೀಪದುಃಖ

(ಕನೇ ಮುಖ.)

- <sup>1</sup> ಶಿಖಿಸಂಗತಿಮಂಗಯಷ್ಟಂತೀವ್ರಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಂ | ಸ್ವಕೃಂದನಾದಿವಿಷ  
<sup>2</sup> ಯಾಮಿಷತ್ಯೈಲಸಿಕ್ತಾಂಕೋಗವಾವಲಂಬ್ಯಭುವಿನಃಚರತಿಪ್ರಬುದ್ಧಃ || ಸ್ವಪ್ನುಸ್ತೋಗಾಮೇ  
<sup>3</sup> ನಸಾಂಸೃಷ್ಟಿತಃಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸೃಷ್ಟ್ಯಾಚಕಿಂಸ್ಯಾತ್ | ಪುತ್ರಾದೀನಾಂಕ  
<sup>4</sup> ತೃಕಾಯುಗಂಕಿಮತ್ಯಂಸೃಷ್ಟೇರಿತ್ಯಂವೃತ್ಯತಃಧಾತುರಾಸೀತ್ || ಇದಂಹಿಬಾಲ್ಯಂಬಹು  
<sup>5</sup> ದಾಃಖಲೀಜಮಿದಮಯೋಗ್ಯನರಾಗದಾಹಾ | ಸವೃದ್ಧಭಾಷೋಭ್ಯಮರ್ಷಾಸ್ತ್ರಾ  
<sup>6</sup> ಲಾಧರೇಯಮಂಗಸ್ಯವಿಪತ್ಯಲಾಹಿ || ಲಬ್ಧಂಮಯಾಪ್ರಾಕ್ತಸಜನ್ಮಪುಣ್ಯಾ  
<sup>7</sup> ತ್ಸಜನ್ಮಸದ್ಗಾತ್ರಮಪೂರ್ವಬುದ್ಧಿಃ | ಸದಾಕ್ರಯೋಜಿತಧಮ್ಮಸೇವಾತ  
<sup>8</sup> ತೋವಿನಾಮಾಚರಣಕೃತೀಕಃ || ಇತ್ಯಂವಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ಯರೂಪಯೋಗೀವಿನ  
<sup>9</sup> ರ್ಭರಮಿತಿಪ್ರಕಮಂದಧಾನಃ | ಅರ್ಧವಮಿಲಿತದೃಗಸ್ವಲಿತಾಂತರಂಗಪ್ರಕೃತ್ಯರೂ

- 10 ಪವಿತ್ರನೋವಹಿತಸ್ಸಮಾಧಾ || ಹೃದಯಕಮಲಮಧ್ಯೇಸ್ಯಧಮಾ
- 11 ದಾಯರೂಪಸ್ರಸರದಮೃತಕಲ್ಪಿಮ್ಯೂಲಮಂತ್ರೈಃಪ್ರಸಿಂಹಃ | ಮುನಿ
- 12 ಪಾಪದುದಿರ್ದೃಗ್ನೋತ್ರಫೋಷೈಸ್ಸಪ್ತವಕ್ರತಮುನಿರಯಮಂಗಂಸ್ವಂವಿಹಾಯ
- 13 ಪ್ರಕಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮುರ್ದೀಕೃತ್ಯನವಿಲಿತಪಮೋಹಸ್ತ
- 14 ತ್ರಭೋಗಾಂಗಕೇಷು | ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಂಋಧಾರಾಪತನಪೃತರ
- 15 ಜೋಂತರ್ಧ್ಯಮನೋಸಾನರಮೃಗಂ || ಯತಾಪಾತೇತ್ಯನ್ವಗದಹನಿರೂನ್ಯಂಹನಿಭೃ
- 16 ತಾಮನೋನೋಪಧ್ಯಾಂತಂಕಪಲಮಪುಂರೃಪ್ರತಿಪತಂ | ಪೃಥಿವ್ಯಧೃತ್ಯೋ
- 17 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರಚಯನ್ವಿಯೋಗಸೀಕುಯ್ಯಾರಿದಿಹನಮ
- 18 ಹತಾಂದುಸ್ಸಪತಃ || ಪಾದಾಯಸ್ಯಮನಾಮೋರಪಿನಕೈರ್ಭೂಭೃ
- 19 ಲೈರೋಭಿಧೃಗಾತ್ಯಾತ್ಮಂಸ್ಸವಿದಾವರಸ್ಯಪ್ರಯಂಜಗ್ರಾಹಕಸ್ಯಮಲಂ | ನೋ
- 20 ಯಂತ್ರಮುನಿಭಾನುಮಾನಿಧಿವಣದಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯಾಯಂತದ್ವಿ
- 21 ಧಿವೇವಹಂತತಪಸಾಹಸ್ತಂಯತಧ್ವಂಋಧಾಃ || ಯತ್ರಪ್ರಯಾಂತಿಸರಲೋ
- 22 ಕಮನಿಂಧ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ | ಇಚ್ಛಾ
- 23 ಭವೇದಿತಿಕ್ವತಾಕೃತಪುಣ್ಯರಾಣೀಷ್ಟೇಯಾಪಿಯಂಶ್ಚಾಮುನೇಸ್ಸುಚಿರಂ
- 24 ನಿಪದ್ಯಾ || ಇಮುರವಿವಿಧಮಿತಿತಕಸಂಧಾವಿರವ್ಯತಿರೇಯ
- 25 ಗಾಪಾಥೇ | ಸಿತನವಮಿಧುರನೋದಯಜಿಹವಿದಾಖೇಪ್ರತಿಷ್ಠಿ
- 26 ತೇಯಮಿಹ || ವಿಲೇಸಕಲ್ಪಿಯಂವಿಗತರೋಧಮತ್ಯುಪ್ಪ್ರಸಂವಿಲಂಭಿ
- 27 ಹತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ | ಆವಾಹ್ಯಸಸಗೋಚರಂ
- 28 ವಿಜಿತಲೋಕಕಕ್ಷಗ್ರಿಮಂಮನೀಯಕೃದಯೋನಿರಂಸಕತುಘಮವಿಧ್ಯಮಾಪ
- 29 ತಃ || ಪ್ರಬಂಧಧ್ವನಿಸಂಬಂಧಸದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ | ಮೂಗರಂಜಕವೇ
- 30 ವ್ಯಾಣೀವಾಣೀವಿನಯತೇತರಂ

### ತ್ಯಾಗದ ಬ್ರಹ್ಮಲೇಖ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

- 1 ಬ್ರಹ್ಮತ್ವತ್ರಕುಳೋದಯಾಚಳರೋಧಾಪಾದನಿರ್ಬ್ಧಾನಮಗಾ | ಬ್ರಹ್ಮತ್ವತ್ರ
- 2 ಕುಳಾಪ್ಪಿವರ್ಧನಮುರೋರೋಚಿಸುಧಾಋಣಿಃ || ಬ್ರಹ್ಮತ್ವತ್ರಕುಳೋಕರಾ
- 3 ಚಲಭವ್ರೀಹಾರವರ್ಣಮಣಿಃ | ಬ್ರಹ್ಮತ್ವತ್ರಕುಳಾನ್ವಿಚಕ್ಷುಃಪವನಂಜಪು
- 4 ಣ್ಣರಂಜೋಹಸಿ || ಕಳಪ್ಪಿವತ್ಪ್ರಭಾಭಿಭೇಷಣಬಳಂಪಾತಕಪಜ್ಜನಮಂ
- 5 ಜೇತುಂಪಜ್ಜಟವಮುಪ್ಯತಘಜಸ್ಯೋಪ್ರಚ್ಛೇತೀನ್ದ್ರಾಪ್ತಾಯಾ | ಪತ್ಯುಶ್ರೀ
- 6 ಜಗದೇಕವೀರನೃಪತೇಜ್ವ್ರಾತ್ಯದಸ್ಯಾಗ್ರತೋಧಾವದ್ವದ್ವಿನಿಯತ್ರ
- 7 ಭಗ್ನವೇತನೀಕಂಪ್ಯುಗಾಣೀಕವತಃ || ಅಸ್ತಿನದ್ವಿನಿದನವಪ್ರದೇತ
- 8 ದ್ವಿಚ್ಛಾಂಭಿಕಾಂಭೋದಳೇನೀರೋತ್ತಂಸಪುರೋನಿಪಾದಿನಿಪಪ್ರಾಣಾಂಕಾರೇಚತ್ಯ
- 9 ಯ | ಸ್ಯಾತ್ಮೋನಾಮನೋಚರಪ್ರತಿನೃಪೋಮದ್ವಿಜಾಕೃಪ್ಪೋರಗಗ್ರಾಸಗ್ಯೇ
- 10 ತಿನೋಽಂಬರಾಜನಮರೇಯಾಶ್ಲಾಘಿತಾಸ್ವಾಮಿನಾ || ಬ್ರಹ್ಮತೇಜೋ
- 11 ಪಯೋಧಿರಸ್ತುಪರಿಧಿಶ್ಚಸ್ತುತ್ರಿಕೂಟಃಪುರೇಲಂಕಾಸ್ತುಪ್ರತಿನಾಯ

- <sup>12</sup> ಕೋಸ್ತು ಚಸುರಾರಾತಿನ್ತ ಧಾಪಿಷ್ಟಮೇ | ತಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ  
<sup>13</sup> ತೃತ್ತೇ ಜಸೇತಿಷ್ಟಣಾನ್ವಿ ಪ್ಪ್ರವೃಥಂರಣಸಿಂಗಪಾರ್ಥಿವರಣೀಯೇನೋಜ್ಜಿತಂ  
<sup>14</sup> ಜ್ವಿತಂ || ವೀರಸ್ಯಸ್ಯರಣೇಪುಭೂರಿಪುವಯಂಕಣ್ಯಗ್ರಹೋತ್ಕೃಣ್ಯಯಾ  
<sup>15</sup> ತಸ್ತಾಸ್ತಂಪ್ರತಿಲಬ್ಧಿನಿವೃತ್ತಿರಸಾಸ್ತೃಪ್ತೈಃ ಧಾರಾಂಭಸಾ | ಕೃಷ್ಣನೃರಣ  
<sup>16</sup> ರಂಗಸಿಂಗವಿಜಯಾಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀವ್ಯಾಣೀಕೃತರಾಜಗೃಹಕರ  
<sup>17</sup> ಣೇಯಸ್ಯೈವಿತಿಣ್ಣಾಕಿಪಃ || ಅಕ್ರಪ್ಪುಂಭುಜವಿಕ್ರಮಾದಭಿಲಪನ್  
<sup>18</sup> ಗಂಗಾಧಿರಾಜ್ಯೈಯಂಯೇನಾಃದಾಚಲಪಂಕಗಂಗನೃಪತಿವೈರ್ವೃತ್ಯಾಭಿ  
<sup>19</sup> ಲಾಪೀಕೃತಃ | ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನಚಪಕೇವೀರದ್ವಿಪಃಕೋಣಿತಂ  
<sup>20</sup> ಮಾತುಂಕಾತುಃನಿಶ್ಚ ಕೋಣಪಗಣಾಃಪುಣ್ಯಾಭಿಲಾಪೀಕೃತಃ ||

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ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

- <sup>1</sup> ಬ್ರೇಗೊವೃತ್ತಿಜನಪಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯತ್ನನಂ  
<sup>2</sup> ಮಾನಸಿದಂಬುಗಂಬರಗುಣಾತ್ಯಂಭೋಗಪುರಂದರನನಿಪ್ಪ  
<sup>3</sup> ಹೆಗ್ಗಡೆಕಣ್ಣಂ ||

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ಅಖಂಡಬಾಗಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಬ್ರಹ್ಮವತ್ಸರಮಗಂಭೀರಸ್ಯಾದ್ಯದಮೋಘಲಾಂಘ  
<sup>2</sup> ನಂಜೀಯಾತ್ಪ್ರಲೋಕ್ಯನಂಭಸ್ಯಶಾಸನಂಜಿದಾನಂ |  
<sup>3</sup> ಶ್ರೀಮೂಲಸಂಘಪಯಃಪಯೋಧಿವರ್ಧನಸುಧಾಕರಾ  
<sup>4</sup> ವನವಾಸೇ . . ತೀರ್ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಪ್ಯ  
<sup>5</sup> ಜನಸತ್ತೀರಮದ್ಯೇವೇಂದ್ರವಿಶಾಲೀರ್ತ್ತಿದೇವಾಸ್ತತ್ತಿಪ್ಯಾಃಘಟ್ಟುರಕಶ್ರೀಕುಭೀ  
<sup>6</sup> ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಪ್ಯಾಕಲಿಕಾಲಸರ್ವಜ್ಞಾಘಟ್ಟುರಕಧರ್ಮಭೂಷಣದೇವಾತಚ್ಛಿಪ್ಯಾ  
<sup>7</sup> ಶ್ರೀಅಮಲಕೀರ್ತ್ಯಾಚಾರ್ಯಾತತ್ತಿಪ್ಯಾಃ . . . ತುತ . . . ಕುವಲ  
<sup>8</sup> ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯಪಟ್ಟವಿಫಲ  
<sup>9</sup> . . . . . ಮಹಾವಾಯೋದ್ಧಾರಕನಮ  
<sup>10</sup> ಯಮಲ್ಲಿದೇವಾನಂತತ್ವಾರ್ಥವಾರ್ಧಿವರ್ಧನಹಿಮಾಂಶುನಾ  
<sup>11</sup> ವರ್ಧಮಾನಸ್ಯಾಮಿನಾಕಾರಿತಾ . . . ಅಚಾರ್ಯ  
<sup>12</sup> ಕವರ್ಪಾರ್ಥ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ವೈಶಾಖ  
<sup>13</sup> ಕುದ್ಧ ೩ ಬುಧವಾರ ||

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup> ಶ್ರೀಶಾ . ಕೀರ್ತ್ತಿದೇವರಃಪ್ರರುಹೇಮಾಚಂದ್ರ  
<sup>2</sup> ಕೀರ್ತ್ತಿದೇವರನಿಧಿಮಂಗಳಮಾಶ್ರೀ ||

ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾ
- <sup>2</sup>ದಾಮೋಘಲಾಂಘನಂಜೀಯಾತ್ಮರೋ
- <sup>3</sup>ಕೃನಾಥಸ್ಯಾಸನಂಜನಕಾಸನಂ ||
- <sup>4</sup>ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಠಲಾಽಯ್ಯಾದಿ
- <sup>5</sup>ಪ್ರಕೃತ್ಯಸ್ತಯವಿರಾಜಿತಚಿಹ್ನಾಳಂಕೃತರುಃವಿಸಂಪೋದಾವ
- <sup>6</sup>ಬೋಧಿತರುಂಸಕಳವಿಮಳಕೇವಳಚ್ಛಾನನೇತ್ರತ್ರಯರುಂ
- <sup>7</sup>ಅನಂತಚ್ಛಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರುಂವಿದಿತ . . .
- <sup>8</sup>ದ್ವಾರಕರುಂಪಿತತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರುಂವುಛನಯ
- <sup>9</sup>ಸಮಾಪ್ತಿಃ ಸಖರುಂತ್ರಿದಂಡರಹಿತರುಂತ್ರಿಶಲ್ಯನಿರಾಕೃತರುಂ
- <sup>10</sup>ಚತುಕಪಾವಿನಾಸಕರುಂಚತುರ್ವಿಧವುಸಗ್ಗಗಿರಿಕಂ
- <sup>11</sup>ದರಂದಿದ್ಯರಯಸಮನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- <sup>12</sup>ಕತ್ತುಗಳುಂಪಂಚಾಚಾರವೀರ್ಯಸಾರಪ್ರವೀಣರುಂಸಸುಪರು
- <sup>13</sup>ಕನದಭೇದಾಭೇದಿಗಳುಂಸಟುಕಮ್ತಸಾರರುಂಸಪ್ತನಯನಿರ
- <sup>14</sup>ತರುಂಅಪ್ಪಾಂಗನಿಮಿತ್ತಕುಲರುಂಅಪ್ಪವಿಧಚ್ಛಾನಾಚಾರಸಂ
- <sup>15</sup>ಪಂನರುಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿನಿಮ್ಮುಕ್ತರುಂದರಭ
- <sup>16</sup>ಮ್ತಕಮ್ತಕ. ನ್ತರುಂಪಿತ. ದರಬ್ರಹ್ಮಕಾಚಾರವುಪದೇಸಬ್ರಹ್ಮಚಾರ
- <sup>17</sup>ಚಾರಿತ್ರರುಂದ್ವಾದರತಪನಿರತರುಂದ್ವಾದರಂಗಸುತಪ್ರವಿಧಾನ
- <sup>18</sup>ಸುಧಾಕರರುಂತ್ರಯೋದಕಾಚಾರಲೀಲಗುಣಧೈರ್ಯ . . . ಸಂ
- <sup>19</sup>ಪಂನರುಂಎಂಬತನಾಲ್ಕುಲಕ್ಷಜೀವಘೇದಮಾರ್ಗಣರುಂಸವ್ಯಜೀವಿದ
- <sup>20</sup>ಯಾಪರರುಂಪ್ರೀಮಕೋಡಕುಂದಂನಯಗಗನಮಾರ್ತಕಂಡರುಂ
- <sup>21</sup>ವಿದಿತೋತಂಸಕುಷಮಾಂಡರುಂ . . . ಗಣಗಜೇಪ್ತಸಿಂಹಾಕ್ರಮದಧಾರವಿಭಾ
- <sup>22</sup>ಸುರರುಂಪ್ರೀಮದ್ವೇರಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೋಡಕುಂದಂನಯಪ್ರೀಮತ್ಪ್ರಭು
- <sup>23</sup>ವನರಾಜಗುರುಂಪ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳುಂಪ್ರೀಸೋಮಚಂ
- <sup>24</sup>ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳುಂಚತುಮ್ಮುಖಫಟ್ಟರಕದೇವರುಂಪ್ರೀಸಿಂಹ
- <sup>25</sup>ನಂದಿಫಟ್ಟಾಚಾರ್ಯರುಂಪ್ರೀಶಾಂತಿಫಟ್ಟರಕಾಚಾರ್ಯರುಂಪ್ರೀ . . . ಕಿ
- <sup>26</sup>ದೊರಗಿಫಟ್ಟರಕದೇವರುಂಕನಕಚಂದ್ರಮೂಲಧಾರದೇವರುಂಪ್ರೀನೇಮಿ
- <sup>27</sup>ಚಂದ್ರಮೂಲಧಾರದೇವರುಂಚತುರ್ವಿಧಪ್ರೀಸಕಲಗಣಸುಧಾರಣ . . .
- <sup>28</sup>ಹದೇವಧಾನರುಂಕಲಿಯುಗಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರುಂ
- <sup>29</sup>ಅವಧಂಪ್ರಯುಗಾರಪ್ರೀಕಂತಿಯರುಂಪ್ರೀಮೋಕ್ಷಕಂತಿಯರುಂ . . .
- <sup>30</sup>ಕಂತಿಯರುಂದೇವಪ್ರೀಕಂತಿಯರುಂಕನಕಪ್ರೀಕಂತಿಯರುಂ
- <sup>31</sup>ಯಿಪ್ತುತ್ತಂಟುತಂಡಸಿಪ್ತರುಂವರಸುಪೇಶಾಂವಿಸಂವತ್ಸರದಪಾ
- <sup>32</sup>ಲ್ಲುಣಸು ೪ ಬ್ರಹ್ಮಗೋಮುಖದೇವರತೀರ್ಥಸುಧಕಲ್ಯಾಣ . . .
- <sup>33</sup>ಕಮಂಗಳಮಹಾ !

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ಒದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣ
- <sup>2</sup> ಪುಸ್ತಕಗಣ್ಯಕೊಂಡಕುಂದಾನ್ಯ
- <sup>3</sup> ಯಶ್ರೀತ್ಯವಿದ್ಯದೇವರತಿಷ್ಠ
- <sup>4</sup> ಪದ್ಮಾಣಂದಿದೇವರುನಳಸಂವ
- <sup>5</sup> ತ್ವರಣೈತ್ರಕುಂನೋಮುವಾರದಂ
- <sup>6</sup> ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನಿರಾ
- <sup>7</sup> ಜಮರಾಳರಾದರು ಮಂಗಳಮ
- <sup>8</sup> ಹಾಶ್ರೀ ||

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ಅಖಂಡಬಾಗಿಲ ಗುಂಡಿನಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿದಾನಂ
- <sup>2</sup> ಸೇನೆಯರಕಾಣರಣರಂಗಧೀರಶ್ರೀಮನ್ಮಯಾ
- <sup>3</sup> ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೆನಿಸಿದಭ
- <sup>4</sup> ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬುಜು
- <sup>5</sup> ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಬಸದಿಗ
- <sup>6</sup> ಳುಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷಕೋಭಾತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ
- <sup>7</sup> ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಪಾನಪಶ್ಚಿಯು
- <sup>8</sup> ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಲಾರಂಗ
- <sup>9</sup> ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನದುಮ
- <sup>10</sup> ಲ್ಲದೆಯುಮಿಗಂಗವಾಡಿನಾಡೊಳಗಲ್ಲಿಗ
- <sup>11</sup> ಲ್ಲಿನೋರ್ಪುಡಂ || ಕ || ಪ್ರಕಟಯಕೋವಿಭುರವೊ
- <sup>12</sup> ಣ್ಣತ್ತುಕನ್ನವಸದಿಗಳನೊಸೆದುಜೇಣೋರ್ಧ್ವಾ
- <sup>13</sup> ರ | ಪ್ರಕರಮನಿನ್ನೂಹನಲಾಕಿಕಥ್ಯತಿಮಾಡಿ
- <sup>14</sup> ಸಿದನಸೆಯೆಭರತಚಮೂಪಂ ||
- <sup>15</sup> ಭರತಚಮೂಪತಿಸುತೇಸುತಿಲಿಖಂತುಲದೇವಿ
- <sup>16</sup> ಬೂಪಿರಾಜಾಂಗನೆತದ್ವರತನೆಯುಮುಜು
- <sup>17</sup> . . . . . ನೂಸ
- <sup>18</sup> ದುರವಸಿದನಿವಂ ||

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ಪೊದೆಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀಮತುಃಲಿವಾಹನಶಕವರುಷಗುಂನೇಸಿದ್ಧಾರ್ಥಸಂ
- <sup>2</sup> ವತ್ಸರದಮಾಳಬಹುಳಂಯಲ್ಲುಮುನಿಗುಂದದನೀ

- <sup>3</sup>ಮೆಯದೇಕುಲಕರಣಿಯರಮಲೆದಲಾಂಕಹೊನ್ನ ಪ್ಪಯ್ಯ  
<sup>4</sup>ನಲನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ಧ ಪ್ಪಯ್ಯನಲನುಜನಾ  
<sup>5</sup>ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬನದಾಂಬಿಕೆ  
<sup>6</sup>ಯರುಬಂದುದರ್ಶನವಾದರುಭದ್ರಂಭೂಯಾ  
<sup>7</sup>ತಕ್ರೀ || ಶ್ರುತಸಾಗರವರ್ಣಿಗಳನಮೇತ ||  
<sup>8</sup>ಇದೇತಿಥಿಯಲ್ಲಿಮೂಡಿಗೂರಜಾಗಪ್ಪನಾಗವ್ವನ  
<sup>9</sup>ಪುತ್ರದಾನಪ್ಪಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗತ್ವನ  
<sup>10</sup>ಮೈದುನಭಿಷ್ಠಪ್ಪನುದರ್ಶನವಾದರು ||

ಕಂಚಿಗುಲ್ಪಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಾಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- <sup>1</sup>ಕ್ರಿಸ್ತಮೃತ್ಯುಸಂವತ್ಸರದೊಳುವಿಭ  
<sup>2</sup>ದಲಕ್ಷಯಜುಬು ಒಮಿಯೊಳುತಾಂತ್ರಿ  
<sup>3</sup>ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿದಂ  
<sup>4</sup>ಅನಂದಿಯಗ್ರಾಮ || ಅಗ್ರಾಮದಲಕ್ಷೀಮತ್ವಂಜಿ . . . . .

ಪೊವೀಸತೀರ್ಥಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

- <sup>1</sup>ವೇಂನಮುಸಿದ್ಧೇಭ್ಯಃಗೋಂ  
<sup>2</sup>ಮುಟಸ್ವಾಮೀಅವೀಶ್ವರ  
<sup>3</sup>ಮುಳ್ಳನಾಂಕಾಕಾಚೊಪ್ಪಿ  
<sup>4</sup>ಸತೀರ್ಥಕರತೀರ್ಥತೀರ್ಥಮಾ  
<sup>5</sup>ಪೂರುತೀರ್ಥಪಂಡಿತಧರ  
<sup>6</sup>ಮೂಕಂದ್ರಬಿಳ್ಳತಕ . . . . ಪದಸ  
<sup>7</sup>ಸಕ್ಕೋತಿಂಸರ್ವಧಾರಿನಾ  
<sup>8</sup>ಮುಸಂವತ್ಸರಸಂವೈಸಂಕವದೀ ೩  
<sup>9</sup>ಶುಕ್ಲರವಾರದೇಹರಾಂ? (ಪತೀಸ್ವರ  
<sup>10</sup> . . . . .  
<sup>11</sup>ಶ್ರೀನಾಥಾಶ್ರೀನಾಸಿಕಾಪು  
<sup>12</sup>ತ್ರಸರಾವನಸಾಪತಿ  
<sup>13</sup>ವಮಾವನಸಿಕಾಪುತ್ರ  
<sup>14</sup>ರಾಮನಾಸಿಕಮುಕಪೂರ

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ಅಖಂಡಬಾಗಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಶ್ಚಿಮ ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ.)

<sup>1</sup>ಸಂವತ್ ೧೧೧೧ ವರ್ಷವೈಶಾಖರುದಿ

<sup>2</sup>ಶ್ರೀಕಾಷ್ಠಸಂಘೇಮಂದಿತ . . . . .

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ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ಅರಳಿಜಿಯವೀರವೀರಪ

<sup>2</sup>ಶ್ವವರಾಯನಮಹಂ . . . . .ದುಸಿಂ

<sup>3</sup>ಘರನಾಯಕಂಜೆಗಳು . . . . .

<sup>4</sup> . . . . .ಬಡಿಗರ

<sup>5</sup>ಬೆಟ್ಟಕ್ಕೆ

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ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

<sup>1</sup>ದ್ವಾರ್ತಿಸಂ | ಕಾರ್ತಿಕನುದ್ಧರಲು |

<sup>2</sup>ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

<sup>3</sup>ಟಪವಂನುಹಿಸಾ

<sup>4</sup>ಉಗಿಗಿಡನಾತಂಮ

<sup>5</sup>ರಂಗೈಯನಸೇವ ||

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. ದೊಡ್ಡ ಬೆಟ್ಟದಹಿಂದೆ ತಪ್ಪಲಲ್ಲಿ.

<sup>1</sup>ಸ್ವಸ್ತಿ ಪ್ರಸಿದ್ಧ ಸೈದ್ಧಾಂತಿಕ ಚಕ್ರವರ್ತಿಗಳ ತ್ರಿವಿಷ್ಣುಸಾವೇಷ್ಟಿ ತೀರ್ಥಗಳ ಕೊಂಡಕುಂದಾನ್ವಯದಗಗನ

<sup>2</sup>ಮಾರ್ತಂಡರಮಸ್ವೀಮನ್ನ ಯತೀತ್ತಿ ಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗಳ ಗುಡ್ಡ ಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ

<sup>3</sup>ಮಗನಾಗದೇವಹೆಗ್ಗಡನಾಗಸಮುದ್ರಮೆಂದುಕೆಜಿಯಂಕಟ್ಟಿಸಿ ತೋಟವನ್ನಿ ಸಿದ್ಧವರ:ಪ್ಪರು

<sup>4</sup>ಛಾನುತೀರ್ಥ ಸಿದ್ಧಾಂತ ದೇವರಂಪ್ರಭಾಚಂದ್ರದೇವರಂಫಟ್ಟರಕದೇವರಂನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರಂಬಾಳಚಂ

<sup>5</sup>ದ್ರದೇವರಸಂಧಿಯಲುನಾಗದೇವಹೆಗ್ಗಡೆಗೆ ತೋಟಗವೈ ಅವರಹೊಲಸರ್ವ ಬಾಧಾಪರಿಹರವಾಗಿವಶಕ್ಕೆ ಗ

<sup>6</sup>ದ್ವಾಣಿಸಿ ತೆಲುನವ್ವಾಗಿ ಮಕ್ಕಳ ಮಕ್ಕಳ ಸರ್ವ್ಯವಸ್ಥೆ ಕೊಟ್ಟ ಬಸನಾರ್ಥವಾಗಿ ಗ್ರೀಗೊಂಮಟದೇವರಂಪ್ಪವಿ

<sup>7</sup>ಧಾರ್ವಾಕನೆಗೆ ಬೆಟ್ಟವತ್ತಿ ||

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ಚನ್ನಯ್ಯನ ತೋಪಿನಲ್ಲಿ ಗುಡಿನಮೇಲೆ.

<sup>1</sup>ಪುಟ್ಟ ಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀರಂಮ

<sup>2</sup>ನಮಗಚೆಂನಂನಮಂಟಪದಿ





- <sup>21</sup> ವಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮ್ಯನನವಿಪ್ಲವಗ್ರಸ್ತಿಯನನಗಲ್ಪಂ || ಅವರ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನೀಳೋಳ್ಪತ್ತಿ ಸಾಲ್ಪವಯವಕೋಭಿ
- <sup>22</sup> ಯಿಂದತನುಮಂಜುಭಿಧಾನಮನಾನದಂಗನಾನಿವಮನಚ್ಚ ಮುಯ್ಯನೋಮಾನದಬೀರನಚ್ಚ ಯುದ್ಧದೋಳತವಿಸುವನಾದನಾತ್ಮಭ
- <sup>23</sup> ವನಪ್ರತಿಮಾನರಸಂಭೂಭುಜಂ || ಪಡೆವಾತೇಂಬಿಂಕುಡಂಗಮೃತಜಲಧಿತಾಂಬುಧಿಂಗಂಡವಾತನುಡಿವಾತಗೇನನೆಂಬೈಪ್ರಳ
- ಯಸಮಯವೋ
- <sup>24</sup> ಷಮೇರಿಯುವಿನಾಶವಿಪ್ಲವಕಡಲನ್ನಂಕುಳನನ್ನಂಮುಳಿದುಕುಂಕನಂನಯುಗಾಂತಗ್ನಿಯಂನನಿಡಲನಂನಿಂಜದಂನಂ ಪುರಹರನು
- ರಿಗಂಣನೋನಾರಸಂ
- <sup>25</sup> ಹಂ || ತದದ್ಭಂಗಲಕ್ಷ್ಮೀ || ಮೃದುಪದಮೀತಲದೇವೀಸುಪತಿಯನರಸಿಂಹವೃಪತಿಗನುಗಮಸಾವ್ಯು | ಪ್ರದಪಟ್ಟಮುಕಾದೇವೀಪದ
- ವಿಗಸಲೋಗೈಯಾ
- <sup>26</sup> ಗಿಧರಿಯೋಳ್ಗಲ್ಪಂ || ಪೃ || ಲಲನಾಲಿಲೇಮುನ್ನುವಂತುಕುಸುಮಾಸ್ತ್ರಂಪ್ರಟ್ಟದೊಂಬಿಪ್ಪುಗಂಲಲಿತೀವಧುವಿಂಗವಂತನರಸಿಂಹ
- ಕ್ಷೋಣಿಪಂಚಂಗವೇತಲದೇವೀವ
- <sup>27</sup> ಭುಗಂಸಾರತ್ಯಚ್ಚರಿತಪುಷ್ಪಾಧಿಕಂಪ್ರಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಂಜಂತಕಂಜಯಭುಜಂಬಲ್ಲಂಗಳೋಪಂಚಂ || ರಿಪುಭೂಪಾಳಭಸಿಂ
- ಹಂರಿಪುನೃಪನೋಕರಾಕಾರ
- <sup>28</sup> ಶಾಂಕರಿಪುರಾಜನೈಘ್ರೇಮೇಪ್ರಕರೇರಸನೋಧ್ವಾಂತಪಾತಸುಪಾತಂ ರಿಪುಧಾತ್ರೀಶಾಬ್ರವಜ್ರಂ ರಿಪುನೃಪತಿತಮಸ್ತೋಮವಿಧ್ವಂಸನಾ
- ಕ್ತುಕಂರಿಪುಪ್ರಾಪ್ತೀಮಂಗಳಕಾಂಚ
- <sup>29</sup> ನುದಯಿಸಿದಂವೀರಭಲ್ಲಂಗಳೇವಂ || ಗತಲೀಳಂಲಂಗಳನಾಳಂಜಿತಯಳಭಯೋಗ್ರಜ್ವರಂಗೂಜ್ವರಂಸಂಧೃತರೂಳಂಗಂಗಳನುಚ್ಚೈರಿಕರ
- ಧೃತವಿಗಸತ್ಪ್ರವಂಜನವೋದ್ವೈತ
- <sup>30</sup> ಚೇಳಂಚೋಳನಾದಂಕದನದನದೊಳಂಭೀರಿಯಂ ಪೋಯ್ನೀರಾಹಿತಭೂಪ್ರಜ್ಞಂಕಾಳಾನಳನತುಳಂವೀರಬಲ್ಲಂಗಳೇವಂ || ಭರ
- ದಿಂದಂತನ್ನದೋಗ್ಗಲ್ಪುಧಿನೋಡೆಯರಸಂಕಾಯುಧಾ
- <sup>31</sup> ದಲ್ಕಣಂಪುಣ್ಯರಿಬಲ್ಲಂಗಳ್ವೀರಂ ನಡೆದುಬಳಿಯುಂ ಮುತ್ತಿ ಸೇನಾಗೆಜೇದೋತ್ತರದಂಶಾಘಾತನಂಜೂಣ್ಣಿತ ನಿಖರದೊಳುಚ್ಚಂಗಿ
- ಯೋಗ್ಗಲ್ಪಿ ದಂಭಾಸುರಕಾಂತಾಜೇರಕೋರ
- <sup>32</sup> ವ್ರಜಜನಕಪಯೋಘಾಸ್ತುತಂಪಾಂಡ್ಯಭೂಪಂ || ಚಿರಕಾಲಂರಿಪುಗಳ್ ಸಂಧ್ಯಮೆನಿಸಿದ್ಧಿಚ್ಚಂಗಿಯಂಮುತ್ತಿ ದುರ್ಧರತೇಜೋನಿಧಿದೂ
- ಗೋಣಿಯನಿಕೋಡಾಕಾಮದೇವಾನೋ
- <sup>33</sup> ಶ್ವರನಂಸಂಜೋಡೆಯಕ್ಷೀತಿಶ್ವರನನಾಭಂಡಾರಮಂಪ್ಪಿಯರಂತುರಗಮ್ರಾತಮುಮಂ ಸಮಂತುಹಿದಿಂಬಲ್ಲಂಗಳೋಪಂಚಂ || ಸ್ವಸ್ತಿ ಸ
- ಮಧಿಗತಸಂಚಮುಕಾರಬ್ಧಿಮಹಾಮಂಡಳೇ
- <sup>34</sup> ಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧಿಶ್ವರಂ | ತುಳುವಂಜಯಧಿಬಡವಾನಳಂದಾಯಾದದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಚಗಂಚಭೀರಾಂಡ
- ಮಂಡಳಿಕಪೇಟಿಕಾಣಿಚೋಳಕಟಿಕನೂಪಿಕಾ
- <sup>35</sup> ಣ | ಸಂಗ್ರಾಮೋಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಸಂತಪ್ತನ ಸಮಗ್ರವಿತರಣವಿನೋದ | ವಾಸಂತಿಕಾದೇವಿಬಳ್ಳಿವರ
- ಪ್ರಸಾದ | ಯಾದವಕುಳಂಬರದ್ವಯಮಣಿ | ಮಂಡ
- <sup>36</sup> ಳಕಾಮಕುಟಚೂಡಮಣಿಕದನಪ್ರಚಂಡಮಲಸರೋಗ್ಗಂಡನಿವಾರಿಬ್ಬಿರಿದುರ್ಗಮಲ್ಲ | ನಾಮಾದಿಪ್ರಸ್ತಿಸುತಂತ್ರೇಮುತ್ತಿಭುವನ
- ವಲ್ಲತಳಕಾಡುಕೋಗು
- <sup>37</sup> ನಂಗಲಿನೋಳುವನಾಡಿಲವನವನುಂಗಲೋಂಡ ಭುಜಂಗಳವೀರಗಂಗಪ್ರಾತಪಹಯ್ಯಂವೀರಭಲ್ಲಂಗಳೇವರ್ಧಕ್ಷಿಣ ಮಂಡಲಮಂದು
- ಪ್ಪನಿಗ್ರಹಪ್ರತಿಪಾಳ
- <sup>38</sup> ಸಪೂರ್ವಕಂಸುಬಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯೋಗೈಯುಕ್ತಿರತತ್ವದಸದೋಪಜೀವಿ || ತನಗಾರಾಧ್ಯಂಹರಂವಿಕ್ರಮಭುಜಪರಿಣಂವೀರ
- ಬಲ್ಲಂಗಳೇವಾನೋಮಾ
- <sup>39</sup> ಷಂಸ್ಯಾವಿವಿಭ್ರಾಜಿತವಿಮಳಚರತ್ರೋತ್ತರಂ ಕಂಭುದೇವಂಜನಕಂಪೋಷ್ಯಪ್ರಚೀತಾಮಣಿ ಜನನಿಜಗತ್ಪ್ರಾತಯಕ್ತವೈಯಿಂದದಿನಿ
- ಸಂಗ್ರಹದ್ರಮಾಳಪ್ರಭುಗನ
- <sup>40</sup> ಮಮಕಾಳಿಯಮಂತ್ರೀಶವರ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಕೃತಿಯುತನಿದ್ರಂಗಂತು ಭಾಸ್ವದ್ವೃಹಸ್ಪತಿಮಂತ್ರೀಶ್ವರನಾದನಂತವಿಳ
- ಸದ್ಭೂಳೇವಾನೋಪತಿಗೀವಿರು

- 41 ತಜಃ ಪ್ರಮೋವಿಮಿಫೇಲಮಂತ್ರಿಯಾದಂಸಮುನ್ನ ತತೇಜೋನಿಳಯಂ ವಿರೋಧಿಸಚಿವೇನ್ದ್ರತ್ವೇಭವಂ ಬಾನನಂ || ವರತತ್ತ್ವಾಂಖುಜ  
ಭಾಸ್ತು ರಂಫರತಃ ಸ್ವಾಭೋಧಿಚಂವ್ರಂಸಮುದ್ಧ
- 42 ತಸಾಃ ಹಿ ಕೃತಲತಾಲನಂ ನಾನಾಕಾಳಾಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂ ವಿದ್ವಜವಂಶೋಛಿತನೇವ ಸ್ತುತೃಮಧ್ಯಸ್ಥರಂ ಧರಯೋಽಪಿ ಕೃತುತಂ  
ದ್ರಮಾಣಿಸಚಿವಂಸಾಜನೈವಾಪ್ಯುಲಯಂ ||
- 43 ತದದ್ವ್ಯಾಂಗಳಕ್ಷಿತ್ರೇ || ಘನಬಾಬುಜಳೋವ್ಯಿಫಾಸಿತಮುಖವ್ಯಾಕೋವಂಶೇಜಮಂಪನೈವೈತ್ತಿವಮಂಸನಾಭಿವಿತವತತ್ತ್ವಾಂಕ  
ಲಾವಣ್ಯಪಾವನವಾಕ್ಯಂಘ್ರತೇ ಚಂದ್ರಮೌ
- 44 ಘವಧುವ್ರೀಯಾಚಿಯಕ್ಕಂಜಗಜ್ಜನಸಂಸ್ತುತೈಕಕಂಕಮೂರನುತಗಂಗಾವೇವಿತಾನ್ವಲೇ || ಸ್ವಸ್ತೃವವರತನಿವಮದಮದಮಾಳಿದೂ  
ಋಮಿಠತೇಳಣನೇನಯುಗಳಫಗವದ
- 45 ಹೃತ್ಪರಮೇಶ್ವರಸ್ತುತಗಂಧೋದಕ ಪವಿತ್ರೀತ್ಯತೋತ್ರವೋಗಯುಃ ಚತುರ್ವಿಧಾನೂನಾನಾನಮುತ್ತುಂಗಿಯುಮಪ್ಪ್ರೀಮತುಃ  
ಯದಗ್ನಿಗಿತಿತಿಯಾಚಲದೇವಿಯುನ್ನಯವಂ
- 46 ತಂವೋಡೆ || ಪರೀತ್ರಿಫಧವತಾಬಾದ್ಧಿರದೌಘಂವಾಸವಾಡಿದವಿನೂತಂ ಪರಮಾಪ್ರವಕನಮಳಂ ಧರಣೀಗೀತೇವಿನಾಯಕಂ  
ವಿಧಾವೇಸಿದಂ || ಆತನಸತಿಗಿತಿತಾಂಬುಜೇತಾರುತ
- 47 ರತ್ನಯೋದವಿರಮುಕ್ಯಾಧಾತಧಾತಕಳಖಿವಿನೀತೇಗೀತದವೈಗಬಲೇವಮೋದರಯುಂಟೇ || ರತ್ನಾತ್ರ || ಪರಪತಿವದಸರಿಸೀರುಪ  
ವಿನಮದ್ಭುಗಂಗಸಮಸ್ತಲನಾನಂಗಂ | ವಿನಯನಿಧಿವಿ
- 48 ಕ್ಷಧಾತ್ರಿಯೇಳನುಮನೀವಿಮೃದೇವವಗ್ಗಚನೇಗ್ಲಂ || ತತ್ಪ್ರಮೋದರಂ || ಗತಮುತನಮೇಚುತುಮಿತರಣಸಂತ್ಪ್ರಾಪ್ತಾಂವಿಫಾ  
ಪ್ರಕರಂ | ಕ್ಷಿತಿಯೋಬ್ಬವೇವಿನಾಯಕನತಿಧೀರಂಕಲ್ಪ
- 49 ವೃಕ್ಷಮಂಗಲವದಂ || ತತ್ಪ್ರಮೋದರಂ || ಸೂನಿಯವವನೇಘನೇಕುಚೇವರಾಕ್ಷಿ ಮಮೋತ್ಪ್ರಕೋಳಸ್ಯನೇವವತತ್ಪತಿಗಮನಿತ  
ನೂವರಧರಯೋಽಪ್ಪೇರೂಪನಾಗದಮದವೇ || ತತ್ಪ್ರ
- 50 ಜೋದಂ || ಧರಯೋಳರಾಧಿಯವನವಾಡಿಯರಸವೇವಾಡಿದೇವಂ ಗುಣಾಕರಣಾಧೂಪನ ಚಿತ್ತವ್ಯಭಿಲಾಷಿಫಾಸ್ಯಗಂಗಾನಿರಾಕರ  
ತಾರಾಚೇತರಾರಾರರದಂಭೋದಸ್ಥರ
- 51 ತ್ವೀತ್ರಿಫಾಸುರೆಯಪ್ಪುಚಲದೇವಿ ವಿಶ್ವಭುವನಪ್ರಖ್ಯಾತಿಯಂತೋದಿವಳೆ || ತತ್ಪ್ರಮೋದರಂ || ಮವಿವ್ಯಜ್ಜನಕಲ್ಪಫೂಜನಮಳಂ  
ಭೋರಾಸಿಗಂಭೀರನುಧ್ಧರದಪ್ಪ್ರಾಪ್ತಿನಾಯಕಪ್ರಕರತೀವ್ರಧ್ಯಾಂತ
- 52 ಸಂಘಾತನಂಪರಣಾತ್ಮಕಂಪರದಭೃಕುಪ್ರವಿವಸತ್ವೀತ್ಯಗಂನಾವಜ್ಞಫಂಧರಯೋಽಸ್ತೀವೂನಾಯಕಂ ನೇಗ್ವನುಪ್ರದೈವ್ಯಾಪ್ತಕೌಯರ್ಯಾ  
ಕರಂ || ಕಂ || ಗಿರಿಸುತಗಿಜಹ್ನುಕನ್ನೇಧರಣೀಸುತ
- 53 ಗ್ನಿ ಮಪ್ಪಗನುಮಮಗುಣದೋಳೋರೆಯನಲಿಂತೀಕಳೋವ್ಯೇರಯೋಳೆ ಬುಚವೈಲೇವತಿಸತಿಸೇಗ್ವಳೆ || ತತ್ಪ್ರತ್ಯಂ || ಪರಸೈನ್ಯಾ  
ಹಿವಿವಂಗನೂಜ್ವೀತಯುರಸ್ಸಂಗಂಜನೇಂದ್ರಾಂ
- 54 ಬ್ರಹ್ಮರಜೋಭೃಂಗನುದಾರತುಂಗನೇದಂ ತನ್ನೋಪ್ಪವಿಸದ್ಗೋತೇತರದೇವಿಯ ದಣ್ಣನಾಯಕನೀಳಾಭಿವ್ಯಾತ್ಮಕಸಂದಾಯಕಂ  
ಧರಯೋಳಬವೈಯನಾಯಕನಿವಿಳವಿನಾನಾಫಸಂತ್ರಾ
- 55 ಯುಕಂ || ತದ್ವೇನಿತೆ || ಕತತೇತ್ರೇಣವಿಲ್ಲನಿಟ್ಟವಿಭುಗಂನಿರ್ದೇವಚಾರಿತ್ರಫಾಸಿತಗೇವಾಚವಸೆಟ್ಟಕವೈಗವನನಾಪ್ತೀಯಸಾಂದರ್ಭ್ಯ  
ನಿಜ್ವೀತಚಿತ್ತೋದ್ಭವಕಾನೈಯುಧವಿಸದ
- 56 ಲೋಚನೈವತತ್ತ್ವಾಂತತಾರತುಪಾರಾಂಬುಲಸದೈರೋಧವಳಿತಾಜಾಚಕ್ರಿಯಾಧಾತ್ರಿಯೇಳೆ || ಬಮ್ಮಿಯನಾಯಕನೇವಂ || ಪದವಮ  
ದನಾಕಾರಂಹಾರಕ್ಷೀರಾಬ್ಧಿವಿರದೇತ್ಯಾಧಾರಂ ಧೀರಂಧರ
- 57 ಯೋಳ್ಗಗ್ಲಂಧೋಲೇಕೃತಸಕಳದುರಿವಮಳಜಾರಂ || ತದನುಜೆ || ಪರೀಲೋಚನೇಕಜಾನನೇ ಘನೋಲೇಸ್ತನಾಫೂಳಾಫಾ  
ಸುರಬಿಂಬಧರಕೋಳಿಸ್ತೇನೇಗಂಧತ್ವಾಸಚೇತತನೂದ
- 58 ರಿಭೃಂಗಾವನೀಳೇಕೇಕಳಂಜಿಯಾನೇಯಕಯುಕಂಧರೆಯಪ್ಪುಚಲದೇವಿಕಂತಸತಿಯೋಸಾಂದರ್ಭ್ಯಾದಿದೇವಳೆ || ತದನುಜೆ ||  
ಇಂದುಮುಖಿಮೃಗವಿಲೋಚನೇಮದರಗಿರಿದೈವ್ಯಾತುಂಗಕು
- 59 ಚಯುಗಿಭೃಂಗೀಬೃಂದತೇಕರವಿಳಿತಚಂದವೈವಿನೂತೆಯಾದಳವಿಳೋವ್ಯೇರಯೋಳೆ || ತದನುಜಂ || ಹಾರಹರಹಾಸುಮುಚಿತಾ  
ರಗಿರಿಸ್ತಟಕಂಖುಕುಭ್ರಾಂಬುರುಹಕ್ಷೇ

೧೬ ಸುವಸಿಂಧುಕರದನೀರದಭಾಸುರ ಯುತೋಭಿರುಮಂಕಾಮಂ || ಸಿರಿಗಂವಿಷ್ಟು ಗವೆನ್ನು ಮುನವಿಸಮಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೊಂಕಂಭುಗಂಗಳಿ  
ಸಂಜಾತಗೇತುಪಡೆದನನಾದೊಂ ಪುತ್ರನನ್ನಿಗಳೇಧರಣೀವಿ

61 ಶ್ರತಚಂದ್ರಮೌಢಿಭುಗಂಪ್ರಿಯಾಜಿಯಕ್ಕಂಗವುಧ್ಧರತೇಜಂ ಗುಣಸೋಮನುಬ್ಧನಿದಂನಿಸ್ಸಮಪುಣ್ಯೋದಯಂ || ವರಲಕ್ಷ್ಮೀ  
ಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂಠಾಕಣ್ಣಪೂರಂವಿಭೂಸರ

92 ವಾಣೀಶ್ಯದಯಾಧಿಪತುಂಹಿತವರ್ಷೇರವಾಂಸಿ ಪಾಂಡುರೇಶ್ವರೇಶನುದಗ್ರದುರ್ಧರತುರಂಗಾರೂಢಧೇವಸ್ತುನುದ್ಧರಕಾಂತಾಕಮನೀ  
ಯಕಾಮನೇದಭೀಶೋಮೋಢಾತ್ರಿಯಾಳ್ ||

ಪರಮಾರಾಧ್ಯನವನು ಸ್ವಾಭಾವಿಕವೂ ತ್ರಿಮುಖವಾದಿತ್ಯರಂಗುಸೈದ್ಧಾಂತಿಕಚಕ್ರವತ್ತಿ ನಯಕೀರ್ತಿ ಫಲಾಂತಯೋಗೀಶ್ವರಂಧರಣೀವಿ  
 ಋತುತಂದ್ರಮೌನಸಹಸ್ರಶ್ಲಾಘಿತನೆಂದೆಂದಾದೊಡೊರೆ

<sup>66</sup>ಯಾದಾಹಲದೇವಿಗನು ವಿಶ್ವೋದ್ಧೃತಿ (ಪ್ರೀತಿ)ಧಾತಿಯೋ || ಭರದಿವಳುಗೋಳೀತ್ಥದೊಟ್ಟು ನವತಿ ಶ್ರೀಶಂಭುಧೇವೋದ್ಧಮಂ  
ವರಮಂವೂಡಿಸಿವಳೆವನೂತನಯಕೀತ್ತಿ ಕಲ್ಯಾಣದೋಗೀ

ತನ್ನ ಭಾಸುರೇಷ್ಯಾತ್ಮಮ ಬಾಹ್ಯವ್ಯಮುನಿಸಾಧಾರಣೋಪನಿಭಕ್ತಿ ಸುಸ್ಥಿರಯವ್ವಾಚಲದೇವೀತಿ ತ್ರಿವಿರದಾಣಚಕ್ರಸ್ಥಾಯಿ ||  
ತದುರುಕುಳಿಮೂಲಸಂಘದೇವಿಯಾಗಾ

ಪುಸ್ತಕಗಳೆಲ್ಲಾ ಕೂಡಕೊಂಡು ನನ್ನ ಬುದ್ಧಿ || ಕಂ || ವಿವಿಧಗುಣಂ ಪ್ರಸಿದ್ಧಾಂತದೇವನು ತನಾತ್ಮವೇದಿಸರವತಭೂಭುಧ್ವಿ ದುರನಯ  
 ತೀರ್ತಿ ಸಿದ್ಧಾಂತದೇವನೇನೊಂದು ಸಿದ್ಧಾಂತವು ಕತಂ

67 ವರಸೃದ್ಧಾನ್ವ ಪದೋದ್ಧಿವರ್ಧನವರತ್ತಾ ರಾಧಿಸುಂಕಾರಪಾರುಬಿಭಾಜಿತಕೀರ್ತಿ ಫಠಾತನಿಬಿಳೋನ್ವಿಗಮಂಪಳಂ ದುರ್ದೃಗರಸ್ಮರಣಾಣಾಂ  
 ಇಮೇಘ ಜಾಲಪವನಂಭವ್ಯಾಯುಜವಾತ್ರಧನುರ

ನೀತ್ರೀನಯಕೀತ್ರಿದೇವಮುನಿಸು ವಿಶ್ವಾತೀಮುತ್ಪಾದೋ | ತಚ್ಚಿತ್ಯುರ || ವರಸೃದ್ಧಾನ್ತಿ ಕಭಾನುಕೀತ್ರಿಮುನಿಸ್ತ್ರೇವಪ್ರಭಾ  
ಚಂದ್ರದೇವರಃಪ್ರಸ್ತುತಮುಘನಂದಿಮುನಿರಾಹುಪ್ಪಗದ್ಧನಂದಿವ್ರ

“ತೀರ್ಥರಾರ್ವಿಗನುತನೇವಿಚಂಪ್ರ ಮುನಿಸಾಧುಖ್ಯತರಾದನ್ನಿ ರವನ್ನರವೀಶ್ರೀನಯಃತ್ರಿ ದೇವ ಮುನಿಸಾಧುಭೋರುಹಾರಾಧಕರ ||  
 ಸ್ವರವಾತಂಗಮೃಗೇಂದ್ರನುಧ್ವನಯಃತ್ರಿ ಬಾಹ್ಯತಯೋ

70 ಗೋಪ್ರಭಾಸುರಪಾದಾಂಬುರುಹಾನಮನ್ಯಧುಕರಂ ಚಂಚತ್ ಪೋಲಕ್ಷ್ಮಿಗೀರ್ವರನಾಮೋನರಪಾಳಮಾಘನುಣಿರುಹ್ಮಾಚಾಚ್ಚೈತಾಂಭ್ರದ್ವ  
ಯಸ್ಥಿರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮನಿಪೂರ್ವತ

71. ಚಕ್ರೀಭವನಂ || ಗೌಡತವಂಗಳಂನೆಗಳ್ವತಾಂನೆರೆದಳ್ ಗಡ ಚಂದ್ರಮಾಳಿಯೊಳನಾರಿಯುಗ್ಗನ್ನದೆ ಸೊಬಗುಸುಳ್ಳವೃಂಧವದೊಳ್ವರಸ್ತ  
ರಂ ಸಾರತವಂಗಳಂದಡೆದುತಾಂನೆರೆದಳ್ ಗಡಚಂದ್ರಮಾಳಿಗಂಭೀರೆ

72. ಮನವೃತ್ತನ್ನನನಿಮಾಡಲಿಪೋಲೈಬಿಗಿಗನೊನ್ನರ || ರಕವರ್ಷದನಾಯಿರದನೂಣವಾಲ್ಮಿನಿಯ ಪ್ಲವನಂವತ್ಸರದಮಾಪ್ಯುಖಮುಖ  
ತದಿಗಿಸುಕ್ರವಾರದುತ್ತರಾಯಣಸಂ

ಕ್ರಾನ್ತಿಯೆಂದು || ವೃ || ಕೀಲಿದಂತ್ರಮಾಂತ್ರಿಕವಾತಶಬ್ದವೇ ನಿಜೋದ್ಭವಕಾಂತಯಾಚೋಽ ಮೃಗಾಕ್ಷಿಮಾದಿಸಿದವಳ್ಳು ಕತೀತ್ಕರದ  
ಪುರ್ಣದೇವರಚ್ಚಾಕ್ಷುಗೇತೇತುಮ್ನಯನಮೃಯಿನಿ

ತನುಬಾಂಧೀರಬ್ಬಣ್ಯನೃಪಃ ಲಕ್ಷನೈರ್ಮುನಾಽಪ್ಪಿ ಭೂಮುಃ ಸಮೇಯೈ ಸತ್ವಿನಂ || ತದವನಿಸ್ತತ್ತದತ್ತಿಯನದನಾಚಲೀಶಾಚಂದ್ರಮು  
ನಿರಾಜೈಃ ಪದಮುಗಮಂಭುಗ

ಜನಿಸತುರುದಧಿವರನಿಮಿರೇತ್ರಿಜನವತಿಗತ್ತಃ || ಅಮೃಧಾರಾಮೃದ್ವಾಕಾಮಾಡಿಕೊಟ್ಟತದ್ಗಮನಿಮು | ಮೂವಕೊಂಬರಯ  
ಹಳ್ಳ | ಮಲ್ಲಿಂಕೆನಟ್ಟುಪಿ | ಅಲ್ಲಿಂಕೆನುರಿ

ಹೊಸದ್ದುರಿ | ಅಲ್ಲಿತೆಂಕಿಅನವನ | ಅಲ್ಲಿತೆಂಕಿಮೆಮದ್ದುನೊಬ್ಬ | ಅಲ್ಲಿತೆಂಕಿಲಂಕದವೊಬ್ಬ | ಅಲ್ಲಿತೆಂಕಿನಾಗರಗಟ್ಟಕ್ಕೆ  
ಹೊಸದ್ದುರಿ | ಅಲ್ಲಿನಮಂಕೆಮೆಮದ್ದುನೊಬ್ಬ | ಅಲ್ಲಿನಮಂಕೆ

ಮದನಲ್ಲಿದುಗುಂಡು | ಅಲ್ಲಿಂದಮದನಲ್ಲಿದ್ದು | ಅಲ್ಲಿಂದಮನೆಯುಯ್ಯಕ್ಕಲ್ಲ | ಅಲ್ಲಿಂದಮದ್ದುಡವದಕ್ಕೂ | ಅಲ್ಲಿಂದಮನಕ  
ಲ್ಲ | ಅಲ್ಲಿಂದಮನೆಯಿಂದಮನೆಯಲ್ಲ | ಅಲ್ಲಿಂದಮದಗಲೋಡಿಯು

“ವರಿ | ಅಲ್ಲಿಂದೆದಿಗವೇನಿಸಿಕೊಡುವುದಿಲ್ಲವು | ಅಲ್ಲಿಂದೆದಿಗಮೇನಿಸುವುದು | ಅಲ್ಲಿಂದೆದಿಗಲಾದುದು | ಅಲ್ಲಿಂದೆದಿಗ  
 ಧೈ | ಅಲ್ಲಿಂದೆದಿಗವೇನಿಸುವುದು | ಅಲ್ಲಿಂದೆದಿಗಲಾದುದು | ಅಲ್ಲಿಂದೆದಿಗಮೇನಿಸುವುದು |

- <sup>79</sup> ಡ್ಢ | ಅಲ್ಲಿಂಮೂಡಲಾಲದಮರ | ಅಲ್ಲಿಂಮೂಡಲೈ ಯಿವೆಯವ್ಯಮಂನೀಮಗೂಡತು || ಸ್ಥಳವೃತ್ತಿ || ಪ್ರಕರಣವಕೇಯೋನ  
ತಮ್ಮಬಾಣಾಕೈಯಿಂಮೂಡಲಾಲದಮರ || ಸ್ಥಳವೃತ್ತಿ || ಪ್ರಕರಣವಕೇಯೋನ  
<sup>80</sup> ಜಿಯಬಾಮಗಟ್ಟಮಂಬಟ್ಟರದೇನೇ || ಮೂಡಲಾಗರ | ತಂತನಾಗರ | ಪನುವಮಗಟ್ಟ | ಬಡಗನಟ್ಟಕಲ || ಯಿಯವೃತ್ತಿ  
ಬೈಯಕೆಪೆಯತೋಟ | ಕೇತಂಗೆಯಿ | ಗಂಗಮಯ್ಯವೇಳೇಯಿ  
<sup>81</sup> ತೋಟ | ಬಸದಿಯಮಂಮೂಡಲಾಲದಮರ || ನಾನಾದೇನಮಂನೀಮಗೂಡತು || ವಿಧಾತ್ಯನೇಗಿಟ್ಟಮದವನದೇ  
ಜಿಯಗಿಟ್ಟ ೧ ಅಡಕೆಯಹೇಜಿಯಗಿಟ್ಟ ೧ ಮೆಳನದೇಜಿಯಗಿಟ್ಟ  
<sup>82</sup> ಗ ೧ ಅನಿನದಹೇಜಿಯಗಿಟ್ಟ ೧ ಹತ್ತಿ ಯಮೇಳವೇಗಿಟ್ಟ ೧ ನೀರಮೇಳವೇಗಿಟ್ಟ ೧ ಎಲೆಯಹೇಜಿಯಗಿಟ್ಟ ೧ || ವಾ  
ನಂವಾಮಾಲನಂವಾತ್ರದಾನಾಚ್ಚೆಯೋನುಮಾಲನಂ | ದನಾತ್ಯ  
<sup>83</sup> ಗ್ಗಮವಾತ್ಯೇತಿಪಾಲನಾದೇವತಂ || ಬಹುಭಿವ್ಯಸುಧಾದತ್ತಾ ರಾಧಿಸ್ಸಗರಾದಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿಸ್ತ ಸ್ತತಸ್ತತ  
ದಾಫಲಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಶರೇತಿವಸುಂ  
<sup>84</sup> ಧರಾಂ | ಪಟ್ಟಿವ್ಯರ್ಪಸಸ್ರೂಃ ವಿಷ್ವಯಾಂಜಾಯತೇತ್ರಿವಿಃ || ಮಂಗಳಮಾ ೨೨ ೨೨ ೨೨ ||

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ಅಕ್ಕನಬಿಸ್ತಿ ಮಹಾದ್ವಾರಕ್ಕೆ ಯೆದುರಾಗಿ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

- <sup>1</sup> ಜಯಾಪ್ಪಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇ  
<sup>2</sup> ಮೂತನಯವಾರಕೇಯುತಬಳತ್ಸರೇದ್ವಿತಯ || ೨೨  
<sup>3</sup> ತಾಪನಿದೇವರಾಟ್ರಲಯಮಾಪ್ತ ಪಂಚಾಸಮೇ  
<sup>4</sup> ಚತುರ್ದಶನೇಕಥಂವಿಷ್ವಯುತೋನಿವಾರ್ಯಗತಿ ||

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ಪೂರ್ವಕಡೆಮೂಲೆಯಲ್ಲಿ.

- <sup>1</sup> ತಾರಣಸಂವತ್ಸರದಧಾದ್ರಪದಬಹುಳದಕಮಿಯೂ  
<sup>2</sup> ಸೋಮವಾರವಲಾಹರಿಹರಾಯನಸ್ವಸ್ಥನಾದನು

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- <sup>1</sup> ಜಯಾಪ್ಪಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತ ವೈಶಾಖಕೇಮೂತನಯ  
<sup>2</sup> ವಾರಕೇಯು . . . . .

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ನಗರಜಿನಾಲಯದ ಮೊರಗ.

- <sup>1</sup> ಕ್ರಮವ್ಯರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘಾಂಭನಂ | ಜಯಾತ್ಯ್ರಲೋಕ್ಯನಾಘಸೃಷ್ಟಾಸನಂಜನದಾನಂ || ಭಯಲೋಭದ್ವಯ  
<sup>2</sup> ದೂರನಂಮದನಕೋರಧ್ಯಾಂತೇವ್ರಾಂಠವಂನಯನಿಕ್ಷೇಪಯುತವ್ರಮಂ  
<sup>3</sup> ಣಮನಿನ್ನೀತಾತ್ಯನಂದೇಶನಂನಯನಾಸಂದನಕಾಂತಕಾಂತಕಮಂ  
<sup>4</sup> ಸಿದ್ಧಾಂತಾತ್ಯ್ರಾಸನಂನಯಃ || ತ್ರಿವೃತ್ತಿರಾಜನಂನೇದೇಶಂಪಾಪೋತ್ತರಂಪಿಂಗುಂ ||  
<sup>5</sup> ಅವರಾತ್ಯ್ರಾಪ್ಯರು || ಕ್ರಾದ್ಧಾಮಂದಿತ್ಯ್ರವಿದ್ಯವೇರು ಕ್ರಿಭಾನು || ತ್ರಿವೃತ್ತಿರಾಜನಂನೇದೇಶಂಪಾಪೋತ್ತರಂಪಿಂಗುಂ ||

- <sup>6</sup>ರುಬುಳುಚಂದ್ರದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘಸಂವಿಭಟ್ಟರಕದೇವರುಮಂ  
<sup>7</sup>ತ್ರವಾದಿಸದ್ವನಂದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇನ್ನಿವರಶಿಷ್ಯರುನಯಕೀರ್ತ್ತಿದೇವ  
<sup>8</sup>ರು || ಧರಯೋಳುಖಂಡ?ಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋಪ್ಪವರಸತ್ಯಚಿಂತ  
<sup>9</sup>ತರಸಿಂಹಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ  
<sup>10</sup>ನಾವ್ಯವಪಾರಜಾಳಕುಶಲರವಿಖ್ಯಾತರತ್ನತ್ರಯಾಭರಣರಬಳ್ಳುಳತೀರ್ಥವಾ  
<sup>11</sup>ಸಿನಗರಂಗಳುರೂಢಿಯಂತಾಪ್ತಿದರು || ಶ್ರೀಗೋಮುಟಪುರದ  
<sup>12</sup>ಸಮಸ್ತನಗರಂಗಳ್ಳೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಸೇರಬಲ್ಲಾಳದೇವರಕುಮಾರ  
<sup>13</sup>ನೋಮೇಶ್ವರದೇವನಪ್ರಧಾನಂಬರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಿರಾಮದೇವನಾಯಕರ  
<sup>14</sup>ಸಂಸಿದ್ಧಿಯುಲ್ರೀಮನ್ವಯಕೀರ್ತ್ತಿದೇವರುಕೊಟ್ಟಾಸನದರ್ಥಗಳಿರುಕ್ರಮವೆಂತೆಂ  
<sup>15</sup>ದಚ್ಚಗೋಮುಟಪುರದಮನೆದಜಿ ಅಕ್ಷಯಸಂವತ್ಸರಮೊದಲಾಗಿಲಾಂ  
<sup>16</sup>ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಸಲುವಂತಾಗಿ ಹಣವೆಂದರಮೊದಲಿಗೊಂಟುಕಳವಂತತ್ತು  
<sup>17</sup>ಸುಖವಿಪ್ಪರುತೇಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ಯಾಯಮಾ  
<sup>18</sup>ಳಬ್ರಯವನುಂಬಂದಡಂ ಆಸ್ಥಳದಾಚಾಯ್ಯರುತಾವೇತೆತ್ತನಿನ್ನಯಿಸು  
<sup>19</sup>ವರಯುಕ್ತಲಕಾರಣಕಥೆಯಿಲ್ಲಕಾಶಾಸನಮರ್ಯಾದೆಯಂಮೀಟಿದವರು  
<sup>20</sup>ಧರ್ಮಸ್ಥಳವಕೆಡಿಸಿದವರುಕಾತೀರ್ಥದ ನಖರಂಗಳೊಳಗೊಬ್ಬರಿಬ್ಬರುಗ್ರಾ  
<sup>21</sup>ಮಣಿಗಳಾಗಿ ಆಚಾರ್ಯರಾಗಿಕಾಟಲ್ಯಬುದ್ಧಿಯಂಕಲಿಸಿಬಂದಕೋಂ  
<sup>22</sup>ದನನದುತ್ತೂಳಸಂಟವೆಂಮಾಡಿ ಹಾಗಬಳಿಯನೊಟಪೇಡಿಕೊಳ್ಳಿಯೆಂದು ಆಚಾ  
<sup>23</sup>ರ್ಯರಾಗಿಮನಂಗೊಟ್ಟಡೆಅವರುಸಮಯದ್ರೋಹರುರಾಜದ್ರೋಹರಬಣಂಜಿಗ  
<sup>24</sup>ಪಗಮರುನೆತ್ತಗಯರುಕೊಲೆಕವತ್ತೆಗೊಡೆಯರು ಇದನಖಿದುನಖ  
<sup>25</sup>ರಂಗಳೂಲುಪೇಕ್ಷಿಸಿದರಾದೆಕಾಧರ್ಮವನಖರಂಗಳೇಕೆಡಿಸಿದವರಲ್ಲದೆಆಚಾ  
<sup>26</sup>ರ್ಯರುಂದಜ್ಜನರಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೊಬ್ಬರಿಬ್ಬರು  
<sup>27</sup>ಗ್ರಾಮಣಿಗಳುಆಚಾರ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೋಕ್ಕ  
<sup>28</sup>ಡೆಸಮಯದ್ರೋಹರುಮಾನ್ಯಮನ್ನಣೆಯಪೂರ್ವಮರ್ಯಾದೆನಡೆಸು  
<sup>29</sup>ವರುಕಾಮರ್ಯಾದೆಯಂಕೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕುಟೆಯಂ  
<sup>30</sup>ಬ್ರಾಹ್ಮಣಂಕೊಂದಪಾಸದಪೋಷರು | ಸ್ವದತ್ತಾಂಸರದತ್ತಾಂವಾಯೋಪರೇ  
<sup>31</sup>ತಿವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪಸಪ್ರಾಣಿವಿಪ್ಪಾಯಾಂಚಾಯತೇಕ್ರಿಮಿಃ ||

ನಗರಜಿನಾಲಯದವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

- <sup>1</sup>ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೀ  
<sup>2</sup>ಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂಜನಕಾಸನಂ ||  
<sup>3</sup>ನಮಃಕುಮುದಚಂದ್ರಾಯವಿದ್ಯಾವಿಹದಮೂ  
<sup>4</sup>ತ್ತಯೇ | ಯಸ್ಯನಾಕ್ಶಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ  
<sup>5</sup>ದನಂದಿನೀ || ನಮೋನ ಪ್ರಜನಾನಂದಸ್ಯಂದಿನೀಮಾಘಸಂದಿನೀ |  
<sup>6</sup>ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೀಚಿತ್ರಮೋದಿನೀ || ಸ್ಯಸ್ತೀ

- <sup>7</sup>ಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ಯಾನಳೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತುರಾನ್ತಃ  
<sup>8</sup>ಕೃತೋರ್ವ್ಯೀತತಮಮುಳಯರ್ದ್ರಂಧ್ರಸಂಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾ  
<sup>9</sup>ತೋದ್ಧವಸ್ಥಾನಕಮತೀಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂ  
<sup>10</sup>ಸ್ತುತ್ಯುನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂಹೋಯ್ಯ  
<sup>11</sup>ಳೋರ್ವ್ಯೀತವಂಶಂ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಘೃದಯಂಸಕವರ್ಷಂ ೧೦೦ ||  
<sup>12</sup>ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರ ಶ್ರಾವಣಸುಗಂಭ್ಯದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತ  
<sup>13</sup>ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರುಂ ಆಚಾರ್ಯವ  
<sup>14</sup>ರ್ಯರುಂಶ್ರೀಮೂಲಸಂಘದೊಂಗಳೇಶ್ವರದೇವೀಯಗಣಾಗ್ರಗಣ್ಯ  
<sup>15</sup>ರುಂರಾಜಗುರುಗಳುಮವ್ವ ನೇಮಿಚಂದ್ರರಣ್ಣಿತವೇವರೆವ್ಯರು  
<sup>16</sup>ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರುಂಆಚಾರ್ಯ  
<sup>17</sup>ವರ್ಯರುಂಹೊಯ್ಯಳರಾಯಂಜಗುರುಗಳುಮಪ್ರೀಮಾ  
<sup>18</sup>ಘನುಂದಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಂಡುಗಳುನಪ್ರೀತಿಳುಗು  
<sup>19</sup>ಳತೀರ್ಥದಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಂಅಗಣ್ಯಪುಣ್ಯರುಮವ್ವ  
<sup>20</sup>ಸಮಸ್ತ ಮಾಣಿಕ್ಯನಗರಂಗಳುನುರಜಿನಾಲಯದ ಆದಿವೇರ  
<sup>21</sup>ಅಮೃತಪಡಿಗೆರಾಜೇಯನಪ್ರಿಯಮೂಲವರೆಗೊಳಗಾದವವಳಗಜಿ  
<sup>22</sup>ಯಕಳಗಿಪೂರ್ವದತ್ತಿಮೊದಲೇರಿಯತೋಟಮಂ ಅಮೃತಪಡಿಯಗದ್ದೆ . .  
<sup>23</sup>ಅಜೀರ್ಣಮಿಯಸೆರುವೆಗಿಅಜೀರ್ಣಂಧ್ರದೇವರಕಯ್ಯಲುಸಮ  
<sup>24</sup>ಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿನ್ನಿಕೊಂಡವಳಯದಸನದಕ್ರಮವೆನ್ನೆಂದಡಿ  
<sup>25</sup>ರಾಜೆಯನಪ್ರಿಯಮಾಣಿಕ್ಯಾಜ್ಞಾನದೇವರ ದೇವದಾನದಗದ್ದೆಹೊಣ  
<sup>26</sup>ಗಾಗಿಅಗದ್ದೆಹಂಮೂಡಲನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂತಂಕಹಾಸಪಿಗಲ್ಲು | ಅಲ್ಲಿಂತಂಕಗಿ  
<sup>27</sup>ಡಗನಳದಗುಂಡುಗಿ ಮೂಡಣಿಕುಕಟ್ಟದಗದ್ದೆ | ನೀರೊತ್ತೊಳಗಾದಚತು  
<sup>28</sup>ಸ್ತಮೆ | ಅತೀಕಟ್ಟದಪಡುವಣಕೋಡಿಯುಲಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ  
<sup>29</sup>ಡಹಸುಪನಟ್ಟಿ ಅಲ್ಲಿಂತಂಕಹುರಿಯ ಕಟ್ಟವತಪ್ಪಲಹಾಸಪಿಗಲ್ಲು | ಅಲ್ಲಿಮೂಡ . .  
<sup>30</sup>ಯದೇವರಗಜಿಯಂತಂಕಣ . . . ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊಡಹಸುಪಿಗ  
<sup>31</sup>ನಟ್ಟ . . . ಮೇಲೆಕಜಿ ಯಬಡಗಣಕೋಡಿಯುಗುಂಡಿನಲ್ಲಿಬರದ  
<sup>32</sup>ಮುಕ್ಕೊಡಹಸುಪನಟ್ಟಿಹಕಜಿಯುರಿಣುಕಟ್ಟಿವೆಳಗಾದತುಸ್ತಮೆಯಗದ್ದೆ

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ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

- <sup>1</sup>ಶ್ರಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಮೋಘಲಂಘನಂ | ಜೇಯಾತ್ಮೈಳೋಕ್ಯ  
<sup>2</sup>ನಾಘಸ್ಯಕಾನನಂಜಿನಶಸನಂ || ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ಯಾ  
<sup>3</sup>ನಳೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತುರಾಂತಕೃತೋರ್ವ್ಯೀತತಮಮುಳಯರ್ದ್ರಂಧ್ರಸಂ  
<sup>4</sup>ಭೂತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾತೋದ್ಧವಸ್ಥಾನಕಮತೀಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂ  
<sup>5</sup>ಪ್ರಸ್ತುತ್ಯುನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂಹೋಯ್ಯಳೋರ್ವ್ಯೀತವಂಶಂ || ಆದಜೀರ್ಣಕಾ

- <sup>6</sup>ಸ್ತು ಭದೋದನಗ್ನಗುಣಮಂದೇವೇಭದುದ್ಧಾ ಮ ಸತ್ಯದಗುವ್ಯಂಹಿಮರಶ್ಮಿಯುಜ್ಜ  
<sup>7</sup>ಳಕಳಾಸಂಪತ್ತಿ ಯಂಸಾರಿಜಾತದುದಾರತ್ವದಪನೋವ್ಯನನಿತಾಂತಂತ್ಯಾ ತಾನಲ್ಪಿ ಪು  
<sup>8</sup>ಟ್ಟುದನುದೇವತವೀರವೈರಿವಿನಯಾದಿತ್ಯವನೀಪಾಲಕಂ || ಕ || ವಿನಯಾದಿತ್ಯನೃಪಾ  
<sup>9</sup>ಲನತನುಭವನೇಜಿಯಂಗಳೂಭುಜಂತತ್ತ ನಯಂ ವಿನುತಂವಿಷ್ಟು ನೃಪಾಲಂಜನಸತಿತ  
<sup>10</sup>ದಪತ್ಯನೇವನೀನರಸಿಂಹಂ || ತತ್ಪುತ್ರಂ || ಗತಲೀಳಂಲಾಳನಾಳಂಬಿತಬಹಳಭಯೋ  
<sup>11</sup>ಗ್ರಜ್ಜರಂಗೂಜ್ಜ ರಂಸಂಧೃತಲೂಳಂಗೂಳನುಚ್ಛ್ರೇಃ ಕರಧೃತವಿಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋಜ್ಞಿತ  
<sup>12</sup>ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೋಳ ಭೇರಿಯಂಪೋಯ್ಸಿವೀರಾಸಿತಫೂಲ್ಯ  
<sup>13</sup>ಜ್ಜಾಳಕಾಳಾನಳನತಳಲಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ || ಚರಕಾಲಂಪುಗ್ಗ ಸಾಧ್ಯಮೆನಿ  
<sup>14</sup>ಸುದ್ಧಾಳ್ಯಂಗಳಿಯಂಮುತ್ರಿ ದುಧ್ಧರತೇಜೋಸಿಧಿಧೂಗೋಗೀತಿಯನೆಕೋಂಡಾಕಾಮದೇವಾನೀಶ್ವ  
<sup>15</sup>ರನಂಸಂದೋಡೆಯಕ್ಷಿತಿಶ್ವರನಪಾಂಛಾರಮಂಸ್ತ್ರೀಯರಂತರಗವ್ರಾತಮುಮಂಸಮಂ  
<sup>16</sup>ತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಕಬ್ಬಿ ಮಹಾಮಂಡಳಶ್ವ  
<sup>17</sup>ರದ್ವಾರವತೀಪುರವಾಧೀಶ್ವರ | ತುಳವಬಳಹಳಧಿಪವಾನಳ | ದಾಯಾದದಾವಾನಳ |  
<sup>18</sup>ಪಾಂಧ್ಯಕುಳಕಮಳವೇದಂಡ | ಗಂಡಫೇರಂಡ | ಮಂಡಳಿಕದೇವಿಕಾಣ | ಚೋಳಕಟಕಸೂಚಿಕಾಣ | ಸಂ  
<sup>19</sup>ಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲತಾಪ | ಸಕಳವಂದಿಬ್ಬಂಧಸಂತಪ್ತಗಣಸಮಗ್ರವಿತರಣವಿನೋದ |  
<sup>20</sup>ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧಿ ವರಪ್ರಸಾದ | ಯಾವವಕುಳಾಂಬರದ್ವಯಮಣಿ | ಮಂಡಳಿಕಮುಕು  
<sup>21</sup>ಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಸರೋಳಂಜನಾಮಾಧಿಪ್ರಸನ್ನ ಸಹಿತಶ್ರೀಮತ್ತಿಭು  
<sup>22</sup>ವನಮಲ್ಲ ತಳಕಾಡುಕೋಂಗುನಂಗಲಿನೋಳಂಬವಾಡಿಬನವಸಿಹಾನುಂಗಲಿಲೋಕಿಗುಂಡಿಕು  
<sup>23</sup>ವೃಟಿವರಂಬರಗಯೋಳಗದಸಮಸ್ತ ದೇಕದನಾನಾದುಗ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿಂಸಾಧ್ಯಂ  
<sup>24</sup>ಮಾಡಿಕೊಂಡ ಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಹೋಯ್ಸಿಳವೀರಬಲ್ಲಾಳದೇವರಸ  
<sup>25</sup>ಮಸ್ತ ಮಹೀಮಂಡಲಮಂದುಪ್ಪನಿಗ್ರಹಪ್ಪಪ್ರತಿಪಾಲನಪೂರ್ವಕಂಸುಖಸಂಕಥಾವಿನೋ  
<sup>26</sup>ದದಿಂರಾಜ್ಯಂಗಯ್ಯುತಿರೆತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರವಾಳಧಾರಾದಳನನಿನ್ಯ  
<sup>27</sup>ಪತ್ನೀಕೃತಚತುಜ್ಜಯೋಧಿರೂಪಾಪರಿತ ಪೃಥುಳಪೃಥ್ವೀತಳಾಂತವ್ಯಕ್ತಿಯುಂಶ್ರೀಮದ್ಧ  
<sup>28</sup>ಕ್ಷಣಕುಕ್ಕು ಟೀಶ್ವರಬೆನಾಧಿನಾಥ ಪದಕುಲೇಯಾಳಂಕೃತಮುಂ ಶ್ರೀಮತ್ಕ ಮತಪರ್ಶ್ವದೇವಾ  
<sup>29</sup>ದಿನಾನಾಜಿನವರಾಗಾರಮಂಡಿತಮುಮಪ್ಪ ಶ್ರೀಮದ್ಬೆಳೂಳತಿರ್ಥದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ  
<sup>30</sup>ರಸ್ತ ಪುರಂದರ || ಭಮಲೋಭದ್ವಯದೂರನಂಮದನಫೋರಧ್ವಾಂತ ತೀಲಾಂಕುವಂ | ನಮನಿಶ್ಚೇ  
<sup>31</sup>ಪಯುತಪ್ರಮಾಣಪರಿನಿರ್ನೀತಾರ್ಥಸಂದೋದನಂ | ನಯನಾನಂದನಾಂತಕಾಂತತನುವಂ  
<sup>32</sup>ಸದ್ವಾನ್ಮಚಕ್ರೇಕನಂ | ನಯಕೀರ್ತಿಬ್ರತಿರಾಜನಂಸನದೋಡಂಪಾಪೋತ್ತರಂಪಿಂಗುಗುಂ || ತಚ್ಚಿದ್ವೈಶ್ರೀ  
<sup>33</sup>ದಾಮನದ್ವಿತ್ಯವಿದ್ಯದೇವರುಂ | ಶ್ರೀಭಾನುಕೀರ್ತಿಗುಂಧಂತದೇವರುಂ | ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ | ಶ್ರೀ  
<sup>34</sup>ಪ್ರಭಾಚಂದ್ರದೇವರುಂ | ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ | ಶ್ರೀಮಂತ್ರವಾದಿಪದ್ಮನಂದಿದೇ  
<sup>35</sup>ವರುಂ | ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಂ | ಶ್ರೀಮೂಲಸಂಘದೇವೀಯಗಣದಪುಸ್ತಕಗಳ್ಳದ  
<sup>36</sup>ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಭೂಪಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯಭೈರವಂನಯಕೀರ್ತಿಗುಂಧಾನ್ವ  
<sup>37</sup>ಚಕ್ರವತ್ತಿಗಳಗುಡ್ಡಂ || ಕ್ಷಿತಿತಳದೊಳರಾಜಿಸಿದಂಧೃತಸತ್ಯಂನೆಗಳ್ದನಾಗದೇವಾಮಾತ್ಯಂಪ್ರತಿಪಾಳಿತ  
<sup>38</sup>ಜನಚೈತ್ಯಕೃತಕೃತ್ಯಂಬಂಮದೇವಸಚಿವಾಸತ್ಯಂ || ತದ್ವನಿತ || ಮುದದಿಂಪಟ್ಟಣಸಾಮಿಯಂಬಸರಂತಾ  
<sup>39</sup>ಲ್ಯದ್ವಲಕ್ಷ್ಮೀಪ್ರಸಮಾಸ್ತದನಪ್ಪಿಗುಣಮಲ್ಲಿಟ್ಟವಿಭುಗಂಲೋಕೋತ್ತ ಮಾಚಾರಸಂಪದಗೀಮಾಚೇವನಿಟ್ಟ  
<sup>40</sup>ಕವ್ಯಗಮನೋನೋತ್ಪಾದಮಂತಾಪ್ತಿ ಪುಟ್ಟದಚಂದವೈರಮಾಗ್ರಗಣೈಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಪ್ತಿ ದಳ || ತ

- <sup>41</sup>ತ್ವತ್ರ || ಪರಮಾನಂದನಿಂತುನಾಕಪತಿಗಂಪಾಲೋಮಿಗಂಪುಟ್ಟಿಮೋವರಸಾಂದರ್ಯಜಯಂತನಂತು  
<sup>42</sup>ಹಿನಕ್ಷೀರೋದಕಲೋಳಭಾಸುರ ಕೀರ್ತಿಪ್ರಿಯನಾಗದೇವವಿಭುಗಂಪಂತವೈಗಂಪುಟ್ಟಿಮೋಸ್ಥಿರನೀಪಟ್ಟಣ  
<sup>43</sup>ಸಾಮಿವಿಶ್ವವಿನುತಂತ್ರೀಮಲ್ಲಿದೇವಾಪ್ಪಯಂ || ಕ್ಷಿತಿಯೊಳವಿರುತಬಿಮ್ಮದೇವವಿಭುಗಂಪೋಗವೈಗಂಪೋದೈ  
<sup>44</sup>ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಞತಯರಂಗೀಮಲ್ಲಿದೇವಂಗಮೂಜ್ಞತಗೀಕಾಮಲದೇವಿಗಂಪನಕಸಂಘೋಜಾಪ್ಪಣ  
<sup>45</sup>ವೈತಳಸ್ತುತಗೀತಂದಲೆನಾಂಗೀರನೆಸದಂತ್ರೀನಾಗದೇವೋತ್ತಮಂ || ಕಾರತೇನೀರಬಿಲ್ಲೋಳಪತ್ತಿನಪ್ಪಮಿರುಮುನಾ |  
<sup>46</sup>ನಾಗೇನಪಾರ್ವದೇವಾಗ್ರೇವೈತೃರಂಗಾಶ್ಮಕುಟ್ಟಿಮೇ || ಶ್ರೀಮನ್ನಯಕೀರ್ತಿಗಸಿದ್ಧಂತಚಕ್ರವತ್ತಿಗಗ್ಗಿವರೋತ್ತಮಿ  
<sup>47</sup>ನಯಾರ್ಥಪಾಗಿಯುನಿಡುಮುಮಾನಿಷ್ಠಿಯುಮಂತ್ರೀಮತ್ತ ಪುತಪಾರ್ವದೇವರಬಿಸಿದಿಯುಮುಂದೂಕಪ್ಪುಕ  
<sup>48</sup>ಟ್ಟುಮಂನೃತ್ಯರಂಗಮುಮಂವೂಡಿದತದನನ್ನರಂ || ಶ್ರೀನಗರಜಿನಾಲಯಮಂತ್ರೀನೀಯಮನಮಲಗು  
<sup>49</sup>ಣಗಣುಮೂಡಿದಂತ್ರೀನಾಗದೇವಕಪಿವೇಶ್ರೀನಯಂಕೀರ್ತಿಪ್ರತಿರೂಪದಯುಗಧತ್ತಂ || ತಪ್ಪಿಪುಲಯುಕ್ತವಿಂಶ  
<sup>50</sup>ಕರಪ್ಪನಗರಂಗಳ || ಧರೆಯೊಳಬಂಡ ಮೂಳಧದವಿಳಸದ್ವಿಜೋದೈವರಿಸತ್ಯಕಾಚರವಂಶಂಪ  
<sup>51</sup>ಪರಾಕ್ರಮಸ್ಥಿತನೇಕಾಂಘೋಧಿವೇಳುಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಂಟರವಿಂಶಾತರತ್ನತ್ರಯಾ  
<sup>52</sup>ಭರಣರಬೆಳ್ಳುಳತಿರ್ಥಪಾನವಗರಂಗಳ ರೂಢಿಯಂತಾಡಿದರೆ || ಸಕವರ್ಷಂಗಳನೆಯ ರಾತ್ರಿಗನುಂಪತ್ನ  
<sup>53</sup>ರದಜೇಪ್ಪಸುಂ ಬೃಹವಾರದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಗೆಜಿಯೊಪಲಿರಿಯತೋಟಮುಂ  
<sup>54</sup>ಯಾಯಿಸಲಿಗೆದೈಯುಂಟುಕುಕರಮನೆಯಮುಂದೂಕೆಜಿಯುಳೆಗಳಣಂ ದ್ವರಕೋಳಗಂಪನಗಂ  
<sup>55</sup>ಜಿನಾಲಯದಬಡಗಣ ಕೇತೀಟ್ಟಿಯಕೇರಿ ಆತಂಕಣ ಎರಡುಮನೆಆಚಂಗಳಿಸಂಪ್ರದ  
<sup>56</sup>ಣ ಎರಡುಮನೆಗೇಡಣಅಯ್ಯುಲಾರಿಂಗೆ ಮಳಚೆಯಪಣಮೂಣು

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ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಲಿನ ಉತ್ತರಕ್ಕೆ

- <sup>1</sup>ಶ್ರೀಮತುರಕವರ್ಷಂ  
<sup>2</sup>ಅಂಶನೆಯಪ್ರಮಾದಿಸಂ  
<sup>3</sup>ವತ್ಸರ ಮಾಗ್ಗೇರಿ ಸುಂ  
<sup>4</sup>ಬ್ರಹ್ಮದಂತ್ರೀಲೆಳುಗುಳದತೀ  
<sup>5</sup>ತ್ರ್ಯದಸಮಸ್ತನಖರಂಗಗಳೆನಖ  
<sup>6</sup>ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳು  
<sup>7</sup>ಬಡಂಬಟ್ಟುಬರಿದಶಸನದಕ್ರಮ  
<sup>8</sup>ವೆಂತಂದಡೆ | ನಖರಜಿನಾಲಯದ  
<sup>9</sup>ಅದಿದೇವರದೇವದಾನದಗದ್ದೆಬದ್ದಲು  
<sup>10</sup>ಚಲ್ಲಿಲುಳ್ಳದನುಬೆಳದಕಾಲದಲುಬೇವರ  
<sup>11</sup>ಅಪ್ಪವಿಧಾಚ್ಛೇದನೀವೃತದಡಿಸುತ  
<sup>12</sup>ಶ್ರೀಕಾಯ್ಯವನುನಕರಂಗಳುನಿ  
<sup>13</sup>ಯಾಮಿಸುಕೊಟ್ಟದಡಿಯನುಕುಂದ  
<sup>14</sup>ಬೆನಡನುವೆವಿ ಅದೇವರದಾನದಗದ್ದೆಬದ್ದಲನು  
<sup>15</sup>ಅದಿಕ್ರಯಹಾಲೊತಗುತೆಗಿಂಮವಂಶನಾ



- 16 ದಿಯಗಿಮಕ್ಕಳುಮಕ್ಕಳುತಪ್ಪದೆಆತುಮಾ  
 17 ಡಿಸದಂರಾಜದೋಹಿಸಮಯದೋಹಿ  
 18 ಗಳೆದುಪ್ಪೆಡಂಬಟ್ಟುಬರೆಸದಕಸನಕಂತ  
 19 ಪ್ಪುದಕ್ಕೆ ಅವರವೊಪ್ಪಿಗೊಮ್ಮಟನಾಥ  
 20 ಪ್ರೀತೆಳುಗುಳತೀರ್ಥದನಗರಜಿನಾಲಯದ  
 21 ಆದಿವೇವರಸಿತ್ಯಾಬಿಸೇಕಪ್ರೀತುಲಿಗೆಜಿ  
 22 ಯಸೋವಣಾಅಪ್ಪಭಂಡಾರವಾಗಿ  
 23 ಕೊಟ್ಟಗದ್ಯಾಣಂಅಯಿದಂಕಾಹೊಂನಿಂ  
 24 ಗಿಹಾಲಂಬಂ ಸರ್ವಧಾರಿಸಂವತ್ಸ  
 25 ರದ ದ್ವಿತೀಯಾಭಾದ್ರಪದಸು ಚಬ್ರಿಪ್ರೀತೆಳುಗುಳ  
 26 ತೀರ್ಥದಜಿನನಾಥಪುರವಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂ  
 27 ಗಳುತಪ್ಪೊಳಗೊಡಂಬಟ್ಟುಬರೆಸದಕಸನದಕ್ರ  
 28 ಮಂವಂತ್ತಂದೊಡೆ | ನಗರಜಿನಾಲಯದಶ್ರೀಆರಿ  
 29 ದೇವರಜೀನ್ನೋದ್ಧಾರವು  
 30 ಪಕರಣೋಕ್ತಾಯ್ಯಾಕ್ಕೆ ಪ್ರಾಧಾರಾ  
 31 ಪ್ಪುವ್ಯಾಕಮಾಡಿಆಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುವಂ  
 32 ತಾಗಿಅಯೆರಡುಸಟ್ಟಣದಸಮಸ್ತನಖರಂಗಳೊಸ್ವದೇವರವೇ  
 33 ಯಿಂವಯಿಂದಂತಪದವಣಗದ್ಯಾಣಾಸೂಚಕ್ಕೆ  
 34 ದ್ಯಾಣಂಪ್ರೊಂದಹೋಪಾಬಿಯದವಣಾಬದಿವೇವರಿಗೆ  
 35 ಸಲುವಂತೆಕೊಟ್ಟಕಾಸನಯಿದರೊಳೆವಿರಹಿತ  
 36 ಗುಪ್ತವನಾರುಮಾಡಿಡಂಡಲವನಸಂತಾನನಿಸ್ತಂತಾನಲ  
 37 ವರೇವದೋಹಿರಾಜದೋಹಿಸಮಯದೋಹಿಗಳೆಂದುವೈಡಂ  
 38 ಬಟ್ಟುಬರೆಸದಸಮಸ್ತನಕರಂಗಳೊಪ್ಪಿಗೊಮ್ಮಟ ||

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ಮಂಗಳಾಯಿ ಬಸ್ತಿಯ ದ್ವಾರದ ದಕ್ಷಿಣ.

(೧ನೇ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣ  
 2 ಪುಸ್ತಕಗಣ್ಯಕೊಂಡಕುಂದಾನ್ವಯ  
 3 ದ್ರೀಮದಭಿನವತಾರುತಿರ್ತಿಪಂ  
 4 ಡಿತಾಚಾಯ್ಯಾರ ಶಿಷ್ಯಳುಸವ್ಯಕ್ತಾದ್ಯ  
 5 ನೇಕಗುಣಗಣಾಧರಣ ಭೂಷಿತೆ  
 6 ರಾಯಪಾತ್ರಾಕೂಡಾಮಣಿ ಜಳುಗು  
 7 ರದಮಂಗಳಾಯಿಮಾಡಿದ ತ್ರಿಭು  
 8 ವನಚೂಡಾಮಣಿಯೆಂಬಚೈತ್ಯಲ  
 9 ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

1<sup>ಕ್ರೀಮತುಮಂಡಿತವೇವರುಗ</sup>  
 2<sup>ಗುಡ್ಯಗುಡ್ಯವುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 3<sup>ನಗುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 4<sup>ತಗುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 5<sup>ಗುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 6<sup>ಯಮುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 7<sup>ಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 8<sup>ಕ್ರೀಮತುಮಂಡಿತವೇವರುಗ</sup>  
 9<sup>ಯಮುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 10<sup>ದರುಗುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>  
 11<sup>ಯಮುಡ್ಯನುಗುಡ್ಯನುಗುಡ್ಯ</sup>

1. ಮತ್ತರ ಮಗುಂಭರಿಸ್ಯದ್ವಾದಮೇಘಲಾಂಛನಂ ಜೀಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥಕೃಣಾನಂಜನದಾನಂ | ತಾರುಸ್ಥಿತಿಃ  
2. ಲಾಘವಿಸುರಕೃತನುಮನೋವೃಷ್ಟಿಪ್ರಪ್ನುರಮಾಂಸ್ತುನಮಾತ್ರಮಂತಿವ್ಯಪಜಗಂಪಟಲಿಪಂಥತೋಯಸ್ವಮಾದಿನೋಯಃಪ್ರಗೋಮಲೇ  
3. ಕ್ಷಿಸ್ತಧ್ರುವನಸರೀರಂಜನೀರಾಜಪಂಸೋಽಭವ್ಯತಿಂಬುಭಾನುಪೇಗುಗನಗರೇಸಾಧುಜೇಜಿವಿತೀರಂ || ನಂದನನಂವತ್ಸರದ ಪುಳಕು ತಿಲಾ  
ಗರಸೋವೈಯ  
4. ಹಿಂಯುತಯ್ಯಗಳೇಪ್ಯರಗುಂಮಟಲಿಂಗಳುಗುಂಮಟನಾಥನಸ್ಯಧಿಯಲ್ಲಿ ಬಿಂದುಚಿತ್ತ ಬೆಟ್ಟದಲಿಚಿತ್ತ ಬಿಸ್ತಿಯಕ್ಕಾಟ್ಟಿನಿಜೇನ್ನೋ  
5. ದ್ವಾರಬಡಗನಾಗಿಲಬಿಸ್ತಮೂಱುಮಂಗಯಿಬಿಸ್ತಪ್ರೇಂದುಹಾಗೆಬಿಸ್ತುಬಿಸ್ತೇನ್ನೋ೯೯ದ್ಧರಪೊಂಪುತಂದಕ್ಕ ಆಹಾರದಾನ

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1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ್ತುತ ಸುಖತಃ || ಬಂಧಂಕಸಾಗರಮಹಾಹಿತ  
 2 ವಾಮುಖಾನ್ನಿಶ್ವರಗರಾಜಹರಣಾಂಬುಜಮೂಲದಾಸ | ಶ್ರೀವಿಷ್ಣು  
 3 ಲೋಕಮಣಿಮಂಟಪಮಾಗ್ಗದಾಯಾ ರಾಮಾನುಜೋವಿಜಯತೀಯತಿ  
 4 ರಾಜರಾಜಃ || ಕಕವರ್ಷ ೧೫೦ನೆಯ ಶೀಲಕಸಂವತ್ಸರದಧಾಪ್ರ  
 5 ದಶಂಬಲ್ಯ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಆರಾಯವಿಭಾಣಭಾ  
 6 ಜಗಿತಪ್ಪುವರಾಯರಗಂಡೇಶ್ವೀವಿಲಂಬುಕ್ತರಾಯನುಪ್ಪಳ್ಳೀರಾ  
 7 ಜ್ಯವಮಾತುಕಾಲದಲ್ಲಿ ಜೈನಗೂ ಭಕ್ತರಿಗೂಸಂಪಾದಿಸಿದಲ್ಲಿ  
 8 ನಿಯಗೊಂದಿಹೊಸದಲ್ಲಣವೆನಗುಂಟೆಕಲೆ ಹದದಲ್ಲಣವೊಳಗದಸ

- <sup>9</sup>ಮಸ್ತ ನಾಡಭವ್ಯಜನಂಗಳು ಅಬುಕ್ತ ರಾಯಂಗೆಭಕ್ತ ರುಮಾಡುವಅನ್ಯಾಯಂ  
<sup>10</sup>ಗಳಂನುಬಿನ್ನ ಹಂಮಾಡಲಾಗಿ ಕೋವಿರತಿರುಮಲಿಬೆರುಮಾಳಕೋವಿರತಿಯನಾ  
<sup>11</sup>ರಾಯಣಪುರಂ ಮುಖ್ಯವಾದಸಕಲಾಬಾಲ್ಯರೂ ಸಕಲಸಮೂಗಳೂ ಸಕಲಸಾ  
<sup>12</sup>ತ್ವೀಕರೂಮೋಷ್ವಿಕರುತಿರುಪಣಿತಿರುವಿಡಿತ್ತಣ್ಣೀರವರುನಾಲ್ಪತ್ತೆಂಟುತ . . . ಗ  
<sup>13</sup>ಳುಸಾವಂತಬೋವಕ್ಕಳುತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ  
<sup>14</sup>ಡಶ್ರೀವೈಷ್ಣವರಕ್ತೆಯ್ಯಲುಮಹಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೆ ಉಜ್ಜಿನದರ್ಶನಕ್ಕೆ ಉ  
<sup>15</sup>ಭೇದವಿಲ್ಲವೆಂದರಾಯನುವೈಷ್ಣವರಕ್ತೆಯ್ಯಲು ಜೈನರಕ್ತೆಯ್ಯಿಡಿಮಕೊಟ್ಟುಯಾಜ್ಞೆ  
<sup>16</sup>ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವಮರಿಯಾದೆಯಲುಪಂಚಮಹಾವಾಙ್ಮಂಗಳೂಕಳವುಸ  
<sup>17</sup>ಲುಉದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತ ರದಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ  
<sup>18</sup>ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರಿಯಾಮರಿಯಾದೆಯಲುಯಲ್ಲಾಬಾಜ್ಯದೊಳಗುಳ್ಳ  
<sup>19</sup>ಂತಹಬಸ್ತಿಗಣಿಗೇವೈಷ್ಣವರುಕಾಸನವನ್ನಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ  
<sup>20</sup>ಯಾಗಿವೈಷ್ಣವಸಮಯವು ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹವು ವೈಷ್ಣವರೂಜ್ಞೆ  
<sup>21</sup>ನರೂವೊಂದುಭೇದವಾಗಿಕಾಣಲಾಗದು ಕ್ರೀತಿರುಮಲಿಯತಾತಯ್ಯಂಗಳು  
<sup>22</sup>ಸಮಸ್ತ ರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳುಗುಳತೀರ್ಥದಲ್ಲಿವೈಷ್ಣವ  
<sup>23</sup>ಅಂಗರಕ್ಷಣಿಗೋಸುಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರುಬಾಗಿಲುದಟ್ಟಣಿ  
<sup>24</sup>ಯಾಗಿಮನಮನೆಗೆವರ್ಷಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯೆತ್ತಿ ದಹೊನ್ನಿಗೆ ದೇವರ  
<sup>25</sup>ಅಂಗರಕ್ಷಣಿಯಿಪ್ಪತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕ ಹೊನ್ನಿಗೆ ಬೇರ್ಣಿಬಿ  
<sup>26</sup>ನಾಲಯಂಗಳಿಗೆಸೊಫೆಯನಿಕ್ಕೂ ದುಯಿಮರಿಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ  
<sup>27</sup>ರುಳನ್ನಂ ತಪ್ಪಲೀಯದೇವರ್ಷವರ್ಷಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತಿಯನ್ನು ಪುಣ್ಯವನ್ನು ವುಪಾ  
<sup>28</sup>ಜ್ಞಿಸಿಕೊಂಬುದುಯಿಮಾಡಿಹಕ್ಕಟ್ಟಳೆಯನು ಅವನೊಬ್ಬನುಮಿಜಿದವನುರಾ  
<sup>29</sup>ಬದೊಬ್ಬನುಸಂಘಸಮುದಾಯಕ್ಕೆ ದೊಬ್ಬನು ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯಾ  
<sup>30</sup>ಧರ್ಮವೆಕೆಡಿದರಾದಡೆಗೆಯತಡಿಯಲ್ಲಿಕುಲಿಯನೂ ಬ್ರಾಹ್ಮಣನೂಕೊ  
<sup>31</sup>ಂದಪಾಪದಲ್ಲಿಯೊಹರು || ಶ್ಲೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇತಿವಸಂ  
<sup>32</sup>ಭರಾಂ | ಪನ್ನಿವರ್ಷಸಪಸ್ರಾಣಿವಿಷ್ವಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

ಮೇಲ್ಕಲ್ಪದಲ್ಲಿ ಈಚೆಗೆ ಬರೆದಿರುವುದು.

<sup>1</sup>ಶ್ರೀಕಲ್ಪಿ ಹದ . ದ್ವಿಸಟ್ಟ . . . ಬುಸುವಿಸಟ್ಟಬುಕ್ತ ರಾಯಂಗೆ ಬಿನ್ನಹಂಮಾಡಿತಿರುಮಲಿಯತಾತಯ್ಯ

<sup>2</sup>ಂಗಳುಬಿಜಯಂಗೆಯಿತರ . ಬೇರ್ಣೊದ್ದಾ ರಂಮಾಡಿಸಿದರುಉಭಯಸವ. ಉಕೂಡಿಬುಸುವಿಸಟ್ಟಯರಿಗಿಂಘ

<sup>3</sup>ನಾಯ್ಕ ಪಟ್ಟವಟ್ಟಿದರು ||

ಭಂಡಾರಬಸ್ತಿ ಪೂರ್ವಕಡೆ ಯೆರಡನೇ ಶಾಸನ<sup>1</sup>

(೧ನೇ ಮುಖ)

<sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘನಂ | ಜೀಯಾತ್ಪ್ರೋಕ್ತನಾಥ

<sup>2</sup>ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ||



25 ಕಸೂಜಿಕಾಣ | ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಾಮ | ಸಕಳವಂದಿಬೃಹದ್ವ್ಯಾಪ್ತನಮಗ್ರವಿಶರಣವಿನೋದವಾಗತಿಶಯೋವಿಲ  
ಬೃವರಪ್ರಸಾದ | ಯಾದವಕುಲಂ

26 ಬರದ್ವ್ಯಾಮಣಿ | ಮಂಡಳಿಕಮಕುಟಜೋಡಮಣಿ ಕದನಪ್ರಚಂಡ | ಮಲರೋಳಂ | ನಾಮಾದಿಪ್ರಶ್ನ ಸಹತಂತ್ರಮಾತ್ಮಿಭುವನ  
ಮುಖ್ಯತಳಕಾಡು

27 ಕೋಗನಂಗಲಿನೋಳಂಬವಾಡಿಬನವನೆ ಹಾನುಂಗಲೋಡಭುಜಬವಿರಗಂಗಪ್ರಕಾಶದೊಯ್ಯನಾರಸಿಂಹದೇವರದಕ್ಷಿಣಮುಖಮಂ  
ಡಳಮಂದುಪ್ಪನಿಗ್ರಹ

28 ಪುಷ್ಪಪ್ರತಿಪಳನಪೂರ್ವಕಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂಜ್ಯೋಗಿಯುತ್ಪನ್ನಿಮಿರೆ ತರೀಯುತಿಪ್ಪು ಭೂಪಂಚದದ್ದೋಪಜೀವಿ ||  
ಆನೆಗೈನಾರಸಿಂಹ

29 ಭರಾನಾಥಂವರದತೀಕವಾಚಸ್ತುತಿ ಸ್ತೋತ್ರತಾನೆಸದನುಚಿತಕಾಯ್ಯವಿಧಾನಪರಂನಾಚ್ಯಮಂತ್ರಿಸುಳ್ಳಚಮೂದಂ || ವೃ || ಆಕಳಂ  
ಕಂಪಿತವಾಚಿನಂಕ

30 ತ್ರಿಕಂತ್ರಿಯಕ್ಷರಜನಿಜಾಂಬಿಕೆಲೋಕಂ ಬಿಕೆಲೋಕಂದಿತ ಸ ಲೀಲಾಬಾದ್ಯವದಿವೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹನಾಥಂಯ  
ದುಕ್ಷೋಣಿಪಂಕಜತೂ

ಡಾಮನಿನಾರಸಿಂಹನಲೀಲಂ ಪುಷ್ಪನೋಪಕುಳಂ || ಧರಯಗಲಿರ್ದರ್ಶಿಣ್ವಿಳನನುಧಿಯನೇಂಬಗುಣ್ವಿಳನಂ ಮಂದರಮಂಮಾ  
ಕೇಶ್ವರೀಪುಷ್ಪನನಮರಮುಖಜಾ

32 ತಮಂ ಮಿಕ್ಕಾ ಲೋಕೋತ್ತರಮಪ್ಪಪುಷ್ಪನಂಪುಷ್ಪನನೇವವೇಂದ್ರಾಂಭ್ರಪಂಕಜಪೂಜೋತ್ತರದೊಳತಳವೊಯ್ಯಂ ಪುಷ್ಪನನಮಕ  
ರಿಸಲ್ಪತ್ತೈನಾಪೇಂನಮತ್ಥಂ ||

33 ಸುಮನಸ್ಸಂತಪಿಸೇವಿತಂಗರುಮತೋನಿರ್ದಿಪ್ಪನ್ನಿನಿತಿಕ್ರಮಂಸಮದಾರಾತಿ ಬಳಪ್ರಬೋಧನಕರಂಜೈನಪೂಜಾನವಜಮಹೋ  
ತ್ಸಾಹಪರಂಧು

34 ರಂಧರನವೇಮಂತಾಭಿಂಜಾರಿಮಾಳಮದಂಡಾಧಿಸಿದ್ಧಪಂಮುಖೋಳುಧ್ಯೈಭವಾಭಿಜಿತಂ || ಸತತಂಪ್ರಾಣಿವಧಂವಿನೋದವನ್ನ  
ತಾಳಾಪಂವಚಃ ಪ್ರಾಣಿಸ್ತತ

35 ಮನ್ಮಾತ್ಮಕವನಿಕ್ಕಿ ಕೊಳ್ಳದವಂತೇಜಂಪರಸ್ಪ್ರಿಯರೋಕರತಿಸಾಭಾಗ್ಯಮೂನಕಾಂಕ್ಷೆಮತಿಯಾಯ್ತಿಲ್ಲಗ್ಗ ಮಾಪ್ಪೋಲ್ಪಪಟ್ಟ  
ತರತ್ಪ್ರಕರಕ್ಕೇ

36 ಕಳರೋಳು ಪುಷ್ಪನಂಪುಷ್ಪನಂ || ಕಿಂಧಿನಿಜನೋದ್ಧರಣಾರದಿಯೋಳರನೇರಾಚಮಲ್ಲಭೂವರವರಮಂತ್ರಿಯಾನೆಬಳಕ್ಕೆ ಬುಧಸ್ತುತ  
ನಪ್ಪವಿಮಾ ಭೂ

37 ವರವರಮಂತ್ರಿಯಾಗಣನಮತ್ತೆ ಬಳಕ್ಕೆ ನೃಸಿಂಹದೇವಭೂವರವರಮಂತ್ರಿಯುಳನೆಂಬಗಿನಿತುಳ್ಳಿಡವೇಳಲಾಗದೇ || ಜಿನಾದಿತಾಗಮಾ  
ತ್ಮಕವಿದರಸ್ತುತಮನ್ತುಬ

38 ಓಪ್ರಪಂಚರತ್ನಮದಮರುದ್ಧಭಾವನೀತರ್ಗತಮೋಪರನಿಧಿಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರೆ ಜಗದ್ಗುರುಗಳಿಗುರುಗಳನಿಜವ್ರತಕ್ಕನೆ  
ಗುಣಗೌರವಕ್ಕೆ ತೋಣಿ

39 ಯಾರೋಚಮೂಪತಿಮುಳ್ಳರಾಜನಾ || ಜಿನಗೇಷೋದ್ಧರಣಂಗೆಂಜಿನಮಹಾಪೂಜಾನವಜಂಗಳೆಂಜಿನಯೋಗಿಬ್ರಜದಾನದಿಂಜಿನಪದಸ್ತೋ  
ತ್ರಕ್ರಿಯಾನಿಧ್ಯಯಂ

40 ಜಿನಸತ್ಯೋಪುರಾಣಸಂಕ್ರಮಣದಿಂಸನ್ನೊಪಮಂತಾಭಿಭವ್ಯನುತಂ ನಿಜ್ಜಲಮಿನೈಪೋಳ್ತಗಳವಂ ಕ್ರಿಯಾಪದಂಡಾಧಿಪಂ || ಕ || ನಿಪ್ಪ  
ಟಮೇಜೋರ್ವಮಾದುದನುಪ್ಪಯ್ಯು

41 ನಮಹಾಜಿನೇಂದ್ರಾಯಃ ಮನೀಷೈನಿತಮೂದಿತಂ ಕರಮೊಪ್ಪಿರಹುಳಂಮನಸ್ಸಿಬಂಕಾಪುರದೊಳ || ಮತ್ತಮಲ್ಲಿಯೆ ! ವೃ || ಕಲಿತನ  
ಮಾಂವಿಟತ್ವಮಾ

42 ಮನುಷ್ಯಮಾನಾದಿಯೋಳೊರ್ವಯುರ್ವಿಯೋಳಕಲಿವಿಟನೆಂಬನಾತನಜಿನಾಲಯಮಂ ನೆರಜೋರ್ವಮಾದುದಂಕಲಿನದ ದಾನದೊಳ್ಳರಮ  
ಸಾಖ್ಯರವಾರತಿಯೊಟಂವಿ

43 ನಿಜ್ಜಲವನಿಪ್ಪಕಪುಷ್ಪನನತಿ ಸಿದ್ಧರಜತಾದ್ರಿತುಂಗಮಂ || ಪ್ರಿಯದಿನ್ದಂಪುಷ್ಪನೇನಾಪತಿಕೊಪಣ ಮಹಾಪೀತ್ಯದೊಳಧೈತಮುಂಪಾ  
ರ್ಥಿಯುಮುಳ್ಳನ್ನಂ

- <sup>44</sup> ಚತುರ್ವಿಂಶತಿಜಿನಮುನಿಸಂಘಕ್ಕೆ ನ್ನಿಂತಮಾಗತ್ವಯದಾನಂಸಲ್ಯಪಾಂಗಂ ಬಹುಕನಕಮನಾಶ್ಚೇತ್ರಜಗ್ಗಾತ್ ಸದ್ವೃತ್ತಿಯಿನೀ  
ಲೋಕಮೆಲ್ಲೂಪೋಳಬಿ
- <sup>45</sup> ದಿಸಿದಂಪುಣ್ಯಪುಂಜ್ಯಕಥಾಮಂ || ಆಕಲ್ಲಂಗೆಜಿಯಾದಿತಿರ್ಥಮಮುನ್ನಂ ಗಂಗರಂನಿರ್ಮಿತಲೋಕಪ್ರಸ್ತುತಮಾಯು ಕಾಲವ  
ಶದಿನಾಮಾವೇಷಂಬಿ | ಕ್ಕಾ
- <sup>46</sup> ಕಲ್ಪಸ್ಥಿರಮಾಗಮಾದಿಸಿದನೀಭಾಸ್ವಜ್ಜನಾಗಾರಮಂಶ್ರೀಕಾಂತಂತಳದಿನ್ವಮೆದ್ದ ಕಳಸಂಶ್ರೇಷ್ಠಭವಂಧಾದಿಂ || ಕ || ಪಂಚಮಹಾವ  
ಸತಿಗಳಂಪಂಚಸು
- <sup>47</sup> ಕಲ್ಯಾಣನಾಂಭೆಯಿಂಹುಳಚಮೂ | ಪಂಚತುರಂಮಾದಿಸಿದಂಕಾಯನನಗಧ್ಯಯ್ಯನೆನಿಸಿಕ್ಕಲ್ಲಂಗೆಜಿಯೊ || ಕ || ಹುಳಚಮೂಪ  
ನಗುಣಗಣಮುಳ
- <sup>48</sup> ನಿತುಮನಾರೋನಜಿಯೆಪೋಳಬಿಜಿವರಿ | ಬಳದೊಳೆದುಧಿಯಜಲಮುಳ ನಿತುಮನಾರೋಪವಣಿಸಲೆನಜಿವನ್ನರಿ || ಸಂಶ್ರಿತಸ  
ದ್ಗುಣಂಸಕಲಭವ್ಯನುತಂ
- <sup>49</sup> ಜಿನಭಾಷಿತಾರ್ಥನಿಸ್ಸಂಕಯಬುದ್ಧಿ ಬುಳ ಪೃತನಾಪತಿಕ್ಕಿರವಕುನ್ದದಂಶ ಕುಬ್ರಾರಯುರಂಜನನ್ನ ತನೋವರಬಳ್ಳತಿರ್ಥದೊಳ  
ಚತುರ್ವಿಂಶತಿರ್ಥ
- <sup>50</sup> ಕೃನ್ನಿಳಯಮುಂನಜಿಮಾದಿಸಿದಂದಲಿನ್ದಿಂ || ಕ || ಗೊಮ್ಮಟಪುರಘೋಷಗುಮಿಗೊಮ್ಮಟವಗಮ್ಮನೆಸವಸ್ತಪುಕರಸುತಂಸ  
ಮುದರಿಂ
- <sup>51</sup> ಹುಳಚಮೂಪಂಮಾದಿಸಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ || ವೈ || ಪಂಸೂತ್ರಂವೃತ್ಯಗೇಪ್ರವಿಪುಳವಿಸಪ್ಪಕ್ಷವರಸ್ಯೈಳಸ್ಥಿರಜೈ  
ನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು
- <sup>52</sup> ವಿಧಪತ್ನೋಲ್ಲಸದ್ಭಾವರೂಪೋತ್ತರ ರಾಜದ್ವಾರಪಮೃದ್ಯಂಜರಸತುಂಚತುರ್ವಿಂಶತಿರ್ಥೇಳಗೇಕಂ ಪರಿಪೂರ್ಣಂ ಪುಣ್ಯಪುಂಡ್ರತಿ  
ಮಮಸೆ
- <sup>53</sup> ದುದೀಯಂದಿಂಹುಳನಿದಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದಧೇನಿಯಗಣದಪುಸ್ತಕಗಚ್ಚದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಜೈ  
ಗುಣೇಶಂದ್ರ ಸಿದ್ಧಾಂತವೇವರೇಶ್ವರಪ್ರೀತನಯಾತಿರ್ಥಿಸಿದ್ಧಾಂತದೇವರನ್ನಪ್ಪರಂದೊಡೆ || ವೈ || ಭಯಮೋಹದ್ಭಯದೂರನಂಮದ  
ನಪೋರಧ್ವಾನ್ತತೀವ್ರಾಂ
- <sup>54</sup> ಭುವನದುರ್ವಿಕ್ಷೇಪಯುತ ಪ್ರಮಾಣಪರಿನಿಷ್ಟೀತಾರ್ಥಸನ್ನೋಪಮಂ ನಯನಾನಂದನದಾನ್ತಕಾನ್ತತನುವಂ ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂನ  
ಯಾತಿರ್ಥಿಬಲಿರಾಜ
- <sup>55</sup> ನಂನೇದೊಡಂಪುಪೋತ್ತರಂಜಂಗುಂ || ಕೃತದಿಗ್ವಿತ್ರವಿದಂಬರುತ್ತನರಸಿಂಹಶೋಣಿಪಂಕಂಡು ಸನ್ಮತಿಯಿಂಗೊಂವಟಪಂಕ್ತನಾಥ  
ಜನರಂಮತ್ತೀಚತುರ್ವಿಂಶ
- <sup>56</sup> ತ್ರಿಪ್ರತಿಮಾಗೇಹಮನ್ನಿವಕೆ ವಿನತಂ ಪೂತ್ರಾಪದಿಯಿಟ್ಟನಪ್ರತಿಮುಳ್ಳಂ ಸವಣೇಪನೂರನಂಪೂಂಕಲ್ಪಾನ್ತರಂಸಲ್ಪಿನಂ || ಅದಕ್ಕೆ  
ನಯಾತಿರ್ಥಿಸಿ
- <sup>57</sup> ಧ್ವಾನ್ತಚಕ್ರವೃತ್ತಿಗಳಂ ಮಹಾಮಂಡಳಬಾಹ್ಯಾರ್ಥನಾಚಾರ್ಯಮಾರ್ಗಾಡಿ || ವೈ || ತವದೊಟತ್ವದನಾಂಸಂಪನ್ನಪೂತಾಂಪತ್ತು  
ವಂಸದ್ಭಾಣ್ಯಾಪನೀಜೈನಗೃಹಕ್ಕೆ
- <sup>58</sup> ಮಾಡಿದನಕಂಡಂಪುಳದಂಧಾದಿಸಂ ಭುವನಪ್ರಸ್ತುತನೋಪ್ಪತಿರ್ವಸವಣೇಪಿಂಬೀರನಂಭೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನಮುನ್ಯ  
ವಾಸಳಯಮುಂನಿಲ್ಪನ್ನೆ
- <sup>59</sup> ಗೂಸಲ್ಪಿನಂ || ಗ್ರಾಮಸೀಮೆಯಂತಂದಡೆ | ಮೂಡಂದೆಸಯೊಳ ಸವಣೇಪದಕ್ಕೆ ನೆಡೆಮನೀಮಕರಡಿಯಜಿ ಅಲ್ಲಿಂತಂಕುರಿಯೊಪ್ಪ  
ಯಿಂಪೋಗಲು ಬಿಂಬಿಸಿಟ್ಟಯಾಕೆಜಿಯುಕೋಡಿಯು
- <sup>60</sup> ಕಿಲ್ಬಯಲಬಲ್ಲಿಂತಂಕೆ ಬರಹಾಳಕೆಜಿಯೊಪ್ಪಗಟ್ಟುಮೇರಿದಾಗೆ ಹಿರಿಯೊಪ್ಪಯುಬಿಸರಿಯಂತಂಕಣ ಕೊಂಬೆಯುಪುಣಿಸಂತಂಕಣದಸ  
ಯೊಳುಬಿಳತ್ತಿಯಸವಣೇಪಯಡೆಯು
- <sup>61</sup> ಪರಮಧಿಷ್ಟಿಯಹುಣಿಸಯಕೋಳಿಹಿರಿದಾಲಬಲ್ಲಿಂದಡುವಲುವಿಯೊಪ್ಪಯುಚಳ್ಳಮೊಜಡಿಯಡಡುಬಳಿಯುಕೆಜಿಯಂತಂಕಣಕೋ  
ಡಿಯುಬಳಿಯಬಿನ

- <sup>63</sup> ಅಲ್ಲಿಂದತ್ತ ತಟಹಟಿಯಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ಯಳ್ಳಜನ್ನ ಪುರದ ಹಿರಿಯಕೆಜಿಯತಾಯ್ಯಳ್ಳೇಮೆ | ಹಡುವಣದಸೆಯೊಳಜನ್ನ  
ವುರಕ್ಕಂಸವಣೀಬಿಂಗಂ ಸಾಗರಮು
- <sup>64</sup> ಯ್ಯಾದೆಜನ್ನ ಪೂರಸವಣೀಕೆಜಿಯೇರಿಯ ನಡುವಣಹಿರಿಯಮುಣಸಗೀಮೆಬಡಗಣದಸೆಯೊಳ ಕಕ್ಕ ನಕೋಡುಅದಹಮೂಡಣಬೀ  
ರಜ್ಜ ನಕೆಜಿ ಅಕೆಜಿಯೊಳಗನವಣೀ
- <sup>65</sup> ಜಬಡುಗನಹಳ್ಳಿಯನಡುವೆಬಸುರಿಯಗೋಣಿ ಅಲ್ಲಿಮೂಡಲಬಜ್ಜ ನಕುಂಮರಿ ಅಲ್ಲಿಮೂಡಬಿಲ್ಲದಜಿಯೇಮೆ || ಈಸಕ್ಕಳದಿಂದಾದದ್ರವ್ಯ  
ಮನಿಲ್ಲಿಯಾಚಾರ್ಯರೀಸಕ್ಕನದೆ ಬಸದಿಗಳಖಣ್ಣ
- <sup>66</sup> ಸ್ಕುಟತಜೀಣ್ಣೋದ್ಧಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂರಂಗಭೋಗಕ್ಕಂಬಸದಿಗೆಬೆಸಗೈಯ್ಯಪ್ರಜೆಗಂಮುಷಿಸಮುದಾಯದಾಹಾರದಾನಕ್ಕಂಸಲಿ  
ಸುವುದು || ಇದನಾನಂನಿಜಕಾಲದೊ
- <sup>67</sup> ಇಸುವಿದಿಯಿಂದಾಳೆದ್ದಲೋಕೋತ್ತಮಂ ವಿರುತನಿಮ್ಮರ್ತಪುಣ್ಯಕೀರ್ತ್ತಿಯುಮವಂತಾಂತಾಳುಗುಂ ಮತ್ತಮಿಂತಿದನಾವಂಡಿವೊನುಕ  
ಟ್ಟಬಗೆಯಂತಂದಾತನಾಳ್ದಂಗಳೇರದರನೆ . . . . . ||
- (ಎನೇ ಮುಖ.)

- <sup>1</sup> ಮತ್ತಮುಪರ್ವದೇವಂಭೂಮಿ  
<sup>2</sup> ಹಿತಂಮಂತ್ರಿಪುಳ್ಳರಾಜಂಗಂ  
<sup>3</sup> ತದ್ಭಾಮಿಸಿದದ್ವಾಪತಿಗಂಕ್ಷೇಮಾ  
<sup>4</sup> ಯುರ್ವಿಭವವೃದ್ಧಿಯಂಮಾಳ್ಳಭ  
<sup>5</sup> ವಂ || ಕಮನೀಯಾನನಪೇಮತಾ  
<sup>6</sup> ಮರಸದಿನೇತ್ರಾಸಿತಾಂಭೋಜದಿಂದ  
<sup>7</sup> ಮಳಾಂಗದ್ವ್ಯುತಿಕಾಂತಿಯಂಕುಚರ  
<sup>8</sup> ಧಾಂಗದ್ವಂದ್ವದಿಂನಿವಾಸಮನ  
<sup>9</sup> ಲಸದ್ವಲದೇವಿರಾಜಿಸುತಮಿ  
<sup>10</sup> ಪ್ಪಳಪುಷ್ಪರಾಜಾಂತರಂಗಮರಾ  
<sup>11</sup> ಇಂಮಿಯಿಪ್ಪಪದ್ಮಿನಿಯವೊ  
<sup>12</sup> ಲುನಿತ್ಯಪ್ರಸಾದಾಸ್ಪದಂ || ಚಲಭಾ  
<sup>13</sup> ವಂನಯನಕ್ಕೆ ಕಾಶ್ಯಮುದರಕ್ಕ  
<sup>14</sup> ತ್ಯಂತರಾಗಂಸದೊಪ್ಪಲಸತ್ಪಣಿತ  
<sup>15</sup> ಲಕ್ಕೆ ಕಕ್ಕ ಕತ್ತವಣ್ಣೋಜಕ್ಕೆ ಕಾ  
<sup>16</sup> ಪ್ಪಣ್ಣಿಂಕಚಕ್ಕ ಲಸತ್ಯಂಗತಿಗಲ್ಲದಿಲ್ಲದ  
<sup>17</sup> ದಯಕ್ಕೆ ನೈದ್ವಪದ್ಮಾವಲಿಲ  
ನಾರತ್ನದರೂಪಕೀಲಗುಣಮಂಪೋಲ್ಬಂ  
<sup>18</sup> ನರಾಕ್ಷಾನ್ತಿಯರ್ || ಉರಗೇಂದ್ರಕ್ಷೀ  
<sup>19</sup> ನಿರಾಕರರಜತಗಿರಿಸಿ  
<sup>20</sup> ತಚ್ಚತ್ರಗೇಗಾಹರಹಾಸ್ಯರಾ  
<sup>21</sup> ವತೇಭಸ್ಕಟಕವೃಷಭಕುಂಭಾ  
<sup>22</sup> ಭುನೀಹಾರಹಾರಾಮರವಾ  
<sup>23</sup> ಜಿಪ್ಪೀತಸಂಕೇರುಹಹಳಧರ  
<sup>24</sup> ವಾಕ್ಯಂಖಹಂಸೇಂದುಕುಂದೋತ್ತರ

- 26 ಚಂಚತ್ತೀರ್ತ್ತಿಕಾಂತಂಬುಧಜನವಿನುತಂ  
 27 ಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ || ಶ್ರೀನ  
 28 ಯಕೀರ್ತ್ತಿಮುನೀಶ್ವರಸೂನು ಶ್ರೀ  
 29 ಭಾನುಕೀರ್ತ್ತಿಯತಿಪತಿಗಿತ್ತಂ || ಭೂ  
 30 ವಿನುತನಪ್ಪಹುಳಪಸೇನಾಪತಿಧಾ  
 31 ರಯೆಹಿದುಸವಣೇಜೂರಂ ||

(ಈನೇ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು  
 2 ದಯಾಲಿವಾಹನಕವರ್ಷಂ  
 3 ಒಂನೆಯ ಬಹುಧಾನ್ಯಸಂ  
 4 ವತ್ಸರದ ಚೈತ್ರರುದ್ಧಂ ಕುಕ್ರವಾರಭಂಡಾ  
 5 ರಿಯಯ್ಯನಬಸದಿಯಶ್ರೀದೇ  
 6 ವರವಲ್ಲಭದೇವರಿಗೆನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ  
 7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಶ್ರೀಮ  
 8 ನುಮಹಾಮಂಡಲಾಚಾರ್ಯ  
 9 ರುಲುದಯಚಂದ್ರದೇವರೇಷ್ಯ  
 10 ರುಮುನಿಚಂದ್ರದೇವರುಗಂ  
 11 ಪ ೫೬೦ ಹಾಲುಮಾನಾಂಶ್ರೀಮತು  
 12 ಚಂದ್ರಪ್ರಭದೇವರೇಷ್ಯರುಪದು  
 13 ಮಾಂದಿದೇವರುಕೊಟ್ಟು ಪ ೯ ತಂ ಶ್ರೀಮನ್ಮ  
 14 ಹಾಮಂಡಲಾಚಾರ್ಯರು ನೇಮಿಚಂ  
 15 ದ್ರದೇವರತಮ್ಮ ಸಾತಂಣನವರಮಗ  
 16 ಪದುಮಣ್ಣನವರುಕೊಟ್ಟುಗಂ ಪಂ  
 17 ಮುನಿಚಂದ್ರದೇವರಅಳಿಯಅರಿ  
 18 ಯಣ್ಣುಗಂ ಪಂ ೨|| ಬಮ್ಮಣ್ಣಟ್ಟ  
 19 ದುರತಮ್ಮ ಪಾರಿಸದೇವ ಗಂ ಪಂ ೨||  
 20 ಜನ್ನ ಪುರದಸೇನಪೋವಮಾದಯ್ಯ  
 21 ಗಂ ಪಂ ೨|| ಆತನತಮ್ಮ ಪಾರಿಸದೇವಯ್ಯ  
 22 ಸಂಗಣ ಪಂ ೨|| ಸೇನುಭೋವ ಪದುಮ  
 23 ಣ್ಣನಮಗಚೆಕ್ಕಣ್ಣುಗಂ ೧|| ಭಾರತಿ  
 24 ಯಕ್ಕನೆನಮ್ಮದಿಯಕ್ಕ ಪಂ ೪ ಕಪ್ಪಗೆ  
 25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾ  
 26 ಯ್ಯರುಂಜಗುರಾಗಮ  
 27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘಸಮುದಾಯಂಗಳ  
 28 ದುಮ್ಮುಖಿಸಂವತ್ಸರದ ಆಷಾಢಸು



29. . ಗೊಮ್ಮಟದೇವರೈಕಮಠ  
 30. ಪಾರಿಶ್ವದೇವರಂಭಂಡಾಯ್ಕಯನ ಬಸದಿ  
 31. ಯ್ಯದೇವರವಲ್ಲಭದೇವರಂ ಮುಕ್ಕ  
 32. ವಾದಬಸದಿಗಳದೇವರಾನದಗದ್ದೆ ಪದ್ಧಲು  
 33. ಸಹಿತಬಾಣಾಭ್ಯಾಂತಿಕಟಕರಸಬ  
 34. ಸದಿಮನಕ್ಷತಯವುಮುಂತಾಗಿಯೆನು  
 35. ವನಂಕೊಳ್ಳಿ ವೆಂದುಬಿಟ್ಟುಬ್ರೇಳುಗುಳತೀ  
 36. ತ್ಥದಸಮಸ್ತ ಮೂಣಿಕ್ಕನಗರಂಗಳುಕ  
 37. ಬ್ಬಾ ಹುನಾಫಲಮೂದಗಾ  
 38. ಡಪ್ರಜೆಗಳುಮುಂತಾಗಿ ರೀ  
 39. ದೇವರವಲ್ಲಭದೇವರಹಾಡು  
 40. ವರಹ್ಯಗಿಸಂಭುದೇವಲಿನ್ಯಾಯವಾಗಿಮ  
 41. ಳಬ್ರಯವಾಗಿಕೊಂಬಗದ್ಯಾಣಾಪ್ತನು  
 42. ಅದೇವರವಲ್ಲಭದೇವರಂಗಳೋಗಕ್ಕೆ ಸಲು  
 43. ವುದುಅಪ್ಪಯಿಅಪ್ಪಭೋಗತೇಜಸಾಮ್ಯತಿ  
 44. ಳುಕುಳಯೇನಾದೂಡಂಅದೇವರವಲ್ಲ ಭದೇ  
 45. ವರಂಗಳೋಗಕ್ಕೆ ಸಲು ||

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ಭಂಡಾರಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮಗವಿವಿರಸ್ಯದ್ವ್ಯಾಧಾಪೂರ್ವಲಾಂಛನಂಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಥಸ್ಯಾಸನಂ  
 2. ಜಿನಶಾಸನಂ || ಭವ್ರಮೂರ್ಧ್ವಯಾಜ್ಞೇಂದ್ರಾಣಾಶಾಸನಾಯಾಘನಾಃನೇ | ಕುತೀರ್ಥಧ್ಯಾನ್ತನಂ  
 3. ಘಾತ ಪ್ರಭೇದಘನಘನವೇ ||  
 4. ಸ್ವಸ್ತಿ ಹೋಯ್ಸಳವಂಶಯಯಮೂಳಾಯುದ್ಧನಃ | ಹೈತ್ರಮೌಕ್ತಿಕಸನ್ತಾನಪ್ಪುಧ್ವಿನೀಯಕಪ್ಪಂನಮು || ಶ್ರೀಧರ್ಮಾ  
 5. ಭ್ಯುದಯಾಬ್ಜ ಪಂಡತರಣಿಸಮ್ಯಕ್ ಸ್ವತೋಮಾಣಿಸ್ತೀಶ್ರೀಸರಣಿಪ್ಪತಾವಧರಣಿಃ ದಾನಾತ್ಥಿಗಚಿನ್ತಾ ಮಣಿಃ | ವಂಶೀಯಾದ  
 6. ವನಾಮ್ನಿ ಮೌಕ್ತಿಕಮಣಿಪ್ಪತೋಜಗನ್ಮಣ್ಣನಃ ಕ್ಷೀರಾಬ್ಧಿವಿವಕಾಸ್ತು ಭೋತ್ರವಿನಯಾದಿತ್ಯಾವನೀಶವಳಕಃ || ಅಮಿಡ || ಶ್ರೀಕಾ  
 7. ವನೀಯಕೇನಿಕಮಳೋಲ್ಲಾಸಾತ್ಸನ್ನಿತಿಶ್ಯೋದಯಾದ್ಧ ಪರ್ವಸ್ಥಪ್ತಪಿಪಾಂಧಕಾರಹರಣಃದ್ಧಯಃಪ್ರತಾಪಾನ್ವಯಾತ | ದಿಕ್ಷಕ್ರಾಕ್ರಮ  
 8. ಣಾವ್ವಿಷತ್ತು ವಳಯಪ್ರಧ್ಯಂಸನಾದ್ಧಿ ತಳಿಲ್ಯಾಶೋನ್ಯತ್ಥಗನಿಜಾಖ್ಯಯುಪವಿನಯಾದಿತ್ಯವನೀಶವಳಕಃ || ಧಾತ್ರಾತ್ರಿಶೋಕೋದರ  
 9. ಸುರಭೂತೈರಂಶೈರ್ಮೃದವಾಶ್ವಸ್ಯವಿನಿಮ್ನಿತ್ರತೇವ | ತಸ್ಯಪ್ರಿಯಾಕೇಳಿಯನಾಮದೇವೀಮನೋಜಾಭ್ಯಪ್ರಕೃತಿವೈಭವಃ || ತಯೋ  
 10. ರಭೂದ್ಧಿಸುತಭೂರಿತ್ರಿಫಲಪ್ರಾಕ್ರವಾಕಾನ್ತದಿಗನ್ತ ಭೂಮಿಃ | ತನೂಭವಃಕ್ಷತ್ರಕುಲಪ್ರದೀಪಪ್ರತಾಪತುಷ್ಣೋನ್ವಜಿಯಜ್ಞಭೂ  
 ಪಃ || ವಿತರಣ  
 11. ಲತಾಸಸನ್ಮಜ್ಜಮದಾರಲವಾರ್ಧಿಫತರಃಕಾಃಪ್ಪಂತಃ | ಸಾಕ್ಷಾತ್ಸಮರಕ್ತತಾನ್ಮೋಜಯತಿಚಿರಂಭೂಪಮಕುಟಮಣಿರಜಯಂಗಃ || ಅ  
 ಮಿಡ || ಕರದ  
 12. ಮೃತದ್ಯುತಿತ್ರಿಫಲಮೃಗನಿಜಮೂರ್ತಿಫದ್ವಿರೂಧಿಕುರುಕುಟಕೇತುಃ | ಕಲಿಕಾಲಜಲಧಿಸೇತುಃಜಯತಿಚಿರಂ ಹೈತ್ರಮೌಕ್ತಿಕಮಣಿರಜ  
 ಯಂಗಃ || ಅಮಿಡ || ಜಯ

- 13 ಲಕ್ಷ್ಮೀಕೃತನಂಗೈಕತಂಪುಷ್ಪಂಗಪ್ರಣೂತಗುಣತುಂಗಃ | ಭೂದ್ರವ್ಯತಾಪರಜ್ಞೋಜಯತಿಬಿರಂಜ್ಯತಸಿರಿಟಮನಿರಜಿಯುಃ || ಅಮಿಚ || ಲಕ್ಷ್ಮೀಪ್ರೇಮ
- 14 ನಿಧಿವ್ಯಕ್ತದ್ಧಜನತಾಪಾತುಯ್ಯಾ ಚಾಪ್ತಾಽನಿಧಿವ್ಯಕ್ತೇನೇನೇನಿಕಾಸಮಿಹರೋಗಾಮ್ನಾ ಯ್ಯುಗರತ್ನಾಕರಃ | ಕೀರ್ತಿಕ್ರೀಲತಿಕಾವನ  
ನೃನಮಯಸ್ಸಂದಯ್ಯಲಕ್ಷ್ಮೀಮು
- 15 ಯಸ್ಸ್ರೀಮಾನೇಜಿಯಂಗತುಂಗನೃಪತೀಪೈಃಕೈಞ್ಞಾಽಸುಮನ್ಯೋತೇ || ಅಮಿಚ || ಕಶ್ಯಕೋತ್ಪೇಜಿಯುಃ ಮೂಳಪತೇದ್ವೀಽನ್ವಿಫ  
ಕ್ರಮುಕ್ರೀಡನಂಗೋತ್ತಮಮಾಳವಮಂ
- 16 ಜಳಪ್ಪರಪುರಂಧರಾಮಫಾಕ್ಷೀತ'ಹ್ವಣಾತ' | ದೋಕೇಣ್ಣಾಳಕರಂಚೋಳಕಟಕಂದ್ರಾಕ್ಷಾಂದೀಕವ್ಯಧಾನ್ನಿಧ್ಯಾಽಮಾಕೃತಚಕ್ರ  
ಗೊಟ್ಟಮಕರೋದ್ಭಂಗಂಕಂಗಳಸ್ಯಚ || ಕಾನ್ತಾ
- 17 ತಸ್ಯಲತಾನೃಬಾಣಲನಾಲವಣ್ಯಪುಷ್ಕೋದಯೈಃಸಾಭಾಗ್ಯಸ್ಯಚವಿಶ್ವ ವಿಶ್ವಯಕೃತಹಸ್ತಿಧಾಂತ್ರಿಭೃತಃ | ಪುತ್ರಿವದ್ವಿಲಸತ್ಕಲಾ  
ಸುಸಕಲಾ ಸ್ಯಂ
- 18 ಭೋಜಯೋನೇವ್ವಫೂರಾಸೀದೇಶಲನಾಮಪುಣ್ಯವನಿತಾರಾಜ್ಞೋಯಕ್'ಪ್ರೇಸವೀ || ಅಮಿಚ || ಕುನ್ತಳಕದಳೀಕಾನ್ತಾ ಪೃಥುಕುಚಕುಂ  
ಭುವುದಾಲಸಾಭಾತಿಸ
- 19 ದಾ | ಸ್ಮರಸಮರಸಜ್ಜ ವಿಜಯಮತಪೋದ್ಭವಚಾರುಮೂರ್ತಿರೇತಲದೇವೀ || ಅಮಿಚ || ಕಚೇವರಕ್ರಂಜನಕಾತ್ಮಜೇವರಾಮಂಗಿರಂ  
ದ್ರಸ್ಯಸುತೇವರಮ್ಭಂ | ಪದ್ಮೀ
- 20 ವವಿಪ್ಲವಮದಯತ್ಯಜಸ್ರಂಸಾನಂದಲಕ್ಷ್ಮೀರೇಜಿಯುಃ ಭೂಪಂ || ಕಾಸಲ್ಯಯಾದಕರಧೋಭುವಿರಮಚಂದ್ರಂ'ಪ್ರೇವೇವೇವನಿತ  
ಯಾವಸುದೇ
- 21 ವಭೂಪಃ | ಕೃಷ್ಣೇರಚೇಪ್ರಮದಯೇವಜಮನ್ತಮಿಂದ್ರೋ ವಿಪ್ಲವಂತಯಾಸನ್ಯಪತಿಜ್ಞಾನಯಾಂಬಭೂವ || ಉದಯತಿವಿದ್ವಾತ  
ಸ್ತಿಸ್ತನೇರದರಚಕ್ರಕಾ
- 22 ಫಮಿಭಾಧಿಸುತಂದ್ರೇ | ಅಧಿಕತರೈಯಮಭಜತ್ಕು ವಳಯಕುಲವಶ್ಯವಮುಳಧಮ್ನಾಽಫೋಧಿಃ || ಅಮಿಚ || ನಿರ್ದಳಿತಕೋಯತೂ  
ರೋಫೋಕ್ತೃತಕೋಂ
- 23 ಗರಾಃರಾಯಪುರಃ | ಘಟ್ಟತಘಟ್ಟಕವಾಟಿಕಂಪಿತಕಾಂಚೇಪುರಸ್ಸವಿಪ್ಲವಸೃಪಃ || ಅಮಿಚ || ಅತಃನಿಜವಿಳವದಾಪತಿಧೋಲೇಕೃತ  
24 ತದ್ವಿರಾಟನರಪತಿರುಗ್ಗಃ | ವನವಾಸಿತವನವಾಗೋವಿಪ್ಲವಸೃಪಸ್ತರೇತೋರಂವಲ್ಲೂರಃ || ಅಮಿಚ || ನಿಜಸೇನಾಪದಧೋಲೇಕದ್ವಿವಿತ  
ಮುಪ್ರ
- 25 ಹಾರಿಣೀವಾಃ | ಕಳಪಂಚೋಣಿತಾಯುನಿರಾತೀಕೃತನಿಜಕರಾಸಿರವನಿವವಿಪ್ಲವಃ || ಅಮಿಚ || ನರಸಿಂಹವಮ್ನಾಽಫೂಭೂಜನಪ್ರಭು  
ಜಫೂ
- 26 ಜಪರಕುರಮೋಽಮಿ | ಚಿತ್ರಂವಿಪ್ಲವಸೃಪಾಲಕೃತಕೃತ್ವೋಬೈಜನಿಜೇತರತ್ನಚಕ್ರಃ || ಅದಿಯಮಪೃಥುಪೌದರ್ಯಾ ಯ್ಯುಗಮಾರಾಹ್ಯಂ  
ಗೀಗಿರೀಂದ್ರ
- 27 ಹತಿಪವಿಧಾಃ || ತಳವನಪುರಲಕ್ಷ್ಮೀಂಪುನರಪರಜ್ಜಯಮಿವಾಪೋನ್ನವಿಪ್ಲವಸೃಪಃ || ಅಮಿಚ || ಚಕ್ರೀವಿತಮಾಳವೇಶ್ವರಜಗ  
ದ್ವೇವಾಧಿಸ್ಯ
- 28 ನ್ಯಾಣ್ಣಾಽನಂಭೋಣ್ಣಾಽನಂಸಹಸಾಂಪಿತ ರತಳೇನಾಹತ್ಯಮೃತ್ಯುಪ್ರಭುಃ | ಪ್ರಾಕ್ಪಶ್ಚಾ ದಸನಾಗ್ರಹೀದಿಹಮುಂತತ್ಕೃತ್ಯವೇಣ್ಯಾ  
ವಧೀವಿಪ್ಲವ
- 29 ಭೃಗುಜವಣ್ಣಾಚೋಕ್ಷೀಫತನಿತಾನ್ಮೋತ್ತುಬ್ಧತುಜ್ಞಾಚಲಃ || ಅಮಿಚ || ಇರುಂಗೋಳಕ್ಷೋಣೀಪತಿವೃಗಮೃಗಾರಾತಿರತುಳಕದಂಬ  
ಕ್ಷೋಣೀರಕ್ಷಿತರಾಹ
- 30 ಕುಳಚ್ಛೇದಪರಕುಃ | ನಿಜವ್ಯಾಪುರೈಕಪ್ರಕಟಿತಲಸಚ್ಚಾಯ್ಯಮುಹಮಾಸವಿಪ್ಲವಃ ಪೃಥ್ವೀಶೋನಭವತಿವಚೋಗೋಚರಗುಣಃ || ಸಾ  
31 ಪ್ಲಾಕ್ಷ್ಮೀವ್ಯಕ್ತಪದಪಗಮೇವಿಕ್ಯಲೋಕಸ್ಯನಾವ್ನಾ ಲಕ್ಷ್ಮೀದೇವೀವಿರದಯರಸಾದಿಗ್ಧದಿಕ್ವಕ್ರಭತ್ತೇ | ದೃಢದ್ವೈರಕ್ಷಿತರತಿಜವ್ರಾತ  
ವಿಧ್ವಂಸವಿಧ್ವೇಃ
- 32 ವಿಪ್ಲವಸ್ತಸ್ಯಪ್ರಣಯವನಧಾಣಿತ್ಯುಧಾನಿವಿಫತಾಬ್ಧೀ || ಬ್ರಹ್ಮಾಣ್ಣಾಭಾಣ್ಣಾಭಿತಾಮಳಕೀರ್ತಿಲಕ್ಷ್ಮೀಕಾನ್ತಸ್ತಯೋರಜನಿನೂನು  
ರಾಜಾ
- 33 ತಲಪ್ರಾಃ | ಪೃಥ್ವೀಪಾಣ್ಣಾಪೃಥಯೋರಿವಪುಷ್ಪಪಾಪೋದೈತ್ಯದ್ವಿಪತ್ಕಮಲಯೋರಿವನಾರಸಿಂಹಃ || ಅಮಿಚ || ಗಬ್ಬಗಂಬಬ್ಬಗರ  
ಮುಣ್ಣಾ ಕಾಣ್ಣಾ ನುತಯುಚೋ



- 60 ಭವದ್ಭಿಃ | ಸವ್ಯಾಸನೇತಾನಾಂಭಿನಿಷ್ಕರ್ಷಿಣವೇದಾನ್ಯಾಂಭೋಧೂಯೋಯಾತೇರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ  
ಹರೇ
- 61 ತವಸುಧರಂ | ಪಷ್ಪಿಂವರ್ಪಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ಯಂವಿಷಮುಷ್ಯತೇ | ವಿ  
62 ಜನೇಕಾಶಿನಂದನಿ ದೇವಸ್ಯಂಪ್ರತಪಾತ್ರಕಂ || ರಜೋತ್ಪಾನ್ನಾಽಪ್ತೇಶ್ವರಪುಷಿ ಬಲಶ್ಚೈವನರಸೋನಿಬಾಧೀಶ್ಚ್ರೇಣಾಂಸ್ಥರದು  
63 ರುದುಕೂಲ್ಮಿಕವನನಂ | ತ್ರಿಲೋಕಪ್ರಾಸಾವಪ್ರಕಟಿತಸುಧಾಧಾಮವಿವರಯತೋಯಸ್ಯ ಶ್ರೇಣಾಸಜಯತೀಶಂಕುಃ  
64 ಜವಿಭಾಃ || ಅಸ್ತು ಸ್ಥಸ್ತು ಚಿರಾಯಪುಷ್ಪಫಲವತ್ಪ್ರೇಮೈವತೋಹಮಣೀಭಸ್ಯ ತ್ಯಾಗಸರೋಜಪಣ್ಯ ತರಣೀಗಾವಿಧ್ಯಾಂವ್ಯಗವಾರಾನ್ನಿಧೇ |  
65 ಭುಸ್ಯದ್ವಿಷ್ಟಕಳಾನಿಧೇಜಿನಂತಕ್ಷೀರಾಭಿವೃದ್ಧಿಸ್ಥ ವೇಸ್ಯೋದ್ಯತೀಶ್ಚಿಣಿತಾಮ್ನುಜೋದರಲಸದ್ವಾಹನಿವಾಲ್ಮಿವೇ || ಶ್ರೀಗೊಮ್ಮ  
66 ಟಪುರದತ್ತಿವೈಸುಂಕದಲ್ಲೊಡಲೆಯವೇಜಿಂಗೆ ಎಂಪಸುಂಪಗೆಆಯ್ತು ಉಪ್ಪು ..... ಗೆಲಿಸಿಗೊ ಹಸುಂಪಗೋ  
67 ಪಲಗಮೆಳಸುಂಪೇಜಿಂಗೆ ಬಳ್ಳಿಂಹಸುಂಪಗೆಮಾನಂಮಜ್ಜಿವನ್ನಾ ಯದಲ್ಲವಿಲೆಯು ..... ಹುಗುಗುಗುಮೇಲೆಲೆ  
68 ಎಂಗಳಾಣದೆಹಿ ಜನಿತುಮಂತನ್ನು ಸುಂಕಪರಿಕಾರದಂದುತತುವಿರ್ವಗಜತಿತ್ಥಣ್ಣಾಕರವೂ ..... ಪ್ರಧಾನಸವ್ಯಾಧಿ  
69 ಕಾಂಟಿರಿಯಭಂಡಾರಪುಳೆಯ್ಯಂಗಳುಬೆಗ್ಗೆ ಬೆಲಕ್ಕ ಯ್ಯಂಗಳುಹುಗ್ಗೆ ಬೆಲೆ ..... ಬೊಯ್ಯಳವಾಂಟಿಂವದೇ  
70 ವನಕಯ್ಯಪ್ಪ(ಶಿಕೊಂಡುಬಿಟ್ಟರು ಇದ್ದುತ್ತು ಶಾಲ್ವಾರವನೇವಿಜಿಸು ..... ತಾನುನಿವುದೇನದ್ದಾ  
71 ನಿತನ್ನ(ವೆಂಟಂದದೇಳಾಣ್ಣ ಪದವೊಂದವನುಗ್ಗ ಮೆಂದವೆವೆವೆದು ..... ಲಿಯೊಂದವನುಬಿಟ್ಟು  
72 ತ್ರಿಗೊಳಂನೇತ್ರಂಗಳೆಂದಾನಸಂಪೂಸುವಾನಿಯನುಮಿಂವನಿಂತ್ರಿವನದಾಡಿ ..... ಕೀರ್ತಿವರಮುನಿಯೊಟ್ಟಿಲ್ಲಾ  
73 ಸ್ತುತಕ್ರೇಣಿಂದನಿಗುಂಜಿನವಮ್ಮಳ ಮೊದಲೆಯೊಕ್ಕೇ(ವಣ್ಣಿ ದೊಂಬಿಗಿಂಕಂ | ..... ವೆಲೆವುತಮೂನಾಯ  
74 ಕಃ | ಶ್ರೀಮುಳ್ಳಸುವಣೀಜುಮೇವವದದಾಡಾಯಿ .....  
75 ತ್ತಾಮುದಾಧಾರಾಪೂರ್ವಕಮುಪ್ಪರಾಸು ತ್ವಿಷ್ಟ ..... ಶ್ರೀಶ್ರೀ  
76 ಭವ್ಯಾಂಭೋರುಹಭಾಸ್ವ ರಸ್ಸರಸರೋನೀಪಾರ ..... ಮಂತ್ಯಾ ರತ್ನಾಕ  
77 ರಃ | ಸಿದ್ಧಾಂತಾಯುಧಿವರ್ಧಕಾಪ್ಯ ತತಕಂಕವರ್ಧಕೈಃಕಾಶಿಸಿದ್ಧಿ ..... ಭವಾಂಶಿ ||

ಮುತದ ಉತ್ಪರೇಧಾಗದ್ವಿ.

- 1 ಶ್ರೀಮುಕ್ತವಾಗುಂಭಿರಸ್ಯುದ್ಧಾಶಾಂಜೀವಿಭೂಷಣ  
2 ನಂ | ಜೀಯಾತ್ಮೈಶೋಕ್ಯಭಾಷ್ಯರಾಸುಂಜಿವೇಶನಂ || ಸ್ವ  
3 ಸ್ತ್ರೀವರ್ಧಕಮಾನಸ್ಯವರ್ಧಕಮಾನಸ್ಯರಾಸೇ | ಶ್ರೀಕೋವಕುಂದ  
4 ನಾಮಾಭೂಷ್ಣ ತುರಂಗುಳಚರಣಃ || ತಸ್ಯುಪ್ಪಯಿಜನಿ  
5 ಬ್ರಾಹ್ಮತೇವಿಬ್ರಾಹ್ಮತೇದೇಶಿಕೇಗಣೇ | ಗುಣೀವೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇವೇದೇವ  
6 ದ್ರವಂದಿತಃ || ಅವರಸಂತಾನದೊಳ || ವೃ || ಪರವಂದಿಕ್ಷಿ  
7 ತ್ರಿಭುಗ್ನಿಜಾತಕುಂಜಿಂತ್ರೇಮೂಲಸಂಘಾಪ್ತ ಪ | ಟ್ವರಣಂ  
8 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗಗಣಪ್ರಾಂತಯೋಗೀಶ್ವರಾ |  
9 ಭರಣಂಮನ್ಮಥಭಂಜನಂಜಗದೊಳುದಂಬ್ಯಾತನಂದಂ  
10 ದಿವಾ | ಕರಣಂಬ್ರತಿಪೂಜಿನಾಗಮಸುಧಾಂಭೋ  
11 ರಾಶಿಪಾರಾಧಿಸಂ || ಅಂತೆನಲಿಂತೆನಲ್ಕರಿಯೆನೆಯ್ದು  
12 ಜಗತ್ತಯನಂದ್ಯರವುಂ | ಪಂತಳದಿಪ್ಪರೇಂಬದನೆ  
13 ಬಲ್ಲಿ ಸದ್ಭದ್ರಸಂಯಮಾಪರಿ | ತ್ರಂತಪಮೆಂಬವತ್ತ

- 14 <sup>14</sup>ಳಗಮಿಂತುದಿವಾಕರನಂದಿವೇವನೈ | ದ್ಧಂತಿಗಗ್ಗೊಂ  
 15 <sup>15</sup>ದೊಡೊಂದುರನನೋತ್ತಿ ಯೊಳಾನದನೆಂತುಬಣ್ಣಿ ಪೆಂ ||  
 16 <sup>16</sup>ತತ್ತಿಪ್ಪರಪ್ಪ || ನೆಜೆಯತನುತ್ರಮಿಕ್ಕಿದವೊಲೊ  
 17 <sup>17</sup>ಮಲಂತಿನೆವೆಯ್ಯನೊಮ್ಮೆಯುಂ | ತುರಸುಮದಿಲ್ಲನಿ  
 18 <sup>18</sup>ದ್ದೆ ವರಮಗ್ಗು ಲನಿಕ್ಕು ಮದಿಲ್ಲಬಾಗಿಲಂ | ಕಿಲುತಜಿ  
 19 <sup>19</sup>ಯಂಬುದಿಲ್ಲ:ಗುಳ್ಳುದಿಲ್ಲಮಲಂಗುಮದಿಲ್ಲಹೀಂ  
 20 <sup>20</sup>ದ್ರನುಂ | ನೆಜೆವನೆಬಣ್ಣಿ ಸಲ್ಲ ಣಗಣಾವಯಂ  
 21 <sup>21</sup>ಮಳಧಾರಿದೇವರಾ || ಅವರೇಪ್ಪರ || ವೈ || ಕಂತುಮದಾ  
 22 <sup>22</sup>ಪಹಸ್ಸಕಳಜೇವದಯಾಪರಜೈನಮಾಗ್ಗರಾ | ದ್ಧಂ  
 23 <sup>23</sup>ತಪಯೋಧಿಗಳು ವಿಷಯವೈರಗಳುದ್ಧತಕ  
 24 <sup>24</sup>ವ್ಯಕಳಂಜನ | ಸ್ಪಂತತಭವೈಪದ್ಧದಿನಕೃತ್ಪಭರಂ ಕುಭ  
 25 <sup>25</sup>ಚಂದ್ರದೇವಣ್ಣಿ | ದ್ಧಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ಳುದಂಬು  
 26 <sup>26</sup>ಧವೇಷ್ವತಭೂರಿಭೂತಳಂ || ಇಂತಿವರಗುರುಗ  
 27 <sup>27</sup>ಳಪ್ಪ್ರೀಮದ್ಧಿ ವಾಕರಣಂದಿಸಿದ್ಧಂತದೇವರಾ ||  
 28 <sup>28</sup>ವೈ || ಆ ಮುನಿದೀಕ್ಷೆಯಂಕುಡಸಮಗ್ರತಪೋ  
 29 <sup>29</sup>ನಿಧಿಯಾಗಿದುನಚಿಂ | ತಾಮಣಿಯಾಗಸದ್ಧ  
 30 <sup>30</sup>ಣಗಣಾಗ್ರಣಿಯಾಗಿ ಬಯಾದಮುಜ್ಜಮಾ | ಮು  
 31 <sup>31</sup>ಖಲಕ್ಷಿ ಪ್ರಿಯಾಗಿ ವಿನಯಾಣ್ಣವಚಂದ್ರಿಕೆಯಾಗಿಸಂ  
 32 <sup>32</sup>ತತಂ | ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಳ್ಳರುಮ್ವಿಯೊಳುವೈ  
 33 <sup>33</sup>ರಕೂರ್ತುಕೀರ್ತ್ತಿರಲೆ || ಶ್ರೀಮತಿಗಂತಿಯಜ್ಜಿತಕ  
 34 <sup>34</sup>ಪಾಯಿಗಳುಗ್ರತಪಂಗಳಿಂದಮಿಂ | ತೀಮಹಿಯೊ  
 35 <sup>35</sup>ಕಪೊಗತ್ತೆಗಳೆನೆಗತ್ತೆಗಳೆನೋಂತುಸಮಾಧಿಯಿಂಜಗ |  
 36 <sup>36</sup>ತ್ಪ್ರಮಿಯನಿಪ್ಪರಂಪಿನಜಿನೇಂದ್ರನ ಪಾದಪಯೋಜ  
 37 <sup>37</sup>ಯುಗ್ಮಮಂ | ಶ್ರೀಮದಿಚಿತ್ತದೊಳ್ಳಲಿಸದೇವನಿವಾಸ  
 38 <sup>38</sup>ವಿಭೂತಿಗೆಯ್ದಿರಳ || ಸಕವರ್ಷಂ ಗಂಟಗನೆಯವಿ  
 39 <sup>39</sup>ಳಂಬಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಕುಡ್ಧ ಪಂಚಮಾಬುಧ  
 40 <sup>40</sup>ವಾರದಂದುಸನ್ನೈಸನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯಮ್ಮೂಡಿ  
 41 <sup>41</sup>ಬದೇವಲೋಕಕ್ಕೆ ಸಂದರ || ಅಗಣಿತಮೆನೊಲಾರತಪಂ | ಪ್ರ  
 42 <sup>42</sup>ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂಕೃತಯಿಂ | ತಗಣಿತ  
 43 <sup>43</sup>ನಿಜಗುರುವಿಗೆನಿಸಿ | ಧಿಗೆಯಂವಾಂಕಪೈಗಂತಿಯಮ್ಮೂಡಿಸಿದರ ||  
 44 <sup>44</sup>ಕರುಣಂಪ್ರಾಣಿಗಣಂಗಳೊಳೆತುರತಾಸಂಪತ್ತಿಸಿದ್ಧಾಂತ  
 45 <sup>45</sup>ದೊಳ | ಪರಿತೋಷಂಗುಣಸೇವೈಭವೈಜನದೊಳನಿಮ್ಮೂ  
 46 <sup>46</sup>ತ್ಪರತ್ವಂಮುನೀ | ಕ್ವರರೊಳಧೀರತಘೋರವೀರತಪದೊ  
 47 <sup>47</sup>ಳಕಯ್ಯಣ್ಣಿ ಪೊಣ್ಣುತದಿವಾ | ಕರಣಂದಿವ್ರತೀಪ  
 48 <sup>48</sup>ನೇಂತಳದನೋಯೋಗೀಂದ್ರಬೃಂದಂಗಳೊಳ ||

ಮತದಲ್ಲಿರುವ ತಾಮ್ರರಾಸನ.

- 18 ಸ್ವಸ್ತಿಂ ಶ್ರೀಽಲಿವಾಹನಕವರೂಪ
- 2 ೧೫೫೬ನೆಯುಷಾವಸುವತ್ಸರ
- 3 ದಲಪಾಡಬುಧ್ಯೃಷ್ಟಿರವಾರಬು
- 4 ಕ್ಯಯೋಗದಲಕ್ಷ್ಮೀರ್ಮಮಹಾರಾಜಾ
- 5 ಧಿರಾಜರಾಜಪರವೇಶ್ವರ ಅರಿರಾ
- 6 ಯಮಸ್ತು ಕರೂಲರಣಾಗತವಜ್ರ
- 7 ಪಂಜರಪರನಾರೀಸಖೋದರ ಸತು
- 8 ತ್ಯಾಗಗಾರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
- 9 ಭುವನವಲ್ಲಭಸುವರ್ಣಕಲಸ್ಯಾಪ
- 10 ನಾಚಾರ್ಯಪದ್ಮಮೃತಶ್ರೇಷ್ಠರಂ
- 11 ದ ಮುಖಸೂರಪಟ್ಟಣಪುರವ
- 12 ರಾಧೀಶ್ವರಂ ದ ಚಾಮರಾಜಪ್ರೇಡ
- 13 ಯರಯ್ಯನವರು ದೇವರಬೆಳಗು
- 14 ಳದಗುಂಮಟನಾಥಸ್ವಾಮಿಯವರ
- 15 ಅರ್ಚನಾವೃತ್ತಿಯಸ್ವಾಸ್ತಿ ಯನುಸ್ಥಾನ
- 16 ದವರುತಮತಮು ಅನುಪ
- 17 ತ್ಯದಿಂದಾವರ್ತಕಗುರಸ್ತರಿಗೇಡ
- 18 ಹುಣೋಗ್ಯಾದಿಯಾಗಿ ಕೊಟ್ಟು ಆಡ
- 19 ಹುಗುರರುಬಹುಕಾಲಾಚನು
- 20 ಭವಿಸಿಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ವೈದೆಯರಯ್ಯನವರು ವಿಚಾರಿಸಿ
- 22 ಡಹುದೋಗ್ಯಾದಿಯಅನುಭವಿಸಿ
- 23 ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರಸ್ತರೆನುಕರೆ
- 24 ಯಿಸಿ | ಸ್ಥಾನದವರಿಗೇವುಕೊಟ್ಟಂಥಸಾಲ
- 25 ವನುತೀರಿಸಿಕೊಡಿಸುವುದು ಹೇಳಲಾಗಿವ
- 26 ತ್ತಕಗುರಸ್ತರು ಅಡಿದಮಾತು ತಾವುಸ್ಥಾನ
- 27 ನದವರಿಗೇಕೊಟ್ಟಂಥಸಾಲವು ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗೆ ಪುಣ್ಯವಾಗಲಿ
- 29 ಯೆಂದುಧಾರಾದತ್ತವಾಗಿಧಾರೆಯನು
- 30 ಯೆರೆದುಕೊಟ್ಟವುಯೆಂದು ಸಮಸ್ತರು
- 31 ಆಡಲಾಗಿ | ಸ್ಥಾನದವರಿಗವರ್ತಕಗು
- 32 ರಸ್ತರ ಕೈಯಲ್ಲು | ಗುಂಮಟನಾಥಸ್ವಾಮಿ

- <sup>33</sup>ಮಿಯಸಂನಿಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ  
<sup>34</sup>ಕ್ಷಿಯಾಗಿದಾರಯನುಯಿಸಿ || ಅಶಂ  
<sup>35</sup>ದ್ರಾಕ್ ಸ್ಥಾಯಿಯಾಗಿದೇವತಾಸೇವೆಯನುಮಾ  
<sup>36</sup>ದಿಕೊಂಡುಸುಖದ್ವಯಾಹರು ಎಂದುಬಿ  
<sup>37</sup>ದಿಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನ || ಮುಂದೆ  
<sup>38</sup>ಳುಗುಳದಸ್ಥಾನದವರುಸ್ವಾಸ್ಥಿಯನು  
<sup>39</sup>ವಾನಾನೊಬ್ಬನುಅಡಹುಹಿಡಿದಂತವ  
<sup>40</sup>ರೂಅಡವಳೊಟ್ಟಂತವರುದರುಕನಧರ್ಮ  
<sup>41</sup>ಕ್ಕೆ ಹೊರಗುಸ್ಥಾನಮಾನ್ಯಕ್ಕೆಕಾರಣ  
<sup>42</sup>ವಿಲ್ಲ | ಯಿಷ್ಟಕ್ಕೂ ಮಿರಲಿಡವಳೊಟ್ಟಂತ  
<sup>43</sup>ವರುಅಡಹುಹಿಡಿದಂತವರನ್ನು ಈರಾಜ್ಯ  
<sup>44</sup>ಕ್ಕೆ ಅಧಿಪತಿಯಾಗಿದ್ದಂಥದೊರೆಗಳುಈ  
<sup>45</sup>ದೇವರಧರ್ಮವನ್ನು ಪೂರ್ವಮೇರೆಗೆನಡೆಸಲುಳ್ಳ  
<sup>46</sup>ವರು || ಈಮೇರೆಗೆನಡೆಸಲಿಯದೆಲುವೇಕ್ಷೆ  
<sup>47</sup>ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿನಹಸ್ಯ  
<sup>48</sup>ಕಪಟಿಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಪಾ  
<sup>49</sup>ಪಕ್ಕೆ ಹೋದರಾಯೆಂದುಬರಿಸಿಕೊಟ್ಟ  
<sup>50</sup>ಧರ್ಮಶಾಸನಮಂಗಳಮಹಾಶ್ರೀ ||  
<sup>51</sup>ಶ್ರೀ ಶ್ರೀ

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ಮಠದಲ್ಲಿರುವ ಸನ್ನದು.

- <sup>1</sup>ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾವ್ಯದಾಮೋಘಲಾಭನಂ |  
<sup>2</sup>ಜೇಯಾತ್ಮ್ಯರೋಹ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||  
<sup>3</sup>ನಾನಾದೇವಸ್ಯ ಪಾಲಮಾಲಿವಿಲಸನ್ಯಾಣಿಕ್ಯರತ್ನ ಪ್ರಭಾಭಾಸ್ಯತ್ವಾದಸರೋಜಯುಗ್ಮರುಚಿರಃ | ಶ್ರೀಕೃಷ್ಣ ರಾಜಪ್ರಭುಃ |  
<sup>4</sup>ಶ್ರೀಕರ್ಣಾಟಕದೇಶಭಾನುರಮಹೀಶೂರಸ್ಯ ಸಿಂಹಾಸನಃ | ಶ್ರೀಶಾಮಕ್ಷತಿಪಾಲಸೂನುರವನಾ | ಜೇಯಾತ್ಮಹಸ್ಯಂಸಮಾಃ ||  
<sup>5</sup>ಸ್ವಸ್ತಿ ಶ್ರೀವರ್ಧಮಾನಾಖ್ಯೇಜಿನೇಮುಕ್ತಿಂಗತೇಸತಿ |  
<sup>6</sup>ವಹ್ನಿ ರಂಧ್ರಾಬ್ಧಿನೇತ್ಯುಕ್ತ ವತ್ಸರೇಪುಮಿತೇಪುವೈ ||  
<sup>7</sup>ವಿಕ್ರಮಾಂಕಸಮಾಸ್ತಿದುಗಜಸಾಮಜಹಸ್ತಿಭಿಃ |  
<sup>8</sup>ಸತೀಪುಗಣನೀಯಾನುಗಣಿತಚ್ಚೈಬ್ಬುಧೈಸ್ತದಾ ||  
<sup>9</sup>ಶಾಲಿವಾಹನವರ್ಷೇಪುನೇತ್ರಬಾಣನಗೇಂದುಭಿಃ |  
<sup>10</sup>ಪ್ರಮಿತೇಪುವಿಕ್ರತ್ಯುಪ್ತೇಪ್ರವಣೇಮಾನುಮಂಗಲೇ ||  
<sup>11</sup>ಕೃಷ್ಣ ಪಕ್ಷೇಚಪಚಮ್ಯಾಂತಿಥಾಶಂದ್ರಸ್ಯವಾಸರೇ |  
<sup>12</sup>ದೋರ್ಧ್ರಂಚಪಂಡಿತಾರಾತಿನ್ಯುಕ್ತೀರ್ತಿವ್ಯಾಪ್ತದಿಕ್ಪಟಃ |  
<sup>13</sup>ನಃಶ್ರೀಮಾಕೃಷ್ಣ ರಾಜೇಂದ್ರಸ್ಯಾಯುಶ್ರೀಸುಖಲಬ್ಧಯೇ |

- 14 ಪತಸ್ತುನದಕ್ಷಿಣೇಕಾಶಾನಗರೇಷು ಉತ್ಪದೇ ||  
 15 ವಿಂಧ್ಯದ್ರಾಘಸಮಾನಸ್ಯಶ್ರೀಮತೋಗೊಮ್ಮಟೇನಃ |  
 16 ಶ್ರೀಪಾದಪದ್ಮಪೂಜಾಯೈಶೇಷಾಣಾಂಜನವೇಶ್ವನಾಂ ||  
 17 ಸಾದ್ಧರ್ಮ್ಯವಾದ್ರಿಪಾರ್ಶ್ವೇಶಚಾರುಶ್ರೇಷ್ಠೈಶ್ಚವೇಶ್ವನಾ |  
 18 ದ್ವಾತ್ರಿಂಶತ್ಪ್ರಮಿತಾನಾಂ ಶ್ರೀಸಪರ್ಯೋತ್ಸವಹೇತವೇ ||  
 19 ಜಿನೇಂದ್ರಪಂಚಕಲ್ಯಾಣಶ್ರೀರಥೋತ್ಸವಸಂಪದೇ |  
 20 ಶ್ರೀಚಾರುಕೀರ್ತಿರ್ಯೋಗೇಂದ್ರಮಠರಕ್ಷಣಾಕಾರಣಾತ್ ||  
 21 ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾದಿಸಂಪದೇ |  
 22 ಚಳ್ಳುಳಾಖ್ಯಮಹಾಗ್ರಾಮಂವಿಂಧ್ಯಚಂದ್ರಾದ್ರಿಭಾಸುರಂ ||  
 23 ಭೂದೇವೀಮಂಗಳಾದರ್ಶಕಲ್ಯಾಣಾಖ್ಯಸರೋಸ್ವಿತಂ |  
 24 ಜಿನಾಲಯಸ್ತುಲಲಿತೈರ್ಮೃಂಡಿತಂಗೋಪುರಾಸ್ವಿತೈಃ ||  
 25 ಸತತಃಕಂಸಚಂದೇಯಂಜೊಸಹಸ್ರಸಮಾಹ್ವಯಂ |  
 26 ಈಶಾನದಿಸ್ಥಿತಂಗ್ರಾಮಂಶಾಖ್ಯಾಪ್ರತ್ಯಕ್ಷೈಶ್ಚ ಭಾಸುರಂ ||  
 27 ಉತ್ತಮೈಶ್ವೇತಿವಿಖ್ಯಾತಂಪ್ರತೀಚ್ಯಾಂಕಕುಭಿಃಸ್ಥಿತಂ |  
 28 ಗ್ರಾಮಂಕಬ್ಬುಳುನಾಮಾನಂಗ್ರಾಮಂಗೋಪಾಲಸಂಕುಲಂ ||  
 29 ಪೂರ್ವಂಪೂರ್ಣಾರ್ಯುಸಂದತ್ತಂಕುಮಾರೇನ್ಯಪತಾಸತಿ |  
 30 ಇತಿಗ್ರಾಮಾಚತುಸ್ಸಂಖ್ಯಾನದದೌಭಕ್ತ್ಯಾಸ್ವಯಂಮುದಾ ||  
 31 ಸ್ವಸ್ತಿಶ್ರೀದಿಗ್ವಿಹೇಮಾದ್ರಿಸುಧಾಸಂಗೀತನಾಮಸು |  
 32 ತಥಾಸ್ತೇತಪುರಹೇಮವೇಣುಪಳ್ಳುಳರೂಢಿಷು ||  
 33 ಸಂಸ್ಥಾನೇಷುಲಸತ್ಪ್ರಿದ್ಧಸಿಂಹಪೀಠವಿಭಾಗಿನಾಂ |  
 34 ಶ್ರೀಮತಾಂಚಾರುಕೀರ್ತೀನಾಂಪಂಡಿತಾನಾಂಸತಾಂವರೇ ||  
 35 ಶಾಸನೀಶ್ಚತೃತಾನ್ಯಾಮಾನರ್ಪಯಾಮಾನಸಾದರಂ |  
 36 ಎಷೇಶ್ರೀಕೃಷ್ಣಭೂಪಾಲಃಪಾಲಿತಾಖಿಲಮಂಡಲಃ ||

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ತಾವರೆಕೆರೆಗೆ ಉತ್ತರ, ಬಂಡೆಯಮೇಲೆ.

- 1 ಶ್ರೀಕವರುಷ ೧೫೬೫ನೆಯ  
 2 ಶ್ರೀಮಾತ್ಪಾರುನುಕೀರ್ತಿಪಂಡಿತರು  
 3 ತಿಃ | ಸೂಚಾನುಸಂವತ್ಸರೇ | ಮಾಸೇಪುಷ್ಯ  
 4 ಚತುರ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು  
 5 ಪಕ್ಷೇಮಹಾನ | ಮಧ್ಯಾಹ್ನೇವರ  
 6 ಮೂಲಭೇಷಕರಣೇಭಾಗ್ಯವೈ  
 7 ವಾರಾಧೈವೇ | ಯೋಗೇಸ್ವರ್ಗಪು  
 8 ರಂಜಗಾಮಮತಿಮಾನತ್ರೈವಿ  
 9 ದೈವಚಕ್ರೇಶ್ವರಃ || ಶ್ರೀ ||



ಉರಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀಮತಃ ತಳಕಾಡುಗೊಂಡು
- <sup>2</sup> ಜಬಳವೀರಗಂಗಪೂಯ್ಯದೇವರಾಂಜಿ
- <sup>3</sup> ಯದಂಧನಾಯಕರುಂಜ್ಯಾಲುತ್ತ ರೋತ್ತ
- <sup>4</sup> ರವಾಗ್ರೀಗೋಮಟ್ಟಿ ಸ್ವರದೇವರಬಲದವಸೆಯ
- <sup>5</sup> ಹಳ್ಳಿ ವಕಂಡುಹಲ್ಲಿದಿಕಲವಂಕರಾವಹಡಿ
- <sup>6</sup> ಜಯಗವಜಿ ಸಿಟ್ಟಿಯಮಗಂ ಬಿಟ್ಟಸಿಟ್ಟಿಯ
- <sup>7</sup> ರಾವವಯಮಗಂಮಾಜಿಟ್ಟಿ . . . . .
- <sup>8</sup> ಟ್ಟಿಮಕ್ಕಳುಮರಿಸಿಟ್ಟಿ . . . . .
- <sup>9</sup> ಯಿವರುತಲೆಹೂಳುಹಕ್ಕಿ . . . . .

ಜಿನನಾಥಪುರ ಅರೆಗಲ್ಲುಬಸ್ತಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಿವೋಘಾಂಭುಃ | ಜೀಯಾತ್ಮ್ಯಲೋಕೈನಾಥಸ್ಯಾಭಾಸನಂ ಜಿನಶಃಸನಂ ||
- <sup>2</sup> ಭದ್ರಮಸ್ತು ಜಿನಶಃಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಪೇತವೇ | ಅನ್ಯಪಾದಿಮದಹಸ್ತಮಸ್ತಕ
- <sup>3</sup> ಸ್ಥಾ ಟಿನಾಯಘಟನೇಪಟೀಯನೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಕೃತ್ಯಾಂಪ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ
- <sup>4</sup> ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಲತೀಲಕಂಜಾಳುಕೃಪಾಭರಣಂ ಶ್ರೀಮತ್ಪ್ರಭುವನಮ
- <sup>5</sup> ಟ್ಟದೇವರಾಜ್ಯರಾಜ್ಯ ಮುತ್ತುರೋತ್ತ ರಾಘವೈದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸಲ್ಲುತ್ತು ಮಿರೆ ||
- <sup>6</sup> ವಿನಯಾದಿತ್ಯನೈವಾಂಜನವಿನತಂಪೂಯ್ಯಾಂಜನಾನ್ವಯದಿನಪಂ | ಮನುವರ್ಗಗ ನೆನಿಸಿನೆಗ್ಗದವನನಿಧಿಮನ್ಯ
- <sup>7</sup> ತಸಮಸ್ತಧಾತ್ರೀತಳದೋಳ || ತತ್ಪುತ್ರ || ಎಜಿಯಂಜಿಪೂಯ್ಯಳಂತಳ್ಳ ಜಿಯಟ್ಟಿವಿರೋಧಿಭೂಪರಂಧುರದಡೆಯೊ
- <sup>8</sup> ಕತಱುಸಂದೂಗೊಲ್ಲ ವೀರಕ್ಕೆ ಜಿವಟ್ಟಿಗಿಲ್ಲ ಸುಖದರಾಜ್ಯಂಗೆಯ್ದಂ || ಅನೇಗ್ಗದಿಗನೈವಾಂಜನನುಬ್ಬಹದ್ದೈರಿಮದ್ದ
- <sup>9</sup> ನಂಸಕಳಧರಿತ್ರೀನಾಥನರ್ಥಿ ಜನತಾಕಾನೀನಂಧರಗೆನೆಗ್ಗದಿಲ್ಲಾಳನೈವಂ || ಆತನತಮ್ಮ || ಕೊಂಗಳಂಮಲೆ
- <sup>10</sup> ಯೊಳುಮನಂಗೆಯ್ಯಳವಡಿಸಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಕ್ಕಿ ಗೊಂಡನೈಗಿತ್ತೀವಿಲ್ಲ ವರ್ಧನೋದ್ವೀಪಾಳಂ ||
- <sup>11</sup> ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ಬ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
- <sup>12</sup> ಕುಳಂಬರದ್ವಯಮಣಿಸಮೃತ್ಯುಚೂಡಾಮಣಿಮಲಸರೊಳ್ ಗಂಡರಾಜಮಾತ್ಮರಂಜಿತಳಕಾಡುಕೊಂಗುನಂಗೆಲಿಕೊ
- <sup>13</sup> ಯತೂತ್ತರೆಯೊರಾಜ್ಯಂಗೆತಲೆಯೊಪ್ಪೊಂಟುಚ್ಚ ಮೆಂದಿವುಮೊದಲಾಗಪಲವುದುಗ್ಗಗಳಂಕೊಂಡುಂಗಳವಾ
- <sup>14</sup> ದಿಶಂಟುತ್ತ ಉಸಾನಿರಮಂಪ್ರತಿಪಾಸಿಸುಖದಿರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿರೆತತ್ಪದಸದೊಳುಪಜೀವಿಗಳ || ವೃ ||
- <sup>15</sup> ಜಿನಧರ್ಮಾಗ್ರಣಿನಾಗವರ್ಮನಸುತೋಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತತ್ಪುತನೇಟಿರಾಜನಮ
- <sup>16</sup> ಕಂಕಾಂಡಿವೈದ್ಯೋತ್ರನಾ | ತನಚಿತ್ತೋತ್ರನೇಪೋಚಿಕಟ್ಟಿ ಅವರ್ಗತ್ತಾಪದಂದಿಪುಟ್ಟಿಬಟ್ಟಿ ಮೃಚಮೂಸನೆ
- <sup>17</sup> ಮನದಟಂತ್ರೀಗಂಗೆದಂಡಾಧಿಪಂ || ಅನ್ನು || ಅದಟಪ್ಪುನೈ ತಿಸತ್ಯಮಣ್ಣು ಚಲಮಾಯುಃ ಸಾಚಮಾಧಾಯ್ಕ
- <sup>18</sup> ಮಣ್ಣು ದಿಟಂತನ್ನ ತೆನಿನ್ನ ವೆಂಬಗುಣಸಂಪೂತಂಗಳಂತಾಳ್ವಿ ಲೋಕದವಂದಿಸ್ತತಿರಗತಂತಣ್ಣಿ ಧಿಕ | ಕೇನಾರ್ಥಿ
- <sup>19</sup> ಯಂದಿತ್ತು ಟುಗದವೆಂಪಿದವೆಂಗಳೆಡ ಜನಿಸದಂವಿಶ್ವಂಭರಾಭಾಗದೋಳ || ತಳಕಾಡಸ
- <sup>20</sup> ಕದನ್ನ ಕೊಂಗಳಂನೊಳಕೊಂಡಾಜಂ . . . . . ಯಂತೂದ್ದಿ ದೋಲ್ವುಳದಿಂವೇಗಿಯಂಕಳಲ್ಲಿ ನರಸಿಂಗಳಂನು ಕಾ

- <sup>21</sup>ವಾಸಮನಿಳಯಮಾಡಿದನಿಮಿತ್ತವಿಧ್ವಂಸನಾನ್ಯಮಾಗ್ಗದಿಂಗಂಗಮಂಡಳಮಂಕೊಂಡನಾ  
<sup>22</sup>ತಿಯೂಧಮಿಗನಿಂಗಂಗದಂಡಾಧಿಪಂ || ಅತನವಿರಯಾಣ್ಣ || ವ್ಯಾಪಿತದ್ವೈಯದುಕ  
<sup>23</sup>ಶ್ರೀಪತಿವಿತರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯನಿಪ್ಪಬಮೃಚಮೂಪತಿಜನಪತಿಪದಾ  
<sup>24</sup>ಬ್ರಬ್ರಿಂಗನನಿದ್ಯಂ || ಅತನಪತಿ || ಪರಮಶ್ರೀಜನನಾಪ್ತಂ || ಗುರುಗಳೇಭಾನುಶ್ರೀದೇವರಲಕ್ಷ್ಮೀ | ಕರ  
<sup>25</sup>ನನಿಪ್ಪಬಮೃದೇವನ | ಪುರುಷನನಲಬುಗಣಪ್ಪ ಪಡೆವಳಜನಮಂ || ಕಂ || ಅಸತಿಗೆಪುಣ್ಯವತಿಗೆ  
<sup>26</sup>ವಿ | ಏಸದಕಣಿಸಕಳಭವ್ಯಸೇವ್ಯಂಗಬ್ಬಾ | ವಾಸದಿನುದಯಿಸಿದಂಸನ | ಛಾಸುರತರಕೀರ್ತಿ ಯೇತದಂಡಾಧೀ  
<sup>27</sup>ಕಂ || ವೈ || ಮಾಡಿಸಿದಂಜನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತ್ಯಾದಲು | ರೂಡಿಯನೇಗೆವೆತ್ತ ಸವಪ್ರಶೋಳದಲುಮನು  
<sup>28</sup>ಚಿತ್ರಭಿತ್ತಿಯಿಂ | ನೋಡಿದರಂಮನಂಗೊಳಪುವೆಂಬಿನಮೇಚಚಮೂಪನತ್ಥಿಕೈ | ಸೂಡಿದರತೀಕೊಂಡುಕೊನದಾ  
<sup>29</sup>ಡೆಜಸನಲಿದಾಡಲೀಲಿಯಿಂ || ಅಂತು ದಾನವಿನೋದನುಂಜಿನಧಮ್ಮಾಭ್ಯುದಯಪ್ರವೋದನುಮಾಗಿಸಲಕಾಲಗು  
<sup>30</sup>ಖದಲಿಮೈಬಳಿಕಸನ್ಯಾಸನವಿಧಿಯೆಂಬರೀರಮಂಟುಪುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೈ || ಮಲವ  
<sup>31</sup>ತ್ಯುಧ್ಯತದೇಕಕಂಟಕರನಾಟಂದಾತ್ತಜಂಕೊಂಡುದೊಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿ ವೈರಿನೃಪರಂಜನ್ನಟ್ಟತೂಳೋ  
<sup>32</sup>ದಿಸು | ತ್ತನೃಮಂಡಳಮಂತತ್ವತಿಯೈ ಮಾಡಿಜಗದೊಳಬೀರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ  
<sup>33</sup>ಗಂಗನಗತನಯಂಶ್ರೀದೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂ  
<sup>34</sup>ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದೋಷಭರಟ್ಟನಂಗ್ರಾಮಜ  
<sup>35</sup>ತ್ತಲಟ್ಟ | ಹಯವತ್ಸರಾಜಂ | ಕಾಂತಾ ಮನೋಜ | ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರಂ |  
<sup>36</sup>ಶ್ರೀಮತುಪೊಪ್ಪದೇವದಂಡನಾಯಕಂ | ತಮ್ಮಣ್ಣ ನಪ್ಪವಿಚಿರಾಜದಂಡನಾಯಕಂಗೆ  
<sup>37</sup>ಪರೋಕ್ಷವಿನಯಂನಿಸಿಧಿಗೆಯೆನಿಲಿಸಿತನಮಾಡಿದಬಸದಿಗೆ | ಖಂಡಸ್ಥುಟತಕ್ಕ  
<sup>38</sup>ವಾಹಾರದಾನಕ್ಕಂ | ಗಂಗಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗದ್ದೆಯುಂಕೊವಿನತೋಟಮೂಂಬದಿ  
<sup>39</sup>ಯಮೂಡಣಿಕಿಲುಕಿಪಿಯುಂ | ಬಕ್ಕನಕಿಪಿಯುಂಜಿದ್ವಲಿಯುಂತಮ್ಮ ಗುರುಗಳಪ್ಪಶ್ರೀಮೂಲ  
<sup>40</sup>ಸಂಘದದೇಸಿಗಗಣದಪ್ಪಸ್ತ ಕಾಚ್ಚಶ್ರೀಮತುನುಭೃಂದ್ರಗಿದ್ಧಾಂತದೇವರೀಪ್ಯರಪ್ಪಮಾಧ [ಪ]  
<sup>41</sup>ಚಂದ್ರದೇವಗ್ಗೇಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ || ಕೋ || ಸ್ವದತ್ತಾಪರದತ್ತಾಂನಾಯೋಪ  
<sup>42</sup>ರೇತವಸುಂಧರಾಂ | ಪಪ್ಪಿವ್ಯರ್ಪಕಸಹಸ್ರಾಣಿವಿಪ್ಪಯುಂಜಾಯತೇಕ್ರಿಮಿ || ಅನಿತ . ಕಾಂತಿಗರು . ವ್ಯರ್ಣಗತತಯೇ  
<sup>43</sup>ಕನೇಚಿರಾಜನದ್ಧಾಗನಯೆಮಾತಾದೊಸರಸಮಂಕಾಣಿಧೂತಳದೊಳಗೇಚಿಕ್ಕಪ್ಪರ . ರೂಪಂ || ದಾನದೊಳಭಿಮಂ  
<sup>44</sup>ನದೊಳಮಾನಿನಿ . . . . . ಯೆನ್ನು ಕುಡುವಳಿದಾನಮೆನ್ನೇಚ್ಚಯತಿಮುಚ್ಚತನಯವೊಲೆ || ಅಂತು ಪರಮ . ರೂಪದೊ ನಯನದೊ  
<sup>45</sup>ನಾಯಕಿತಿಶ್ರೀಮತುಕುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿ ಕಿಚಿಕ್ಕಪ್ಪಯಂತಮ್ಮತ್ತಯಾಗಣ್ಣಯುಂಕಾಸನಮಂನಿಲಿಸಿಮಹಾಪೂಜಾ  
<sup>46</sup>ಮಾಡಿಮಹಾದಾನಂಗೈಯ್ದಳಂದಿನ . . . . . ಮಾತು || ಶ್ರೀ ||



## ADDENDA ET CORRIGENDA.

### Introduction.

- | Page.        | Line. |   |
|--------------|-------|---|
| 9,           | 32,   | For "be blinded" read "be taught blinded."  |
|              |       | The story of the blinding of Kunāla is thus related in the Rishimapāḍa-prakarapa as given by Dr. Bhandarkar (Report on Sans. Mss. for 1883—4, p. 135). "Asōkaśrī's son was Kunāla, who was living at Ujjayini when he was 8 years old. Seeing him old enough for study, Asōkaśrī wrote to him <i>Kuṇālō adhiyatām</i> . His step-mother, who wanted the kingdom for her son, put unobserved an anusvāra over the letter 'a' with collyrium, and thus changed <i>adhiyatām</i> to <i>amūhiyatām</i> . Kunāla obeyed what he thought were his father's orders and put out his own eyes."! |
| 18,          | 1,    | after "bottom" insert "and the bottom one at the top."  |
| 19, note 10, |       | top of column 2, after "bhramara" read "nava-Trinētra, nanne-roḍēṅga, vana-gajamalla-rachhega."   |
| 21,          | 38,   | after "about" insert "the time."  |
| 34,          | 5,    | after "vaṁśa" insert "Also that he was Vira Mārttāṇḍa Dēva, the hero who pursued after Gōvindarasa, unfit for his kingdom; and who slew Rāchayya within the walls of his fort."   |
| 44,          | 27,   | after "grammar" insert "by Gaṅgēśa."  |
| 60,          | 27,   | for "executed by" read "executed for."  |
| 65,          | 23,   | after "illustration" insert "(p. 114)."   |

### Roman Text.

- |     |        |   |
|-----|--------|---|
| 3,  | 9,     | after "panar-bhavakk" add "ṭṭe āgi."          |
| 7,  | 24,    | for "nivāsa-datta" read "nivāsadatta."        |
| 42, | 19,    | for "mahimāsa" read "mahimāsa."               |
| "   | 40,    | for "avāṅghri" read "ivāṅghri"                |
| 41, | 30,31, | carry to outer margin.                        |
| "   | 33,    | for "pātuval" read "pāntu val."               |
| 47, | 18,    | omit "(probably either Taila or Satyāśraya)." |
| 50, | 9,     | for "south" read "north."                     |
| 58, | 25,    | read "saralgaḷ indida Kakk-anvaya."           |
| "   | 37,    | read "Māduvaram Dēyilamman embar vesariṇ."    |
| 59, | 1,     | for "avarola" read "avaroda"                  |
|     | 2,     | for "Gutti" read "Gunti."                     |
|     | 13,    | for "appa" read "abbe."                       |
|     |        | after "Sōyibbe" continue "S'ri Gunti."        |
|     | 21,    | for "padmaṇi" read "padma-"                   |
|     | 27,    | for "Sitā-" read "Sitā."                      |
|     | 23,    | read "yā Vāchā vacanē Jinārchana-" &c.        |

## Roman Text.

Page.	Line.	
60,	14,	read "danan ele mālisidam. "
62,	16,	for "paṭṭalam" read "paṭalam. "
77,	25,	for "sā" read "sa. "
	26,	read "jīyamāna-dvêshêtarālpikaramāya. "
	27,	for "bōdham" read "bhēdam. "
	28,	for "kudpitsa" read "kudpik sa. "
	29,	for "bhidhijushi" read "bhidājushi. "
78,	39,	for "vikrīḍad" read "dik krīḍad. "
	40,	read "vê lyāvélyādy-avidyā- "
80,	17,	read "āsānāchēhha mukurī-kṛita. "
102,	3,	for "sarppa-darppad-" read "sarppad-darppa. "
113,	12,	for "gevaṭṭagīḍa" read "gevaṭṭāgīḍu. "
	18,	for "elup" read "ēlup" and for "yoluma" read "yēluma. "
	19,	for "tīkīgundivarup" read "Lōkīgundī varup. "
	35,	for "Vēngiyam" read "Bēngiriyam. "
114,	11,	for "vittiyim" read "bhittiyim. "
	17,	after "tūld" insert "ōlisutt. "
	18,	for "birade" read "birakke. "
	21,	for "diya" read "diyaka. "
		for "manuja" read "Manoḥa. "
	24,	for "khaṇḍu" read "khaṇḍuga. "
118,		at head of No. 25 insert " (Date is about A.D. 980). "
134,	28,	for "des're" read "app'etite. "
137,	35,	read "Only by two has Vāpi, the light of the three worlds, gone forth here below,— the one Jinarāja, the other Vāḍirāja. "
167,	10,	read "by the visit to Jina in Vidēha ; through the virtue of " &c.

## Kannada Text.

ಪುಟ.	ಪಂಕ್ತಿ.	ಅನುವಾದ.	ಉದ್ಧ.
1	16	ದ್ವಿಪ	ದ್ವಿಪ
3	11	—	ಸತ್ಯೇನೋತ್ಥವತ್ಸತ್ವತಿ
19	17	ಸಿತಯಶ	ಸಿತಯಶ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಖೇಂದ್ರ	ಸುಖೇಂದ್ರ
33	24	ಸವ್ಯಜ್ಞಾನಾಗಮಾ	ಸಮ್ಯಗ್ಜ್ಞಾನಾಗಮಾ
50	30	ಲೋಕಗುಂಡಿ	ಲೋಕಗುಂಡಿ
69	57ನೇಶಾಸನದಲ್ಲಿ ಉತ್ತರಮುಖ ಬೋವಲನೇದು, ಪೂರ್ವಮುಖ ಯೆರಡನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.		
77	23		ಯಶೋಲಂಮಾದುವರಂದೇಯಲಮ್ಮನೆಂಬರೆಸರಿಂ
	24	ಅವರೋಳ	ಅವರೋಳ
		ಗುತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾರಣಸರ್ವ	ವಿದ್ಯಾರಣಸರ್ವ
		ನೋಯಿಬೇಳ್ವ	ನೋಯಿಬೇಳ್ವಗುಂತಿ

## Kannada Text.

ಪುಟ.	ಪದ್ಯ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
78	10	ಪದ್ಯಂ ಯಾಸೀತಾ	ಪದ್ಯ ಯಾಸೀತಾ
	19	ನಾಮನದಿತೋ	ನಾಮಗುತೋ
82	22	ಗಭಸ್ತಿರಾ...	ಗಭಸ್ತಿ ಸಮುತ್ಥಿತಃ ಪುನಃ ಪ್ರಾಪ್ತ ಸಮಸ್ತ ದುಸ್ತ ರತನು ಪಟಲಂಜನಧರ್ಮ್ಯ
91	2	ತೋಳುಕದ	ತೋಳುಕದ
104	29	ಸಾ ಜಾಯಮಾನಾದ್ಯದೇತರಾಕಲ್ಪಿ	ಸ ಜಾಯಮಾನಾದ್ಯದೇತರಾಕಲ್ಪಿ
	31	ಪೋಧಂ ಕುದ್ಯತ್ಸೇ	ಭೇದಂ ಕುದ್ಯತ್ಸೇ
106	9	ದಿಕ್ರೀಡ	ದಿಕ್ರೀಡ
108	15	ನಿಜೋದ್ಧತಾಂಕೆ	ನಿಜೋದ್ಧತಾಂತೆ
	17	ನುರೆಯು	ನುರಿಯು
113	24	ಕುಳೋಕರಾ	ಕುಳೋಕರಾ
114	12	ಭಾಗದ	ಭಾಗದ
116	21	ವಿಭುರವೊ	ವಿಭುವೆ
123	15	ಮೂರ್ತು	ಮೂರ್ತು
	16	ಪಿತೃಯುತೋ	ಪಿತೃಪತೇ
	19	ರಾಯನಸ್ತಸ್ಥ	ರಾಯನಸ್ತಸ್ಥ
131	32	ಸರ್ವದರ್ಪದ್ವಾಪಾನಳ	ಸರ್ವದರ್ಪದ್ವಾಪಾನಳ
133	3	ಕಲ್ಲಂಗೇಪಿ	ಕಲ್ಲಂಗೇಪಿ
137	26	ರಾಹುಕೇಗೀ	ರಾಹುಕೇಗೀ
138	33	ಜನ್ನಮರ	ಜನ್ನಮರ
144	21	ತಾಕಿಗುಡಿ	ತಾಕಿಗುಡಿ
	28	ಸತ್ಯಮಾಣ್ಣ	ಸತ್ಯಮಾಣ್ಣ
	29	ಸಂಸ್ಕೃತಂ	ಸಂಸ್ಕೃತಂ
	30	ಭಾಗದವೇಟದಮೆದಂಗದಜ	ಭಾಗದವೇಟದಮೆದಂಗದಜ
	31	ವೇಗಿಯಂ	ವೇಗಿಯಂ



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